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

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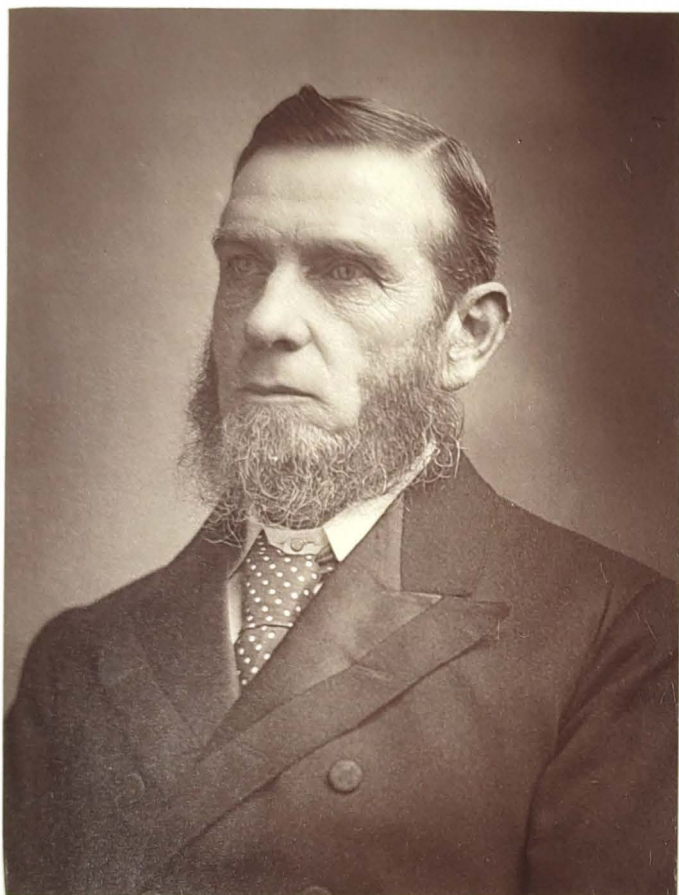
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Yours Very Truly  
George White

THE  
BAPTIST MAGAZINE

JANUARY, 1901.

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MR. GEORGE WHITE, M.P.

**I**F the Nonconformists of the good old city of Norwich were asked to name the man who stood in the midst of them as the best and highest type of Free Churchism, and who was most influential in politics, education, temperance, and philanthropy, it is certain that Mr. White would obtain a practically unanimous vote. Let no one think that as his friend and former pastor I am unduly biased, and that my judgment is warped as I look at him in the light of affection and grateful memories. It is a simple fact that he represents a type to which Nonconformity can point as its best result and gift to the Church and to the nation, and of which it may be most justly proud.

Mr. George White was born of godly parents in 1840, at Bourne, in Lincolnshire. At first he became a member of a Congregational Church, but while still a youth, on removing to the beautiful cathedral city, he joined St. Mary's Baptist Church, and was baptized by the Rev. George Gould. It is said that his then pastor marked him out as the future M.P. for the City; and, on the other hand, Mr. White has many times acknowledged his great debt to Mr. Gould at the most critical and formative period of his life. He became a clerk in the firm of shoe manufacturers now known as Howlett & White, of which he is the chairman and managing director, and of which all five partners are connected with St. Mary's. He undoubtedly owes his present position to the laborious and careful husbandry of those early years, and to the inflexible resolution and high principle which characterised him even then. He would spend the early hours of the morning, before

the world was awake, in the study of the great works of the master minds of all ages. As a traveller "on the road" he fought stubbornly against the drinking customs of a bad time, and no man ever made him swerve from what he judged to be right.

The passing years have brought to him much prosperity and influence. Sometimes it is said that prosperity weakens principle and that the second horse leads to the church door, but in this case it has not been so. Mr. White has been singularly blessed in his home life. He found in his wife one of like mind with himself, fitted to share in public honours and public service. She was richly endowed with the charm and strength of true womanhood, and wherever there was sorrow she was sure to be the first on the spot to relieve and help. Her heart beat true to all her husband's hopes, purposes, and convictions. It is an unspeakable blessing to a public man to know that when he leaves his home for the arena of the outer world there is one in the home whose ministry of prayer and unselfish devotion is like a shield over those he loves, and that when he returns from misunderstanding and strife there is one heart that never fails to understand and one voice ever ready to renew his courage and hope. Eight children were the pledge of the happy wedded life, all of whom became members of St. Mary's Church. It was one of my last services in Norwich to bury Mrs. White. Her husband reeled beneath the blow, and the collapse was so serious as to startle those who did not know the depth of feeling which lay hidden beneath the manifest strength.

The services which Mr. White has rendered to the Church of St. Mary's, of which he is a deacon, have been invaluable. For some years he has been superintendent of the Sunday-school and leader of the first day adult school for men. In his devotion to the work he has been an example to all. It was no light programme which he carried through on Sundays for years—to begin with the men's school at nine o'clock, which involved a walk of nearly two miles from his house to the chapel; to be at the reading desk at the morning and evening services in the sanctuary, and at the Sunday-school in the afternoon. I always enjoyed Mr. White's reading of the hymns and of the lessons, which he frequently took for me. The manner was like the man—straightforward and businesslike. I cannot bear comments on the reading of the lessons at our public

services. I do like to have the Word of God unadulterated occasionally. I think that the minister's voice has a tendency to hypnotise the congregation when he does everything himself, and I like to see a layman of great ability and high character at the desk. It has been for years a marked feature of the diaconate of St. Mary's that all the deacons are present at the week-night prayer-meeting, and it requires some very unusual event to keep Mr. White away. I have even known him present on the night of one of his own most exciting municipal contests. In the city he holds, or has held, almost every public office of the first rank. He is an alderman, a magistrate, has been sheriff, is the Chairman of the School Board, the leader of the Liberal Party in the Council, and the life and soul of the temperance movement. In the denomination he is President of the Total Abstinence Association, a member of the Council, and I trust one day he will be President of the Baptist Union. At the last election he was returned to Parliament after a stiff contest and a great victory in North-West Norfolk.

I could tell many a good story of Mr. White's public life, but I must refrain. One must suffice. In the recent election, Sir Samuel Hoare, M.P., Conservative member for Norwich (and if I were a Conservative I should desire no better representative), was brought to a big meeting on behalf of Mr. White's opponent; but like Balaam, to the consternation of the "party," he altogether blessed the Liberal candidate, and declared that he did not know any man whom he respected more. But, after all, Mr. White is at his best in a fight—he is a born fighter—cool and good tempered, but very alert and strong. He can give some very hard knocks indeed when he is in a corner in a School Board or political controversy, and the probability is that if he is in the fight the other side will lose. Yet the extraordinary thing is that even his opponents like him. They cannot help it. He is stern, yet genial; of iron will, yet pleasant and yielding where principle is not involved; without a redeeming vice, but also without a fad; brimful of convictions, but destitute of even a single crotchet. I have never known a man so free from prejudice, and from trivial, petty-fogging, and hair-splitting contention. Yet in one sense this is not very wonderful, for it is the weak and not the strong man who is obstinate about little things.

Now that Mr. White has entered Parliament, many of his friends are expecting great things of him. The *Christian World* remarked that he was quite able to stand up to Mr. Chamberlain, and I think this will be found to be the case. Without question, Mr. White is one of the ablest speakers in England to-day. I know no layman who is his superior in this respect. He has the enviable faculty granted to the best speakers of saying exactly what he wants to say, and of thinking clearly and strongly while he is on his feet. An audience puts him in possession of all his powers. When Mr. Gladstone spoke in Norwich a few years ago, after hearing Mr. White speak, he said publicly: "You need go no further for a Liberal candidate for this city." It is certain that, under the blessing of God in the new position to which Mr. White has been called, he will go far and rise very high.

J. H. SHAKESPEARE.



## THE RENEWAL OF ALL THINGS.

### A SERMON FOR THE NEW YEAR.

"And He that sat upon the throne said, Behold, I make all things new."

—REV. XXI. 5.



WE enter to-day upon a new year. Another stage of our earthly existence has passed, another epoch has begun. It is a wise and merciful arrangement that the current of our life does not flow on uninterruptedly, calm, even, and smooth, but is disturbed by breaks and turns which compel us to pause and consider whither we are going and how far we are succeeding in the purpose of our life's voyage. The division of our time into days and weeks, months and years, is of essential service, preventing us from falling into spiritual slumber, and appealing to us with solemn and pathetic warning, in order that time itself may minister to our salvation. This New Year's Day God calls us apart from the turmoil and strife, and bids us lay aside our absorption in the pursuits, the pleasures, and gains of life, that we may ask ourselves whether we have begun truly to live, and whether, so living, we are prepared also to die.

We have wished each other, as is fitting, a happy New Year.

We have not yet acquired the happiness after which we aspire, or the rest and satisfaction at which we aim. "Man never is but always *to be blest*." "We look before and after, and sigh for what is not"; and so we wish for our friends, as for ourselves, a happy New Year, trusting that it will bring them nothing but good, and bring it in a larger degree than the years that have preceded it. It may be very little we can do to secure the fulfilment of this wish, but what little is possible we should gladly do. Let us, at least, be sincere in our congratulations, and "scorn the greetings where no kindness is." Abstain from all unfriendly and ungenerous acts; from harsh, unloving, unbrotherly words. If we can do little good, we can, at any rate, be resolved to do no harm. "Refrain thy tongue from evil and thy lips from speaking guile," and make some effort to save thy brethren. As Christ's disciples we are bound to follow Him in the path of beneficence and self-denial. "Thou shalt love thy neighbour as thyself."

On the threshold of a new year and of a new century no announcement can be more welcome than this which reaches us from the lips of the Supreme and Eternal God as He dwells amid the splendours of the heavenly world. "Behold I make all things new." For the years that have fled have not left us as we were. From how many of us have they taken away the sprightliness and buoyancy of youth, and, it may be, our innocence, our hopefulness, and energy! Advancing years bring in their train weakness, weariness, and decay. We everywhere meet with men who have been driven forth from their early heaven, and are as wanderers in the desert, stripped of their choicest treasures, the treasures of their holiest affection and noblest delight; and to not a few among us the New Year comes as a messenger of warning, to remind us that our allotted course is well-nigh run, and that soon we must obey the inevitable summons from the unseen world. If, therefore, we stand upon the threshold of the year with the consciousness of waning powers, of vanished opportunities, of blighted hopes, and mourn for the days that are no more, how cheering should be the announcement, "Behold, I make all things new!"

God has revealed to us His eternal purpose in Christ Jesus to restore the Paradise lost by sin. The world created by His

wisdom and power, marred through the entrance of evil, has not been left in helpless subjection. Evil, strong, undaunted, and defiant as it seems, shall yet be overcome and expelled. We shall witness a restitution of all things—"a new heaven and a new earth wherein dwelleth righteousness." The day on which this purpose shall be fulfilled is as yet far off, but it will assuredly come. The utterance of our text follows, and does not precede, the Resurrection, the last judgment, the casting out of Satan into the lake that burneth with fire, together with those whose names are not written in the Book of Life, thus clearly intimating that the time of this absolute and complete renewal is not yet. But, though the end be far off, there is a sure and gradual approximation to it. All things are working towards it, and the moral reformations which Christ has already effected on earth, the transformation of society, the reclamation of waste and desolate places, the diffusion of Christian truth, the wider acceptance of Christian ideals, the advance of righteousness and peace, all prelude the time when the curse shall be removed and the new creation shall outshine the splendour of the old.

In individual lives the purpose of God is being everywhere fulfilled. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The Gospel is a regenerating and a renewing as well as a peace-giving power. It makes hardened men penitent and reckless men considerate, impure men holy, selfish men generous, despairing men hopeful, weak men strong, and sorrowful men glad. Amid the darkness of age it has again and again imparted the beauty and brightness of youth. And it promises to us all that "They who wait upon the Lord shall renew their strength."

This surely meets the deepest need of every heart. The record of our life—as we are sadly conscious—is not what it ought to be. It tells of baffled purposes, disappointed hopes, waverings, and vacillations, and, worse still, it points to wasted powers and neglected opportunities, to indolent self-indulgence, faithlessness, ingratitude, and impiety. It is a witness to "the broken vow and frequent fall." An imperfect and sin-stained life is all that most of us can present to God. Who among us does not need to pass through some process like that which the ancient Greeks fabled when they

spoke of the river of forgetfulness, and averred that there could be no Elysium for a man so long as he remembered? How many in every rank and every circle of society there are this morning whose lamentation is: "Alas! alas! for my sins. Oh, this cheerless, this guilty, this dead and yet living past, this weary weight which hangs on my spirit with its melancholy, enervating, peace-destroying power! What would I give to have it obliterated, that I might, by God's grace, start on a free course, unhampered by the old envies and jealousies, the dishonesties and trickeries, the frivolous thoughts, the unhallowed imaginations, the selfish deeds, the ignoble pleasures, which condemn me? For it is not the past only, but the present. My evil heart of unbelief, with its memories of sin goading me to new transgressions, its spiritual apathy, its worldliness, its subjection to the tyranny of the flesh, its deadness to the things of the Spirit—how can I conquer it so that God and His will shall prevail?"

'Oh! for a man to arise in me,  
That the man I am may cease to be!'"

Now, if this be your cry, behold how fully it is answered by this assurance of Christ. You have in Him the prospect of a new and better life. Ah! God loves you as tenderly and strongly, He is as ready to rejoice over you and to lead you unto all good, as when you started on your course, fresh and glad, with high and bounding hopes, innocent as a little child, and blessed by the benedictions of all who knew you. He will "restore to you the years that the canker worm has eaten." He will cheer your wearied heart, invigorate your jaded spirit, cleanse your sin-stained conscience. He has been patient and has forborne with you. He has kept you in life and prolonged your day of grace in order that He may fulfil in you His promise, "I will make all things new." To every penitent and believing man, however great and manifold his sins, pardon—full, absolute, and complete—is offered in Christ Jesus. He assures you, if indeed you have sincerely repented of your sins and are trusting in His grace, that He will blot out your transgressions as a cloud, and as a thick cloud your sins. Do not say that for you the springs of hope are sealed; that holiness is an impossible ideal, and peace an illusion, mock-



ing you with a promise which cannot be realised. There is a power, as there is a love, beyond nature—a power that can soothe and heal and replenish even unto the fulness of God. You are not, therefore, to despair, or helplessly to spend your time in mourning over the irrevocable past. You must not give way to remorse or cherish it as a virtue. Let the memory of your failure and sin drive you closer to God, make you more humble, more watchful, more generous and devoted, but do not let it hold you in the chains of a vain and mischievous regret. To be continually recalling our sins, to fix our thoughts perpetually upon them, to weep away the precious hours that are still left us, is a policy as faithlessly un-Christian and as dishonouring to God as it is suicidal. Christ forgives; He lets go our sins in order that we may get away from them and be stimulated to new and holier endeavour. When He met Peter after his threefold denial, did He not bid him prove his love by “feeding His sheep”? There was the offer of new and higher opportunities, not utter rejection because of his neglect of the old ones. Work—self-denying, Christ-like work—not penance—no spoiling of to-day because yesterday was spoilt, no dwelling with the dead and submitting the soul to a harrowing despair, but a ministry of life and hope, chastened, indeed, by the memory of past weakness and sin, but glowing with the inspiration of Christ’s love. We must, of course, neither excuse nor palliate our past transgressions. No true man can think lightly of evil; but if we *are* true men, and are trusting to Christ, the memory of evil may become a means of good. Let your sense of Christ’s forgiveness deepen your gratitude and lead you to a profounder dependence on God. Cling closer to your Master; and as the sun exhales mist from stagnation, and returns it in refreshing and genial showers, so will Christ bring humility, tenderness, patience, and love out of the memory of your former but now abandoned evil. As life, beauty, and fragrance are formed in flower and fruit from offensive decay, so your penitence and faith, aided by the power of Christ, shall be the precursors of a clean heart and a right spirit—a spirit that shall bloom with immortal beauty and abound in fruits of righteousness and peace. The promise is not vain—“though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall

be as wool." Viewing the past in the light of Christ's great love, our motto should be that of the Apostle—"Forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." We must do the utmost in our power with the years that remain. Let them be spent with Christ and for Christ, let them be surrendered to His control, and regarded as His gift and our opportunity. From "Out of the Depths" we can make our appeal passionately and hopefully to Him who can remove all discords from our life and reduce it to harmony—

"When from my Self I shrink in shame,  
When of my Self I stand in fear,  
Christ, with Thine everlasting claim!  
Be near—be near.

"When self-distrust, despairing, dries  
The swelling, penitential tear,  
Christ, with great patience in Thine eyes!  
Be near—be near.

"When all that once I prayed to be,  
And all that now I am—grow clear,  
Christ! stretch Thy wounded hand to me!  
Be near—be near."\*

This great fundamental change in our relation to God will bring with it all other blessings. If there are some things which in this life can never be altered, if our worldly circumstances cannot be materially improved, if we have still to battle with toil and poverty and care, if we are the victims of enfeebled or shattered health, if we have to mourn the desolations which death hath made in our homes and among our friends and miss the dear familiar presences, if "the tender grace of a day that is dead can never come back" to us—then can we, as reconciled to God and in a spirit of chastened resignation, accept these things as from His hand. We shall see in them not the working of a blind law, which goes remorselessly on its course, heedless of the cries and sorrows and yearnings of the hearts which are too weak to resist it, not the relentless decree of a hard and unforgiving despot, but the outcome of a wise and loving will which seeks our own and all men's good. Punish-

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\* Harold Begbie in *The Pilot*.

ment is abrogated and only discipline is left—discipline that cleanses, purifies, perfects. We shall be fed amid all outward want with hidden manna. We shall not gaze in our bereavement on the vacant spaces of earth so much as on the peopled places of Heaven, for our sainted dead are not lost.

“ They all are gone into the world of light,  
And I alone sit lingering here ;  
Their very memory is fair and bright,  
And my sad thoughts doth cheer.”

And so it comes to pass that our youth is renewed like the eagle's. Christ gives to us, if indeed we receive Him by faith, the best and noblest characteristics of youth. If we cannot claim an unsullied innocence, we shall have a saintliness which is better than innocence, not a mere ignorance of evil but rejection of it, after we have known it, and a cleaving to the good. Christ inspires us with hopefulness when we feel the days before us and are urged to high endeavour by the glories of the boundless future. We have again a keen, eager relish, the freshness and delight which tells of pleasures that satisfy but do not cloy. Ours, too, shall be the enthusiasm which acts on the impulse of noble and uncalculating affection, the buoyant energy which waits the word of command and goes forth to conquer or to die. In part these things are given to us even here, as we are made new creatures in Christ ; in Heaven they will be given to us perfectly.

“ Where the faded flower shall freshen, freshen never more to fade,  
Where the shaded sky shall brighten, brighten never more to shade,  
Where the hidden wound is healed, where the blighted life reblooms,  
Where the smitten heart the freshness of its buoyant youth resumes,

“ Where earth's barren vales shall blossom, putting on their robe of green,  
And a purer, fairer Eden be where only wastes have been,  
Where a king in kingly glory, such as earth has never known,  
Shall assume the righteous sceptre, claim and wear the holy crown ;  
Brother, we shall meet and rest  
'Mid the holy and the blest !”

JAMES STUART.



## THREE EARLY CHURCHMEN.

### I.—GAIUS THE BELOVED.

**T**HE Third Epistle of St. John will ever be precious to the Church of Christ as containing some of the later words of its most venerable apostle. The character of St. John shines out from the page. It is full of tenderness, charity, appreciation of others' service. But the love of St. John has no affinity with amiable weakness. "The beloved disciple" is also a "son of thunder," capable of stormy, scathing indignation; and though the impetuosity of youth has been chastened and disciplined by long years of communion with Christ and arduous service, St. John is still capable of righteous wrath, and it flashes out against Diotrephes, who presumed to lord it over God's heritage.

We know nothing certainly about the persons and circumstances referred to beyond what may be gleaned from the letter itself. Conjectures have been made. Naturally, it has been asked whether the hospitable Gaius may not be identified with Gaius of Corinth, whom St. Paul gratefully mentions as his own host, and the host of the whole Church. In that case, Diotrephes would be an ambitious person, who had won the place of honour in the factious church at Corinth. And as the letter was, in all probability, written from Ephesus, it has been supposed that Demetrius was he who one-time stirred up the silversmiths in tumult against St. Paul. But the names are too common to justify confidence in these surmises; and it were safer to be content with such facts as may be derived from the writing itself.

It would appear that the circumstances were these. St. John had sent out certain brethren as missionaries, who bore a letter of commendation, which they duly presented to Diotrephes, the chief minister of the Church in some more or less distant city. For reasons of his own, Diotrephes scorned St. John's letter, spake evil of the apostle, refused to receive the missionaries, and threatened excommunication against any who should dare to entertain them. But Gaius opened his house to them and his heart. When they returned to St. John they brought tidings of

the ill-behaviour of Diotrophes and the grace of Gaius ; and in due course Demetrius was dispatched bearing this Epistle, in which St. John pours out his heart upon the matter, and commends the messenger in terms which make him memorable among the minor characters of the New Testament.

It is hoped that interest and profit may be found in brief studies of the three types of character here emerging : Gaius the beloved, Diotrophes the domineering, and Demetrius the approved.

#### GAIUS THE BELOVED.

From the absence of any hint to the contrary we judge that Gaius was what may be called a *private Christian*, one of the rank and file. Possibly he lacked the gifts or the opportunities which would qualify him for official distinction. He just went on doing his own business, in the spirit of Jesus, and as occasion served succouring those who were called to more prominent ministry.

Yet he attained distinction which, in the Providence of God, has secured for him everlasting remembrance in the Church of Jesus Christ. He was beloved of St. John. He is not addressed as presbyter or deacon ; he is addressed as "beloved." Three times in two sentences does St. John's affection for him find emphatic expression : "*Beloved*, whom I love in truth. *Beloved*, I pray that in all things thou mayest prosper." Is it not great to secure such love from such a man ? It was the distinction of St. John, greater than any other which he won or dreamed, that he was the disciple whom Jesus loved. And it was the distinction of Gaius that there was accorded to him a high and peculiar place in the affection of St. John, whom it would probably be no exaggeration to describe as the greatest and holiest man then living on the earth.

It is interesting to gather from the language of the Apostle that Gaius was one of his own converts—one of his children in the faith, who inspires him to say : "Greater joy have I none than this, to hear of my children walking in the truth." The heart of John was opulent in love, and it poured of its wealth into the heart of Gaius.

Love is a greater prize than gold or applause. There are successful men who would barter wealth and worldly honour for the unfeigned love of a little child. And if our lot is cast too far

from the great ones of the world or the Church to secure their affection, it is no light thing to win the love of Christ's little ones, and to be a joy to the lowly. St. Paul and St. John were grateful and affectionate men, who recompensed kindness shown to themselves with royal response of heart. But sure is it that, if either of these great men had lighted upon an obscure stranger who had endeared himself to a handful of needy folk in the slum of some city, the Apostle's own great love would be instantly accorded, filling the stranger's heart with abashed amazement and crowning it with radiant joy.

Moreover, no Christian will dare affirm that St. John, freed from fleshly limitations, is unaware of the character and deeds of the followers of Gaius in our own time. May he not be one of the great cloud of witnesses? May he not still delight in the ministries of the large-hearted? May he not love us if we are worthy of his love? This, of course, is speculation: a thought without authority. But there is something greater, which is no speculation, for which we have the authority of Jesus Christ. Such men and women as John would love if he knew them, Christ knows and loves. Aye, and for those who are large-hearted with charity learned from Himself, His love is the love of complacency: they are joy to Him, and their ministries to His little ones are grateful to His own heart.

There are men and women walking in high places and in lowly who have this distinction, that they are the well-beloved of God and of His Christ. Some are princes and some are peasants. Some are great ladies with coronets and silken slippers, and some are mill-hands with shawls and clogs. In the light of the X-rays the seen and the superficial fade away, and hidden things are revealed. And the light of heaven is like the X-rays. In that light shawls and coronets vanish, and angels see hovering round the brows of God's dear ones the halo of His fadeless love.

It transpires also in St. John's letter that Gaius was a *prosperous soul*. He may have been a prosperous man in the worldly sense. Apparently he had a commodious house, and the means of offering gracious hospitality. The pointed reference to his health may indicate, as some affirm, that he was acquainted with bodily suffering. In any case his soul prospered so conspicuously, his

spiritual life was so rich and robust, that when St. John is shaping good wishes for him he can do no better than desire that in health and affairs an equal prosperity may be vouchsafed to him.

Well would it be if it were always so. Often, not to say commonly, it is contrariwise. One looks upon some gallant youth, ruddy as David, straight, stalwart, buoyant, aglow with perfect health, and the heart whispers: "Ah, my lad, if your soul prospered as your body prospers, it would be well with you." A man in middle life is climbing the ladder of fortune rapidly, adding year by year to his means and commercial influence, and the murmured comment of one who loves him is: "My friend, if your soul prospered as your business prospers, it would be well with you." Yet what shall it profit a man though he be strong as Samson or rich as Cræsus if his soul wither in a hopeless decline?

Health is great, and should be coveted and conserved. Salvation is greater, and, if one or other must be sacrificed, a wise man will not hesitate. Jesus puts the case with unflinching clearness when He teaches that it is better to enter into life maimed than to be cast away whole. Health is much; salvation is more. Wealth is much; salvation is more: how much more!

We read in history and in romance of men who, in the irony of circumstance, have found themselves in the possession of great riches just when it was time to die. For half an hour they could play with gold and jewels as children play with sand and pebbles: then they had to go. On the confines of eternity the years of a rich man's life who is not rich towards God will look like half an hour. It will seem cruel irony that he has to leave his treasure after so brief tenure; but the irony is of his own achievement. In the midst of prosperous circumstances he ought to have taken care for the prosperity of his soul.

It is clear, too, that the well-beloved Gaius, whose soul prospered, was a man of *missionary spirit*. He was not a missionary, but a friend of missionaries. He admired them, welcomed them to his home, cherished them, and encouraged them with his sympathy and his love. Hospitality of this order was a matter of first-rate importance in those early days. There were no great missionary societies, with large funds and elaborate organisation. The men in question were sent by St. John; and though he would enrich

them with his benediction, and follow them with his prayers, it is extremely unlikely that he could put much money in their pockets.

Long years before it was said of the Apostle that silver and gold he had none; and there is not the least likelihood that in the interval he had been in the way of making money. So his missionaries, who had honourably determined to take nothing of the Gentiles, would be greatly dependent upon the succour of brethren whom they might visit in their journeyings. And the loving hospitality of Gaius, offered to men who went out not for gain but "for the sake of the Name," made him fellow-worker with them, and gave him part in their high concerns.

This form of partnership is possible to all. Some enjoy the privilege in these days of entertaining missionaries in their homes. And in the foreign field to-day men and women are labouring with greater cheer for the love and kindness lavished upon them in English homes. Moreover, the hospitality of the heart which dictates sympathy, prayer, and sacrificial gifts is a means of partnership which the poorest may enjoy. Not long ago a young woman died in a Midland town who was a missionary heroine; her circumstances were severely straitened, but she was not satisfied with her missionary gifts. So her poor little luxuries, which most folks would call necessaries, were reviewed: the halfpenny-worth of milk per day which she allowed herself was sacrificed, and the saving sent to the Mission House. Those halfpence rank with "the two mites which make one farthing," and the girl who gave them will stand with Carey and Comber in the day of the Lord.

It is manifest also that Gaius was a man of *quiet courage*. He showed the missionaries who came from St. John Christian kindness, gracious and exemplary in itself, but kindness which was heroic when we recall that he did it at risk—under fire, as it were.

A good deed is done when a soldier succours a wounded comrade; when, after action is over, he lifts him with strong arms, and bears him into camp. But the deed takes another complexion when the succourer emerges from cover, amid a storm of bullets, and, raising his fallen comrade, staggers slowly through the fire-swept open, scorning the heavy risk of death that he may help and save. That



is the kind of deed which the Queen honours with her own Cross.

Now, when Diotrephes shut his door upon the missionaries, disdained their credentials, and did his best to make them outcasts, it was a bold thing to befriend them, for the enmity of such a one as Diotrephes was not to be lightly incurred. But Gaius had that quiet kind of courage which persists in the way of love and duty, not pausing to canvass consequences. Diotrephes may fulminate against him to his hurt; meanwhile the missionaries are sheltered by his love. And in the eulogy of St. John, forecast of the Lord's "Well done!" he wins his decoration and reward.

Courage under fire runs much in our minds in these days. And truly nothing is more needed on the part of the soldiers of the Cross than just this courage under fire—the calm fidelity that does the will of Christ, careless of derision, persecution, or excommunication. Those who believe—as Paul and John believed—in the love of God may well be brave, for nothing can sunder the loving man from the loving God. Had Diotrephes succeeded in excluding Gaius, the wounded soul of "the beloved" would have found its healing in the sublime assurance that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

GEORGE HAWKER.



## OUR LIFE.

ONE small life in God's great plan,  
 How futile it seems as the ages roll,  
 Do what it may, or strive how it can,  
 To alter the sweep of the infinite whole;  
 A single stitch in an endless web,  
 A drop in the ocean's flow and ebb,  
 But the pattern is rent where the stitch is lost,  
 Or marred where the tangled threads have crossed;  
 And each life that fails of its true intent  
 Mars the perfect plan that its Master meant.

SUSAN COOLIDGE.

## PREACHING AMONG THE BAPTISTS.\*



HIS new venture of publishing a series of Baptist sermons deserves the gratitude and encouragement of the whole denomination. The six volumes already issued are a proof that if we have no Spurgeon or Maclaren amongst our younger men, we have preachers who can give a good account of themselves in any pulpit, and do stalwart service for the Kingdom of God. The authors have not appeared on the Free Church Federation platforms, or occupied a conspicuous place in either of the interdenominational weeklies. Possibly the journalist who determined the destiny of the Baptist denomination in the pages of the *Daily News* never heard their names. Still these sermons will make their own denomination proud of them. It is, further, a cause of joy to discover that these sermons will compare favourably with those published by the younger preachers of other denominations. We do not claim to be better off in men than our sister churches, but these sermons, together with the announcement that there are a dozen others to follow, forbid us to think that we are worse off.

Turning to the series and taking them in the order of their publication, the first volume, entitled "The Evolution of Faith," by the Rev. Charles Williams, may be called sermons by a veteran. It is very beautiful to find Mr. Williams at the head of his younger brethren. Even in publishing a volume of sermons he must reveal his characteristic youthfulness and optimism. The architecture of his sermons is well-nigh perfect—thought built on thought with symmetry and strength. The doctrine is orthodox, without being narrow. It is open-air theology, without any of the mustiness of the Middle Ages. Throughout he is sympathetic with doubters, and appreciative of all that has been best in the closing century. Indeed, of the six authors it is the oldest that makes most

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\* "The Evolution of Faith, and other Sermons." By Rev. Charles Williams, of Accrington. "Christ and Men." By Rev. W. Y. Fullerton. "Visionaries." By Rev. B. J. Gibbon. "Church and Home." By Rev. James Stuart. "The Lord's Prayer." By Rev. J. E. Roberts, M.A., B.D. "The First Sign." By Rev. C. E. Stone. London: A. H. Stockwell & Co., 17, Paternoster Row. 2s. 6d. each.

references to the authors and movements of his day. His style is clear, simple, and charmingly inwoven with apt Scriptural phrases. In his pathetic dedication he asks his own congregation to accept the volume as a memento of a fifty years' ministry. He had the right to dedicate his book to the whole denomination in the same beautiful strain, for it is not only the congregation at Accrington, but the whole Baptist connexion, that has been "in his heart" for half a century, and it is not the members of his own church, but those of all the churches, that ought to welcome and treasure this memento. The name of Charles Williams is in every Baptist heart, and his book ought to be in every Baptist home.

The second volume, called "Christ and Men," by Rev. W. Y. Fullerton, contains the sermons of an evangelist, using that word in its unfallen sense of a preacher of the evangel. It reads like a tale, so crisp is its style, so happily arranged are its leading thoughts, and so plentiful and apt are its illustrations; but it grips like a prophecy, so direct and urgent are its appeals. Old familiar texts are treated with much freshness, and marshalled by a skilled hand to do their favourite work of winning men to Christ. His study of the two texts—"He that is not against us is for us," and "He that is not with Me is against Me," is very fresh and successful.

The third volume, "Visionaries," by Rev. B. J. Gibbon, contains the sermons of a young man—one who has not been in the ministry more than ten years—and are characterised by the verve and idealism of young manhood. The first sermon is on visionaries; in another he dwells on the necessity of effort and pains; and in a third he declares that the mission of the Church is to supply ideals for the nation. Nevertheless, these are not sermons for young men more than for old men. They are rather addresses for Christian workers. One of the happiest is to Sunday-school teachers on casting the salt into the spring of waters. There are as genuine outbursts of eloquence in this volume as in any of the series.

"The Church and the Home," by Rev. James Stuart, contain the sermons of a literary man. It is a delight to read this volume. One forgets that his business is "to prove the spirits," and is carried away by the flow of the sentences. The language, especially in the sermon on "God's Inheritance in the Saints," sweeps on like

a rapid and full-flowing river through fair and fruitful meadows. This volume is an unmistakable proof that every minister ought to be the editor of the BAPTIST MAGAZINE, or a constant contributor to its pages. But it is not only the manner, but the matter. Mr. Stuart succeeds in dealing with grand themes like "The Love of the Redeemer" and "Conformity with Christ's Death," as well as with fancy subjects like "The Well of Bethlehem" and "A Month in Lebanon and Two Months at Home." The treatment of "The Well of Bethlehem" is at once original and inspiring, while that of the saints as God's inheritance, and kindred subjects, yields strong and sweet food to the soul. This volume comes as near the great central themes as any of the series.

"The Lord's Prayer," by Rev. J. E. Roberts, contains the sermons of an athlete. The preacher is undoubtedly in a mood to pray, but assuredly he is in a mood to fight, and his blows fall thick and heavy and fast on Agnosticism and Mammonism. There is the downrightedness and forethoughtedness of a Crusader about some of these sermons. "You prefer to be allowed to make a fortune, and to show yourself smarter than other people. If some of you could not gamble and could not drink heavily and could not attend music-halls and could not tell lewd stories you would be miserable; you would not enjoy heaven if you got there." It is impossible to dodge blows like these. There is internal evidence in most of the sermons that the preacher is appealing to young men who are exposed to the criticism of Agnostic companions and the temptations of a great commercial centre. The insistence on the theological axioms, the re-statement of the doctrine of the Atonement, the treatment of the question of eternal punishment, and the reference to Herbert Spencer and Matthew Arnold are clear indications that the preacher is making headway in the face of a strong wind.

"The First Sign," by Rev. C. E. Stone, are the sermons of a mystic, using that word in its best sense. Mr. Stone is the poet of the six. He selects beautiful out-of-the-way texts, sees beautiful out-of-the-way meanings in these texts, and expresses these visions in sweet and simple words. He chooses such subjects as "Told in the Dark," "God in the Centre," "Judas--not Iscariot," "The Song no Man can Learn," and "Judas in the Night." We wish

he had gone nearer the centre for his themes ; but still, as he tells us, his Gospel "is all snowdrops and violets and springs and dawns and songs of birds and evening stars," and he has given us a truly choice volume.

We close our article by expressing our gratitude to Mr. Stockwell for the conception of this series, and to the preachers for giving us bright hopes for a century of usefulness and growth.

THOMAS PHILLIPS.



### THE CENTURY THAT IS PAST.

**T**HE nineteenth century will be remembered as an era of progress. It has its own distinct and well-defined characteristics, and has been above all else an age of discovery and diffusion, of vision and utterance. In the sphere not only of physical science, but of social and economical law, in the realm of history, in the deciphering of ancient and forgotten literatures, in the unearthing of MSS, and in the study of "origins," the victories of the nineteenth century are unique. But it is mainly with its social and religious progress that we are here concerned, and even at these we can take but a cursory glance. After the French and the American wars of the early part of the century, and as the result of agitation breaking now and again into ominous riot, reforms in various directions were initiated.

The Test and Corporation Acts were repealed in 1828. The Catholic Emancipation Act was passed in 1829. The agitation for Parliamentary Reform achieved its first and, in some respects, its most important triumph in 1832. In the following year Colonial Slavery was suppressed. In 1836 the Civil Marriages Act was carried, and before Her Majesty had reigned two years the Anti-Corn Law League was formed, and it was made evident that the newly-acquired power of the people would be employed in the removal of political and social abuses, and the establishment of more just and equitable conditions as between class and class. The watchwords of another and less permanently beneficent movement across the channel, "liberty, equality, fraternity," were widely accepted by the advocates of reform in England, and

indicate the drift of the legislation aimed at, not by noisy and unprincipled demagogues and political firebrands, but by men of calm judgment, profound philosophical insight, and statesman-like imagination, whose plans were guided by sound reason and generous disinterested patriotism. It is not too much to say that the highest statesmanship of the nineteenth century has found the fulfilment of its aims in broadening "the bounds of freedom," in removing unjust restrictions and vexatious inequalities, and in securing some approach towards the practical realisation of the idea of the brotherhood of men.

The movements to which we refer were, in their form and essence, political. Their aims were effected by popular agitation and by Parliamentary enactments. But the force which created and dominated them, and in the end carried them to victory, was very largely a religious force, applied by men who drew the inspiration of their lives from the Gospel of Jesus Christ. It is always difficult, and often impossible, to discriminate between the secular and the sacred, and even between the political and the religious. Movements, which in their form and accidents are secular and political, may in their spirit and motive power be intensely religious, aiming at the moral not less than at the material welfare and progress of mankind; at the extension of truth, righteousness, goodness; at the accomplishment of God's will on earth even as in heaven. Men may be driven by sheer self-interest to seek the redress of abuses, and the overthrow of tyranny and injustice; but it is no less true that political activity, as directed to the needs of others, calls into play the highest principles of self-sacrifice, and offers scope for devotion to divine ideals of life and conduct. A Christian man's politics are simply one phase of his applied Christianity. They are his religion at work in a particular sphere. It would be ungrateful to overlook the fact that our Baptist forefathers, in the earlier half of the present century, were among the most zealous pioneers of progress. "In the Baptist denomination," writes Dr. Stoughton in his *Religion in England*, "were some of the most advanced advocates of liberty and reform to be found in the country during a time of great political excitement." Robert Hall, John Foster, Andrew Fuller, William Winterbotham were, like Charles Stovel, John

Howard Hinton, J. P. Mursell, William Brock, Charles Vince, William Landels, Hugh Stowell Brown, and hosts of others whose names are writ large in our history, champions of political freedom, and rendered to it service as conspicuous and distinguished as that by which they directly aided the growth of our churches.

The idea of civil and religious liberty is one of those seminal and far-reaching principles which affect every department of life, and confront us with their insistent demands and their promise and potency of good in every direction. It is this idea, effectively applied, which has ensured the spread of secular knowledge. It gave us a free Press and free schools, as it will by and bye give us a "Free Church in a Free State." It led to the establishment of the British and Foreign School Society, and afterwards to the establishment of the Board School system which since 1870 has worked so splendidly, and which, because it is so great an equaliser of men, by way of levelling up rather than of levelling down, the clerical and sacerdotal party, to their great dishonour, are striving might and main to overthrow. Science itself, as interpreting the phenomena and laws of Nature, and as the mother of discovery and invention, has received, in the atmosphere of freedom, a mighty impulse and achieved unparalleled triumphs. We can scarcely exaggerate the importance of the achievements of science in the fields of chemistry and geology, of biology and anthropology. The whole aspect of life has been changed by the forces of coal and steam. Electricity is exercising an almost magical power. Every part of the world is becoming known to every other part. Communication with the most distant places is comparatively easy, and news is flashed over the earth with the rapidity of lightning. The conveniences and comforts of life have been multiplied. Dire as are the poverty and distress which still exist among us, the improvement in the condition of the working classes in our manufacturing towns and of the agricultural labourers is immense. The contrast in this respect is the result of philanthropic and religious, even more than of economic, forces, and in its magnitude and many-sidedness it is difficult to realise its sweep.

That an age of freedom and progress has dangers of its own is indisputable. We cannot claim for ourselves the right of private judgment, and of liberty to act in accordance with that

judgment, without conceding the same right to others. We cannot give utterance to our own opinions and beliefs, and demand that those who differ from us shall be silent. Neither orthodoxy nor heterodoxy can be defined so rigidly and infallibly as to mark off the lawful from the unlawful, the permissible from the non-permissible, in thought and utterance. Belief cannot be prescribed, nor can its acceptance be enforced, by authority; neither, on the other hand, should authority stigmatise and subject it to punishment. It is, unfortunately, the case that, as the result of our enlarged liberty, even the man in the street has become familiarised with opinions of which at one time fairly well-educated men had no direct knowledge. The positions of "French philosophy and German criticism" are an open secret. The speculations of Baur, Strauss, and Renan, of Kuenen and Colenso, the Essayists and Reviewers, Theodore Parker, Schopenhauer and Harnack, are common property. Poems of revolt, lusciously sentimental love songs, whose tendency is unclean, lectures and essays which are avowedly irreverent and approach the point of blasphemy—have they not, alas! come upon us as a flood, so that at times it seems as if modern society would be overwhelmed by them? In magazines and reviews, in novels and newspapers, there are discussions whose direct aim is to pour scorn on the old sanctities, both of morality and religion, to shake men's faith in the supernatural, to ridicule the idea of a Divine revelation, and to make man himself, in his tastes and ambitions, the measure and test of all things. It sometimes seems as if in human affairs every good had its attendant evil, every gain an accompanying loss, and as if all progress had its excesses and counterfeits. But even so, the trend of things is in the right direction; the world moves on and truth and right will prevail.

We may be thankful for our deliverance from the tyranny of some at least of the old beliefs. The antinomianism which rested like a blight on so many churches far into the last century has, in its old form, and in its peculiar religious guise, received what we may hope will prove its death-blow. Calvinism lives, but hyper-Calvinism—harsh, rigid, and unlovely—is rapidly disappearing. There is less talk of election and predestination on the part of men who made those doctrines minister to their self-righteousness and



pride, while they wrapped themselves in a coat of mail which the keenest arrows of truth were powerless to pierce. The sovereignty of God is in our evangelical churches neither denied nor ignored, but regarded as an aspect of that Divine Fatherhood whose will—at once holy, wise and loving—is our salvation. Very few theologians would now advocate “the commercial view of the Atonement”—the *quid pro quo* theory—or contend that it is applicable only to a limited number, leaving the rest by a stern and inevitable necessity to perish in their sins. We move on a different level, and on higher reaches. We occupy a different standpoint, and breathe, as we believe, a healthier atmosphere. There has been a widespread revolt against a dry and barren orthodoxy, against the substitution of an accurate creed for the life of faith. Stress is laid on character rather than on intellectual subtlety, on devoutness and generosity of spirit, on reverence for God and love to men, rather than on the repetition of theological war-cries and mysterious pass-words. The spirit of Jesus, revealed in the virtues and graces which reflect His character, is regarded as more essential in itself and more decisive of a man’s destiny than the most enthusiastic “assent and consent” to articles of faith and propositions of a confession, without a corresponding subjection of heart and will. Light without love is impotent for salvation.

All this has its good side. But there is much in the religious thought of our day which illustrates the axiom, “Action and reaction are equal and contrary one to the other.” An extreme in one direction is often followed by its opposite. Dogmatism, hard, dry, and lifeless, has given place to an indifferentism which is not less mischievous. It has been taken for granted, in some quarters, that because accuracy of belief is not supreme, it is therefore unimportant. The cry against dogmas has been carried to an absurd length, and has become positively injurious. Laxity is in its own way as hurtful as rigidity. The cry for morality and religion without dogma is illogical and suicidal. Let human accretions which have gathered around the Gospel and hid its glory by all means be swept away. Let the errors which have marred the fair and beautiful form of truth be uprooted; but the truth itself must be revered and our homage to it be unreserved and complete.

“Religion,” we used to be told by a high authority, “is morality touched by emotion.” But it is more. It is the source and efficient cause of the emotion, and its power to appeal to the emotions lies in its transcendent truths and principles—truths of the Divine nature and government, especially as embodied in the person and work of Christ, in His incarnation and sufferings, in His resurrection and ascension, and in the promise of His glorious appearing. Dogmas, which are after all but systematised statements of truth, are the roots from which the flowers and fruits of Christian life grow, and to neglect the roots will inevitably be to destroy the flowers. The belief in miracles is, in many directions, surrendered as impossible. No sane man, it is said, believes in them, *because miracles do not happen!* The contentions of sceptical and anti-Christian thinkers have gained acceptance in quarters where at one time admission would have been sternly denied them. The significance of many naturalistic beliefs arises, not so much from their intrinsic merit, as from the adventitious attraction with which they are invested by the character and position of men who hold them. The idea of an authoritative revelation of Divine truth is said to have been finally dislodged. Jesus was but a man, deified by the imagination of His disciples. His resurrection was an illusion—a subjective impression, and not a fact. “Paul’s theology is a passage in a long chapter of pseudo-science; one of a series of attempts to explain the universe from a starting-point of fable.” In these and kindred statements—which, by the way, are as unblushingly dogmatic as any decrees of the Councils—we see the excrescences of religious liberty; liberty unbridled and divorced from the sense of responsibility. Liberty is not license, and whenever men claim in its name the right to think and speak as they like, they should be resolutely determined to think as they *ought*. Then, and only then, can their freedom be safe and its results salutary.

In so far as the modern spirit delivers us from the tyranny of tradition and brings us face to face with the naked truth—leads us from churches and councils, fathers and teachers, to the living Christ; exalts the Bible itself above all theories about it—we rejoice in its diffusion. But it was never more needful than it is to-day to “prove all things and hold fast that which is good.”

The drift towards Liberalism, and from Liberalism to laxity, is sufficiently patent. It is a singular fact that the nineteenth century witnessed another movement, scarcely less powerful, of an entirely opposite character. The Reform Bill, passed by the Earl Grey administration, had other effects than those which tended to broaden and expand the theological ideas and ecclesiastical customs of the age. It threw many clergymen into a state of panic, and created a dread of what "the ruffian band" would attempt in relation to the Church. The prospect of ecclesiastical reform, enforced as it was by the suppression of ten Irish bishoprics, filled the minds of Anglican clergymen with gloomy apprehensions. The Erastianism which treats the Church as the creature of the State, foreboded evil, and as it became evident that the Church might be deprived of its *prestige* and emoluments, as the argument from reason and political justice gave way, reliance was placed more and more exclusively on the principle of authority—not, indeed, the authority of the New Testament, but the authority of the first four centuries. The *jus divinum* of Episcopacy was asserted. The figment of Apostolic Succession was revived. Sacerdotal powers were claimed for the duly ordained clergy; sacraments were exalted into channels of grace; obsolete superstitions were brought from their hiding-place; and in the sphere of religion, which must be supreme, the authority of the clergy was loudly proclaimed; and the whole duty of man was spoken of as if it were to "hear the Church." The Tractarian movement has done much to de-Protestantise the English Church and to furnish recruits for Rome. It is antagonistic in many points to the pseudo-liberalism of the day, but errs by going to the opposite extreme, and not by its methods will men be led to observe "the proportion of faith."

The highest and perhaps the most difficult duty of the hour is to be liberal without being lax; to be sympathetic towards all good men and all good things, while unflinchingly loyal to the truth committed to our trust; to acknowledge the spirit of Christ where-soever found; to be less concerned about the casket than about the jewel enshrined in it. Whatever changes take place, and in whatever direction "the streams of tendency" move, there are old-fashioned fundamental virtues which can never become obsolete—truth, loyalty to Christ, fidelity to conscience, courage in defending

and propagating all that we have received from God, Large-mindedness is not weak, nerveless sentiment. To acknowledge the Christian standing of all who love Christ is not to be indifferent to just and necessary distinctions. To keep open the windows of the soul and welcome fresh light is not to despise old and familiar truths. To refuse homage to antiquity is not to be dazzled by the glare of novelty, or to suppose for a moment that that which is new is necessarily true. We crave for the clear vision—the vision of the open eye and the pure heart—the eye that sees and the heart that loves the true, the right, and the good.

How near the twentieth century is to the Millennium we cannot say. But standing on its threshold we devoutly pray with the great Puritan poet: "Come forth out of Thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of Thy Imperial Majesty, take up the unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls, and all creatures sigh to be renewed."

Only so can we hope to stop "the feud between rich and poor," and overcome all want and care and sin. Not otherwise can we have "the sweeter manners, purer laws," for which the poet prayed in his Millennial dreams. When Christ shall appear we shall no longer need to appeal to the wild bells as now we do, and in a sense must do, "until He come,"

"Ring out wild bells to the wild sky."

"Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

"Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

"Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."



## “THE FUTURE OF THE BAPTIST DENOMINATION.”

**T**HE chief Liberal organ, the London *Daily News*, has recently given several interesting articles on the future of the different denominations of Christianity in our country. On December 1st it dealt with the Baptists and their supposed “outlook for the twentieth century.” The writer is evidently an acute observer, but he is avowedly an observer from the outside, and it is no disparagement to him to say that in several important directions he fails to understand our position. Nor do we think him specially well acquainted with the deeper springs of our denominational action and with the currents of thought amongst us. Yet, if it is lawful to learn from an enemy, much more is it wise to heed the words of one who is evidently friendly, and wishes us well. His remarks give us an opportunity for one or two observations on the views prevalent just now with regard to the position and prospects of our denomination.

We are well aware that men who are bent on doing the work which God has given them to do will concentrate their energies upon it, and persist in their appointed path whatever others may think of them. To God and our own selves we must be true, “whether men will hear or forbear.” Oliver Wendell Holmes has a fine illustration showing the value of this independence of “man’s judgment” in his poem entitled “Sun and Shadow.” A bark seen in the far-off distance is now dark in the shadow, and, anon, white as the seagull, “the sun gleaming bright on her sails.” But light and shadow are alike to the captain who is entrusted with her safety.

“ Her pilot is thinking of dangers to shun,  
 Of breakers that whiten and roar ;  
 How little he cares, if in shadow or sun,  
 They see him who gaze from the shore !  
 He looks to the beacon that looms from the reef,  
 To the rock that is under his lee,  
 As he drifts on the blast, like a wind-wafted leaf,  
 O’er the gulfs of the desolate sea.

" Thus drifting afar to the dim-vaulted caves,  
Where life and its ventures are laid,  
The dreamers who gaze while we battle the waves  
May see us in sunshine or shade ;  
Yet true to our course, though the shadows grow dark,  
We'll trim our broad sail as before,  
And stand by the rudder that governs the bark,  
Nor ask how we look from the shore."

"The great need of the Baptist denomination [we are told] is an increase of unity. The effects of the unhappy Down-grade Controversy are still apparent." This is true, and we mourn it; but the wound is healing, slowly perhaps, but surely and healthily. Does the writer perceive that with the best men amongst us there is something higher than unity, or than even healing wounds; and that is absolute loyalty to Christ? Amicus Plato, Amicus Socrates, *sed magis amica veritas*. It must not be forgotten that the sturdy individuality which has ever been a prominent feature of Baptists, and which we trust they will never lose, is sure at times to freeze up into separation. Wherever there is a strong sense of personal responsibility allied with courage of conviction, there will for certain be persons who adopt a different dress, and, seeing they are not like others, will claim for themselves the Sardis blessing of being, as they contend, amongst the "few who have not defiled their garments." The writer thinks that "if the divergence of view be not sufficiently pronounced to cause any member to join another denomination, surely the spirit of union should be so cultivated as to keep him within the borders of his own, especially when it is understood that on such points each member should speak for himself alone." With this we agree. It is precisely this "spirit of union," combining fidelity to personal conviction with due recognition of the rights of others, that we seek to cultivate, but it is necessary to aver that all healthy union must be conditioned by the spirit of faithfulness to the truth, and to truth as we conceive and are apprehended of it. This, so far as we understand it, is the position of the Baptist Union. Nor are we aware, nor do we believe, that the members of that body are frightened out of propriety by some imagined "Terror of the Tabernacle," as the writer seems to suppose. Such a terror certainly does not exist, though there is an anxious desire to do everything that can be rightly and

honourably done to conciliate what many of us regard as an unnecessary and mischievous aloofness. Men who live in the fear of God, and who are conscious of His approval, know no such terror of any man as is here ascribed to them.

The article gives currency to an idea we have often met with before, and which ought to be fairly looked at and dealt with. It revives the old notion of "a corporate union with the Congregational denomination," and says: "If Congregationalists saw their way to discard 'baby baptism,' as Dr. Maclaren calls it, and adopt baptism on profession of faith only, and Baptists could relinquish immersion and the profound religious significance they appear to attach to it, I can see that organic union honourable to both parties might be satisfactorily arranged; but as things are, the two denominations are likely to remain separate."

Now, first of all, how can we ask our Congregational brethren to give up infant baptism? They assert that it is in their belief a Divine ordinance, and persistently quote against us "Suffer the little children to come unto Me and forbid them not," and say that we are unfaithful to the spirit of the Gospel in forbidding them. And we are to meet this by saying, "Now, do you be unfaithful in forbidding them, too!" Whilst they profess the belief they do, we may try to convince them that they are in error, but to ask for disobedience to what they believe Christ commanded, for the sake of union with us, would be a serious wrong. Nor have we any desire for fellowship with men who would thus sacrifice their conscientious protest.

On the other side, how dare we "relinquish immersion"? Baptism is no mere ecclesiastical regulation which may be played with and altered as we pleased. The papacy may assert that the Church has power to change Christ's ordinances, but we unhesitatingly say "No." We are not of those who, ineffect, would tell our Lord that we have a way of administering the great ordinance better than His; that He did not discern the needs of future times and other climates; and that we, therefore, correct His order. This is holding the doctrine of the *Kenosis* in a strange fashion indeed. Baptists will have none of it.

We need not go further. Baptists will never consent to the invention of a new ordinance to displace the old. Nor do we

imagine that those of our Congregational brethren with whom we delight to hold fellowship, and with whom we hope to live in close and friendly co-operation, would be any more willing than we are. Why they continue in the Rome-conceived error of infant-sprinkling, especially when of recent years one after another of their arguments have been shown, even by the concession of their own scholars, to be fallacious, we cannot tell. To their own Master they stand or fall. And we dare not question their sincerity. We can be no party to exchange mistaken sincerity for insincerity all round. Baptists will never consent to go halves in the error. We want no union in which we cannot look for the approbation of our Lord and the sanction of our own conscience. And we are certain our Congregational brethren share this feeling. The world might applaud such an offering of incense to the great god broad-thought, which is more worshipped to-day by many than Jesus Christ; but assuredly the idea would be abhorrent to the best men in both denominations.

It would, perhaps, be unfair to make no reference to a striking speech recently delivered by Dr. Maclaren, in Manchester. A bazaar was being held in the Congregational Schoolroom at Chorlton-cum-Hardy, on behalf of a Baptist church which has recently been established there in connection with the ministry of the Rev. G. N. Williams. Dr. Maclaren, at the opening of the bazaar, after expressing his delight at the manifestation of Christian unity afforded by the courtesy of the Congregationalists, added :

"I suppose I shall not carry the suffrages of the most of this audience with me, but I for one know no reason why the two branches of the Congregationalists in England should not be more closely and organically connected than they are to-day. I hold by my Baptist convictions. I hold them with increasing tenacity. As I grow older I see more and more the connection between them and a logical and thorough resistance to the sacerdotal nonsense of this generation. But I would cross the border. I was in Edinburgh a fortnight ago, and saw that great act of Christian union which drew together those two large Presbyterian bodies—drew them together, not by reason of mere evanescent sentiment or sugary lump of external union, but under the compulsion of a strong conviction of duty. While one member, one section, in the Union holds strongly the scripturalness of church establishments, or is permitted to do so, the other section in the Union holds just as strongly their unscripturalness, and the two have come together, and are one Church. And I think that may teach us on



this side of the border that it is possible, with very profound differences of opinion even in regard to ordinances—which are always more divisive than differences of opinion in regard to doctrines merely—that it is possible with very profound differences of opinion still to be drawn very closely together. I shall not see it. I hope some of you may, when the Congregationalists of England shall be one body in two divisions, Baptists and Pædo-Baptists."

It must be noted that the union which Dr. Maclaren contemplates is of a very different type from that which is suggested by "An Observer," in the *Daily News*. Union with a clear recognition of principle, and no attempt to override its demands, is a much more tenable idea than that which requires a lowering of obedience. Dr. Maclaren maintains his Baptist convictions "with increasing tenacity." All who know him and have observed his recent utterances, even in connection with the Free Church Federation movement, have certainly gained this impression. But the question is whether, under such conditions, and without sacrifice of principle, we may be united into one body—a very far-reaching question and one not easily answered. There is already, in many cases, a friendliness and co-operation which no organic unity could increase. Would the advantages of a corporate union be so great that they be worth the cost?

Near the close of the article there is a pregnant remark. "An Observer" notes that "with the new century the Baptist Union enters on a new departure," and asks: "Will it insist upon more beauty and variety in its services, and upon a more cultured and highly educated ministry?" Beyond all question an increase of spiritual power is our desire and prayer. To attain this we are certain that as a means we shall have to give more consideration "to adapt our services to meet the needs of different classes of people," and to place in the very forefront of our effort and prayer our need of the Divine gift of still more able ministers of Christ. The narrowness which is intolerant of all change, the blindness which places confessedly human traditions on the level of Divine ordinances, and brooks no departure in worship from the stereotyped customs descended to us from our fathers, the self-satisfaction which insists on keeping things absolutely as they are, cannot be commended, and are certainly no part of our principles. The style of our buildings, the concessions already made to the spread of

education and the growth of culture, the improvement in our psalmody, and the still greater improvements we anticipate as the result of the introduction of the new BAPTIST CHURCH HYMNAL, are proof sufficient that our churches, while maintaining all that is essential in their witness and worship, can be fully abreast of the times. But on these matters there is much more to be said than can be compressed into the space at our command.

A BAPTIST.



## SUNDAY MORNINGS WITH THE CHILDREN.

### I.—A DRESS FOR THE NEW YEAR.

“Let the beauty of the Lord our God be upon us.”—PSALM xc. 17.



**T**HIS is one of the oldest prayers in the Bible, and one that is most appropriate for the New Year. It speaks rather sadly of the swift flight of time and the shortness of man's life upon the earth. I do not suppose that children feel that time flies swiftly. For most of us the Christmases and birthdays seem to creep very slowly towards us. But the older we grow the faster the years fly round, and the shorter the life of man appears. And if there is any time when the life of man seems short, it is at the closing of one century and the opening of another. When the century which has just closed began hardly anyone who is alive now was born—just a few rare exceptions here and there. With very few exceptions all who are living now will have passed away when this century ends. There will be an entirely new set of people—new kings and queens, new statesmen and judges, new manufacturers and merchants, new schoolmasters and teachers and preachers. Long before this century ends we shall most of us have done our work, and when it ends people who are not yet born will be doing the work of the world. Our life, this prayer says, is very short; it is like the grass and the flowers. But then the prayer lifts up our minds to the greatness and majesty of God, who lives through all the centuries and remains the same, never growing old or weary, while all the generations of men are born, change, grow old, and pass away. And it seems to say that man may be something like God.

The prayer, we are told, was written by Moses, and it speaks not only about the flowers and grass, but about the majestic mountains, rocks, and hills; it is the writing of one who had spent many years in the great solitudes of nature, and who regarded nature as the expression of God's power and thought. And it seems to me to say: “God, who is everlasting, who made grass and flowers, mountains and hills, sun and moon, and all glorious and wonderful things, must be beautiful. He has created the beauty of all these things, and some of them are very short-lived. May He clothe us with beauty. Let the beauty of the Lord our God be upon us.”

What is the beauty of God ?

One day, when Moses was very tired and sad, we are told that he prayed to God to show him His glory, and in answer to his prayer God called him up into a mountain, and in some way that we cannot explain God made all His goodness to pass before him; and from that time Moses understood that the glory or beauty of God was not His strength by which the hills were set fast, and the sun held in its place, and all the worlds created and sustained, but His goodness. This is what I think Moses meant by the beauty of the Lord, and this is what I pray may be your dress for the new year, and for as many years as you are permitted to live in the new century: That as the beauty of God is seen in mountain and sea and lovely flower it may be seen in your lives; that it may become a part of your very spirit and character.

Dear children, will you try to believe and realise as you enter upon this new century that there is nothing in the whole universe one half so beautiful as goodness? A lovely character is the most beautiful thing on earth or in heaven, and that is the beauty with which God is well pleased. There are other kinds of beauty which people long for, beauty of face or form, dress or house. We may very well value them all. Some of them will grow out of beauty of character, but they are nothing in comparison with it. A sweet, unselfish spirit, a gentle spirit, a right and noble spirit, how beautiful they are! This is a beauty which everybody may have, many of the other kinds of beauty may be denied us, but the highest kind of beauty, the loveliest ornament of any home, the very beauty of God may belong to us all. There are mothers who would say, "The most precious treasure I have on earth and the most beautiful is a good child; I have many beautiful things, but the gem that sparkles most brightly is the character of my child."

Have you ever realised, boys and girls, that God can make us like Himself? No one else can. We can grow like others; we do, as we admire and imitate them. They can help us, exercise influence over us, explain to us how they managed to be good. But they cannot give us their disposition. That is just what God can do. Thousands of years ago He sent a message to some people and He said, "I will put my Spirit within them"; and He says that still. He can make us like Jesus and He will, if daily we turn our hearts to Him and open them by obedience that He may rule within them.

Dear children, life may be very ugly. We may be clothed in a garment of selfishness and sin every day; ill-temper, greed, disobedience, foolishness, and idleness may be underneath the gayest clothing and make the most beautiful house a sad place to live in. A handsome face may be only a mask which covers a useless and ugly character. All beauty is vain without the beauty of goodness. And where that comes there is no real ugliness, it all becomes changed. Goodness shines through a plain face and a poor dress and a poor home and transfigures them. It brings joy and peace everywhere. May it be yours, and you will have a very happy New Year.

CHARLES BROWN.

## NOTES AND COMMENTS.

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**T**HE NEW CENTURY. — After all that is said about the arbitrariness of our time measurements, the passing of the old year and the coming of the new still stirs our pulse and quickens thought, and gives a new sense of the seriousness of life. Much more so is it true of the unique experience of a passing century. Who of us will greet the dawn of the new one without seeking that the solemn march of the years may bring to us a firmer confidence in God and a more resolute subordination of our life to the doing of His will? Happy are we if we are conscious of a keener spiritual apprehension of the presence of God as the years go over us. In our unbelief we are sometimes tempted to wonder what the effect is to be upon faith of the continuance of all things, of the receding of the great facts upon which faith rests into a remote, and ever more remote, past. Can the Church survive the delay of the Lord's coming? Blessed be God, the years as we measure them are not the years *from* our Lord, but *of* our Lord. And the Lord whom we seek is the living and, by His Spirit, ever-present Redeemer of men. "Remember Jesus Christ, *risen from the dead.*" And without fear we unflinchingly declare Jesus Christ as more abundantly present in His world than ever before. The oppressive and almost overwhelming sense of the world's sorrow and the world's sin is an infallible testimony to His presence among men. The emotion these things stir and all our purposes of help and remedy are born of Jesus Christ, and embolden us to claim the coming century as His. His it will be, in fact as well as by right, if we, as His people, bestir ourselves to lay hold upon God, and use the opportunities of service which the new century places within our reach. The triumphs of the past should assure us of greater victories in the future. But these can only be gained by the heroism and self-sacrifice of Christian men and women, who are determined to follow in the footsteps of the Lord. We should rise to a supreme effort. The Twentieth Century Fund will enable us, by God's grace, to accomplish a work which, in the words of our late beloved Treasurer, will be "spiritual and evangelistic." With him we venture to ask, "Have any of us yet risen to the point of self-denial," either in giving or in other forms of service? Shame on us if we have not.

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HOPES AND REASONABLE ANTICIPATIONS FOR THE FUTURE.—It was an old pessimist that said "There is nothing new under the sun." The great optimist of the Church declares: "Behold, I make all things new," and where Christ comes there is a new creation. But there are no breaks. God is orderly in His working. To-morrow is the child of to-day and the grandchild of yesterday. So there are purposes of God at work which we know will come to fruition. Surely before many years are over religion in

this land will be free—free from the last fetter of State patronage and control, free to speak her Lord's mind on all that interests and controls the life and thought of men to-day. A Church of Jesus Christ, the helot of a political party, entering into a mutual bargain for temporal security with the abettors of the terrible drink traffic, is seen to be an intolerable outrage on all right feeling. The tide of spiritual life is rising in all the Churches, and not only the barriers which selfishness and bigotry have raised are bound to go, but those which have been born of the incapacity to appreciate God's choice of variety in men and methods in fulfilling His plans of salvation. There will be a great drawing together of the Churches of Jesus Christ which will obliterate many of the old landmarks as the rising tide merges the pools upon the seashore. The great Simultaneous Mission for which the Free Churches are preparing themselves will, by God's help, make a permanent change in the life of the Churches, and a thousand mutual suspicions and all the sense of competing interests will receive their death-blow in the ardour of comradeship in service for Jesus Christ. The generous gifts with which the century has closed and the new one is opening will fit all sections of Christ's people with the opportunity for a great forward movement; but these, and a multitude of generous offerings which have been made in less public fashion, will be but the symbol of new devotion to our dear Lord, and a new determination to win the world for Christ. The nineteenth century has been of all the centuries the century of missions, and a magnificent record it has been; but even yet the Church of Jesus Christ does not from year to year overtake the mere increase in population. But surely that will be changed. Nothing, we are told, will save China from becoming the mighty curse of the civilised world but a great tide of enthusiastic and highly spiritual Christianity. We believe not only in the remedy, but in the living God, who is the Saviour of all men, and whose purpose it is to make the kingdoms of this world the Kingdom of our Lord and of His Christ. Many of us have been learning afresh, during the dark days of the year that has gone, the undying message of the old prophet: "Not by might nor by power, but by My Spirit, saith the Lord." And we believe the future holds such a victory for the truth of Christ over the passions and lusts and sins of men as the Church as a whole has not yet ventured to expect.

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THE RITUAL PROSECUTIONS.—As we anticipated, the Bishop of London has exercised his veto in the case of the ritual prosecutions in his diocese, and with that step most people seem satisfied; but like a rash man, in a letter to his two archdeacons, evidently intended for the public eye, he has given reasons for his decision. They are two—first, not that the illegal practices are not going on, but that only one man has called attention to them; and second, that the Act of 1874 demands that in certain cases action should only be taken on the motion of three parishioners. Action happens to be taken under the Act of 1840, with which the later Act does not interfere;

but these reasons are evidently good enough for a bishop. Meanwhile the scandal of lawlessness goes on unrebuked and unjudged. We cannot do better than append the comment of our lively contemporary, the *Church Times*:—"The Church of England is one of the glories of Christendom, but within it things are done of which the veriest Little Bethel would be ashamed. Here is a specimen. A gentleman, with the remarkably English patronymic Porcelli, comfortably seated in his chair at a West-end club, writes a letter to the Bishop of London demanding the heads of five priests, three of whom are trying to Christianize the very poorest of East-end working-folk. The Bishop gives him a choice of two—the other three being spared for the moment. Then the two Archdeacons put in a plea for mercy, and the public press acknowledges that even it cannot swallow the blood-thirsty Porcellian demands. Next, the Bishop discovers something slightly inconsistent with primitive Christianity in allowing a West-end clubman to upset three East-end parishes, with which he has no immediate concern. The last act in the comedy is a correspondence between two solicitors—both worthy gentlemen, no doubt, discussing in warm, though dignified, language some of the more melodramatic situations of the Play—the one as representing the Episcopal, the other the Porcellian view. And this is 'the godly discipline of the Church.'"

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ANOTHER PROTESTANT BISHOP.—There can be only one regret at the appointment of Dr. Herbert Ryle, President of Queen's College, Cambridge, to the vacant see at Exeter, in succession to Dr. Bickersteth. It is that his father did not live to know of his appointment. He will be, at forty-four years of age, by a good deal the youngest English bishop. His career has been a most distinguished one in connection with University life and theological thought. His evangelical sympathies are thorough and avowed, while he is an Old Testament scholar of real eminence, his book on the Canon of the Old Testament and his commentary on Ezra and Nehemiah being the best English books on their respective subjects.

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AN ARCHBISHOP ON DISESTABLISHMENT.—In the Life of the late Archbishop Plunket, by F. D. How (Isbister & Co), there are numerous references to the Disestablishment of the Irish Church in 1868. Dr. Plunket was strongly opposed to it, and actively exerted himself to avert what he was inclined to regard as a terrible calamity. However, when he saw that the measure was inevitable, he wisely counselled his friends to acquiesce and make the best of it. Twenty years later, when reviewing the situation, his ideas had undergone a marked change, and he writes: "When I count up the advantages which have followed Disestablishment; when I think of the renewed strength and vitality which our Church has derived from the admission of the laity to an active and responsible participation in her counsels, in the disposition of her patronage, and in the financial department of her work; when I observe the spirit of unity

and mutual respect which has been engendered by the ordeal of our common adversity, and the increased loyalty and love which is being daily shown to their Mother Church by those who have had to make some sacrifice on her behalf; when I remember, too, the freedom from agrarian complications which our disconnection from all questions of tithe and tithe rent-charge has brought about, and the more favourable attitude as regards our influence upon the surrounding population which we occupy because of our severance from any State connection; when I remember all this counterpoise of advantage which we enjoy in our new and independent position, and when I try to hold the balance evenly and weigh the losses and the gains of the whole, I say boldly and without reserve that, in my opinion at least, the gain outweighs the loss." These wise and courageous words may be commended to those who in this country are terrified by the prospect of an event which we are convinced would be equally beneficial to themselves.

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CANON HENSON ON PREACHING.—The Rev. H. H. Henson, Vicar of Barking, has celebrated his elevation to the Canonry of Westminster by some remarkable utterances on preaching and temperance. Why he was elevated to a Canonry is not difficult to imagine, and as he is mostly known by his advocacy of "the shortest way with Dissenters" (*pace* Defoe), he may be expected to add to the gaiety of the frequentors of the Abbey. His views on preaching were given in a lecture at the Working Men's College, Great Ormond Street, and after suggesting that the length of sermons generally varied in the inverse ratio of the length of the text, he affirmed that the pulpit "can never again have the political and national importance which it had in the sixteenth and seventeenth centuries, owing to the great development of journalism and the publication of books." He blames the Oxford movement for neglecting preaching for ritual, but of the three preachers he names two of them belonged to that party, Newman and Liddon—the third is our own Spurgeon—and in the Anglican Church High Churchmen easily hold their own. As to the power of the pulpit, it surely only waits for the prophet. The men who have exercised political and national influence have always been, and always will be, few and far between, if that influence is to be measured by great popular excitement; but the deep currents of life are always being stirred and moved forward by the patient, prayerful witness to the truth of God; evangelical preaching is still the great regenerating force in society, and without it, in spite of all the newest books and the most up-to-date journalism, heathenism would soon come again.

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THE PREACHING OF THE PURITANS.—In these days, when there is such a clamour for short sermons, it may be well for us to be reminded of the long-suffering patience of our ancestors. In his delightful book on Oliver Cromwell Mr. Morley describes the Puritan period as "an age of long

discourses and ecstatic exercises." John Howe, who had first attracted Cromwell by preaching for two hours, and then turning the hour-glass for a third, "has told us that on a Sunday or a fast-day he began about nine in the morning with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day, and afterwards expounded a chapter for about three-quarters; then prayed for an hour, preached for another hour, and prayed for half an hour; then he retired to refresh himself for a quarter of an hour or more, the people singing all the while; and then came into the pulpit, and prayed for another hour, and gave them another sermon of about an hour's length; and then concluded towards four o'clock with a final half-hour of prayer."

THE CONTINUANCE OF THE WAR IN SOUTH AFRICA.—It is bitterly disappointing to find that Lord Roberts's declaration, "The war is practically at an end," proves to be sadly fallacious. There has been an immense revival of activity on the part of the Boers, and "the ubiquitous De Wet" seems as far from defeat and capture as ever. By those who are acquainted with the Boers, and know the extent of the preparations they had made for the struggle—their vast stores of arms and ammunition—no surprise is felt at this persistency; but our own Government, after it saw war to be inevitable, should surely have made more adequate preparations for bringing it to a close, preparations *adapted to the conditions of South Africa* and the style of warfare they had to meet. Our own view as to the inevitableness of the war prevents us from sympathising with those who have nothing but condemnation and censure for the British and nothing but eulogy for the Boers. We do no good by sneering at patriotism and branding it as a crime. We desire with all our heart the speedy end of the war, and would treat our adversaries with the utmost consideration and kindness which the necessities of the situation will allow. It is universally recognised that whatever may be said as to the origin of the war, the settlement must as far as possible be final; and no settlement can be final which does not recognize the British supremacy in South Africa. We believe with the Baptist and Congregational ministers of Cape Town and Natal that the well-being of the whole of South Africa is dependent upon the indisputable establishment of that supremacy, and that when that end is reached "disaffection will cease, and the whole population, without distinction of race or language, will be welded into a peaceful and loyal community." This is the end to be aimed at, and our Government should, in our view, pledge themselves in the most solemn manner to a policy of justice and equality, of political brotherhood and love. We deprecate the spirit of militarism, and the wretched boastfulness and brag to which it gives rise. The idea of revenge is intolerable, and should not have place for a moment. We are surely wise enough and strong enough to be magnanimous, and it should be our aim to see Boer and Briton allied in bonds of friendship. Extremists on both sides have wrought irreparable harm. We have no



sympathy with the wild talk of the music halls and the clubs. On the other hand, the indiscriminate, abusive, and ungenerous attacks which have been made on our British army and its generals, and the supposition that their testimony is not to be believed, have weakened pleas for conciliation; and equally mischievous is it to ignore all evidence as to the narrowness, the obstinacy, and the resolute hostility of the Kruger administration. Mr. Kruger is now known to have rejected the idea of arbitration as suggested to him both by the Dutch and the German Governments, and to represent him as an injured innocent is grossly unfair. There are thousands of Boers who would gladly settle down at once, and who deprecate the continuance of the struggle as not only hopeless but criminal. The course taken by certain advocates of peace really embitters the struggle, and will in effect prolong it. Dr. Guinness Rogers appeals to Mr. Stead to seek to convince Mr. Kruger "of the wickedness as well as the folly of his attempt to light up the fires of European war in the hope of securing his own selfish ends." Several months ago we inserted in our pages a plea for tolerance on the part of Christian men at home. We ought not only to recognise the fact that grave differences of opinion exist, but that each man has a right to his opinion if conscientiously and carefully formed. If there had been on both sides more respect for each other's rights and a readier determination on the part of each to consider the other's views, to weigh all that is and can be known, and if we had all sought, without passion and without prejudice, to find a common ground of action, we could have done it. Is it too late to attempt this yet?



## OBITUARY.

THE REV. THOMAS LEWIS, of Newport, was one of the best known of our ministers in Wales. He held pastorates in various churches, and also acted as joint secretary of Pontypool College. He was President of the Welsh Baptist Association in 1887. He was a prolific author, having published a Commentary on the whole Bible in Welsh, a translation of the early volumes of Mr. Spurgeon's sermons, and innumerable articles in magazines, &c. He has left in manuscript "The History of the Baptists in Monmouthshire," which is shortly to be published under the auspices of the Association. Mr. Lewis could read his Hebrew Bible and Greek New Testament with ease, and was also fairly proficient in Syriac. He was an effective preacher, having at command not only wide stores of information but powers of wit and humour, a fund of anecdote and metaphor, which made it easy and pleasant to listen to him.

Brief reference should also be made to the death of the Rev. Dr. CAVE, Principal of Hackney College, a man known and beloved by Baptists not less than by his fellow-Congregationalists. His early education was, we

believe, received in the City of London School, where he had as a class-fellow Dr. E. A. Abbott, his friendship with whom he kept up throughout life. His first pastorate was at Berkhamstead, whence he removed to found a Congregational Church at Watford. The writer of the present note came into close and pleasant association with Mr. Cave, and still looks back with pleasure to the discussions on theology and literature which enlivened and enriched their friendship. It was a bitter disappointment that Mr. Cave had to resign his pastorate on account of broken health. He afterwards accepted the post of Professor and subsequently Principal of Hackney College, and had much to do with the securing of the site and the erection of the present handsome buildings in Finchley Road. He was a wise and inspiring teacher, a good organiser, and had a fine business faculty. Dr. Cave was an author of considerable repute, having published "The Scriptural Doctrine of Sacrifice," an "Introduction to Theology," "The Inspiration of the New Testament," and "The Spiritual World." While conservative in his theology, he was thoroughly conversant with all recent thought and criticism, and no one could charge him with holding his position unintelligently or unsympathetically. He was an effective preacher and was rarely without opportunity of exercising his gifts when health would allow.



### LITERARY REVIEW.\*

THE LIFE OF JESUS OF NAZARETH. A Study. By Rush Rhees. London: Smith, Elder & Co., 15, Waterloo Place. 6s.

PROFESSOR RHEES is, we believe, a prominent member of our own denomination in America, an accomplished scholar, and a liberal-minded theologian. His present work is one of the best existing handbooks to the study of the Gospels, discussing tersely and clearly the historical setting of Christ's life, the sources of our knowledge of Jesus, and the various aspects of His ministry, under such divisions as the history itself and its different stages naturally suggest. The discussion of the external conditions of Christ's life is exceedingly useful, though it is perhaps eclipsed in interest by the study of what may be reverently termed the inner life of Christ. The method followed is largely on the lines which Frederick William Robertson commended, that of reaching the Divine through the human, Robertson holding what Professor Rhees demonstrates, that a knowledge and frank consideration of Christ's humanity lead logically and inevitably to belief in His deity. Another notable feature of this book is its insight into the gradual broadening of our Lord's perception of His own work, His occasional modification of method to meet changed circumstances, and the development of His teaching. Some of the positions taken by the

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\* Special New Year's issue, ILLUSTRATED.

author of "Eoche Homo" are here presented in a more guarded and unobjectionable form. The discussion of the Resurrection of Christ as the primary Christian fact is a remarkable piece of argument and appears absolutely conclusive as against the various rationalistic theories. Such a work must be immensely fruitful.

BIOGRAPHY OF REV. NATHANIEL THOMAS, CARDIFF. By Rev. T. Morgan, with Introduction by Principal T. F. Roberts, M.A., Aberystwyth. Cofiant y Parch. Nathaniel Thomas, Caerdydd, &c. 2s. 6d.

THE holding of the National Eisteddfod of Wales in Cardiff last year suggested to the Welsh Baptist Church at the Tabernacla a unique plan of securing a worthy memorial of their late pastor, Rev. Nathaniel Thomas. They offered a prize of £20, to be competed for at the Eisteddfod, for the best biographical essay. The biography now published, sent in by Rev. Thomas Morgan, minister of Aion Welsh Baptist Church, Cardiff, was deemed worthy of the prize. The adjudicators (Revs. Charles Davies and Principal Edwards, D.D.) stated: "The work possesses high merit, is a credit both to the head and to the heart of the writer, as well as a splendid monument to him whose life is commemorated." A remarkable life, replete with interest and throbbing with inspiration, is unfolded in this book. Nathaniel Thomas, like Christmas Evans and William Rees, D.D. (Hiraethog), had but one eye, but he made the best use of what he had. So poor were his parents that they could not afford to send him to any day-school, and at the cruelly early age of seven he was working in a coal-mine; yet the collier lad, by the grace of God and his own indomitable perseverance, became one of the leading preachers of the Principality, and the first President of the Baptist Union of Wales. Here is, indeed, the life of an *overcomer*. All the boy's earnings in the coal-mine were needed by the parents to help them in the rearing of a numerous family; but after long hours in the mine, Nathaniel earned a few coppers occasionally by acting as messenger to a boot and shoe maker, and the money thus earned was carefully husbanded, and the first investment—after five years' savings—was the purchase of a Bible. That Bible was heavily marked, for the lad could not forbear taking it down with him into the coal-mine, and sometimes turned the precious leaves with begrimed fingers, but the Book made a hero of its owner. Marked Bibles, as the biographer says, are apt to make marked men. The lad, who had never been inside a day-school, was a preacher of the Gospel before he reached manhood's estate. After his first trial sermon, at a "society" meeting, a worthy deacon arose and said: "I see nothing in the sermon which we have just heard to bring either glory to God or blessing to man, and it is my opinion that the young man should be silent from henceforth." It required a hero to preach after that! But whom God calls, even deacons cannot silence. Before the close of his life, few men were asked to preach more frequently at associations, annual meetings, &c., than "Nathaniel Thomas, Caerdydd," as he was familiarly

called. The writer of this biography, who has won other laurels in connection with National Eisteddfodau, is a master of pure, idiomatic Welsh, and writes with clearness, fervour, and force. Without unduly obtruding himself, he makes his hero live before us, and imparts to his story all the thrilling interest of a romance. For the details of a wonderfully fruitful ministerial life, culminating in a pastorate of over thirty years' duration at the Tabernacle, Cardiff, the reader is referred to the book, which every Welshman will declare to be excellent value for the half-crown expended.

**THE HEIDELBERG CATECHISM.** The German Text, with a Revised Translation and Introduction. Andrew Melrose, 16, Pilgrim Street. 2s. 6d.

THIS is published as one of Mr. Melrose's "Books for the Heart," under the editorship of the Rev. Alexander Smellie. It may at first sight seem strange to place a catechism in this category, but the strangeness will soon pass away. In a valuable introduction Mr. Smellie discusses the various catechisms of the Reformation, such as Luther's Little Catechism, Calvin's Catechism (in its two editions), the Anglican Catechism, the Westminster Confession of Faith and the Shorter Catechism, and the Catechism of John Craig, of Aberdeen. He has collected much curious information and advanced many luminous and incisive criticisms. The Heidelberg Catechism was the work of Zacharias Ursinus and Caspar Olevianus, concerning whom we learn many interesting facts. The Catechism is Calvinistic rather than Lutheran, and written with a glow of feeling and a beauty of expression not always found in theological documents. It is indeed a pleasure to read it, and those who do so will obtain not only a compact statement of Christian doctrine, but be moved to a more profound delight in and consecration to God.

**OLIVER CROMWELL.** By John Morley. Macmillan & Co. 10s. net.

THIS brilliant work is a study, or series of studies, on Cromwell's life and statesmanship rather than a minute biography. There are certain aspects of Cromwell's character with which we should expect Mr. Morley to be in sympathy, and others—and those by no means the least prominent—from which he is widely separated. It goes without saying that, as a writer, Mr. Morley "adorns whatever he touches." The literary grace and charm of this volume will be acknowledged even by those who, like ourselves, dissent from some of its positions. Cromwell was too intensely Puritan, too definitely Christian in his motives and aims, as well as in the structure of his character, for Mr. Morley thoroughly to appreciate him; and he does not seem to us to have entered into the significance of either Calvinism or Puritanism so ably, for instance, as the late Mr. Froude. He is concerned with Cromwell mainly as a politician and a statesman. He is alive to the greatness of his work both on its destructive side, as it aimed at the overthrow of tyranny and injustice, and on its constructive side, as a

preparation for the establishment of a well-ordered freedom. Mr. Morley is right in contending that Cromwell gained his supreme position in the state by sheer force of arms. He was a consummate warrior, a military genius, and through his leadership of powerful armies he did what in no other way could have been effected. The paragraph which follows is one of many, expressing the writer's appreciation of Cromwell's mission:—

“In our own half-century now closing, alike in Western Europe and across the Atlantic, the torch of war has been lighted rather for unity of race or state than for liberty. Cromwell struck for both. It was his armed right hand that crushed the absolutist pretensions alike of crown and mitre, and then forced the three kingdoms into the mould of a single state. It was at those decisive moments when the trembling balance hung on fortune in the battlefield that the unconquerable captain turned the scale. After we have discussed all the minor aspects of his special policies on this occasion or the other, after we have scanned all the secondary features of his rule, this is still what, in a single sentence, defines the true place of Cromwell in our history.

“Along with that paramount claim he performed the service of keeping provisional form of peace, and delivering the nation from the anarchy in which both order and freedom would have been submerged. He made what some of the best of his contemporaries thought dire mistakes; he forsook many principles in his choice of means which he intended to preserve in working out the end; and many of his difficulties were of his own creation. Yet watchfulness, self-effacement, versatility, and resource, for the time and on the surface, repaired all; and as ‘constable of the parish’ his persistency was unfaltering and unmatched. In the harder task of laying the foundations of a deeper order that might be expected to stand after his own imperious control should be withdrawn he was beaten. He hardly counted on more. In words already quoted, ‘I did out of necessity,’ he said, ‘undertake that business, not so much out of a hope of doing any good, as out of a desire to prevent mischief and evil.’ He reared no dam nor bulwark strong enough to coerce either the floods of revolutionary faction or the reactionary tides that came after.”

Considering the strength of the forces arrayed against him, and the unpreparedness of men to advance as far as he himself was willing to go it seems to us that Cromwell did a nobler work than is here allowed, and it was certainly in his time and in no small measure through his influence that the great modern movement commenced, as, indeed, Mr. Morley virtually admits in another paragraph:—

“In the Cromwellian period, when the ferment at once so subtle and so tumultuous had begun to clear, it was found that, though by no direct and far-sighted counsel of Cromwell's own, two fertile principles had struggled into recognised life upon English soil—the principle of toleration and the principle of free or voluntary churches. These might both of them have seemed to be of the very essence of the Reformation, but as everybody

knows, free inquiry and free conscience, the twin pillars of Protestantism in its fundamental theory, were in practice hidden out of sight and memory, and, as we shall see, even Cromwell and his Independents shrank from the full acceptance of their own doctrines. The advance from the early to the later phases of Puritanism was not rapid. Heated as the effervescence was, its solid products were slow to engage themselves. Only by steps did the new principles of Toleration and the Free Church find a place even in the two most capacious understandings of the time in the majestic reason of Milton and the vigorous and penetrating practical perceptions of Cromwell."

But notwithstanding these points of difference, Mr. Morley's study furnishes us with an intellectual treat of which we would not on any account be deprived.

ROBERT BRUCE'S SERMONS ON THE SACRAMENT. Done into English with a Biographical Introduction by the Rev. John Laidlaw, M.A., D.D. Edinburgh and London: Oliphant, Anderson & Ferrier. 6s.

ALTHOUGH these sermons have had a profound influence on Scottish theology, they have not been generally accessible for many years past, and Dr. Laidlaw has rendered valuable service by presenting them in this modernised form. Bruce was one of the ministers of Edinburgh in the time of James I., who had a high esteem for his character and power as a preacher, but who, because he could not make a tool of him, practically deposed him from his office, and subjected him to manifold persecutions. The people of Scotland revered the silenced preacher, and almost canonised him; and he well deserved the high regard in which he was held. His sermons on the Sacraments, chiefly on the Lord's Supper, are his best known work, and will be read with profit in days when so many men's notions on this great subject are somewhat confused. Bruce's position as to the meaning of the Lord's Supper is not widely different from that advocated by the late Dr. Dale and by many of the foremost Scottish theologians of to-day. Not a few critics contend that such a position affords no logical standing ground between Zwinglianism on the one hand and fully developed Sacramentarianism on the other. But it is certain, at any rate, that Bruce in his teaching is at the utmost remove from anything approaching a mechanical view of the effect of the Sacraments. There are many beautiful passages in these sermons which would form helpful reading before the administration of the Supper.

"I establish no perception of Christ but a spiritual perception. He cannot be perceived nor received but by faith, and faith is spiritual; therefore in the Sacrament I establish only a spiritual perception of Christ; and not an oral, carnal, or fleshly perception."

To those who contend that because we get nothing more in the Sacrament than we get in the hearing of the Word, he replies, in words which seem to us specially weighty and opportune to the needs of to-day: "We admit the antecedent to be true; we get no other thing, nor no new thing in the

Sacrament, but the same thing which we got in the Word. I would have thee devise and imagine with thyself, what new thing thou wouldest have: let the heart of man devise, imagine, and wish; he durst never have thought to have such a thing as the Son of God; he durst never have presumed, to have pierced the clouds, to have ascended so high, as to have craved the Son of God in His flesh, to be the food of his soul. Having the Son of God, thou hast Him who is the heir of all things; who is King of heaven and earth; and in Him thou hast all things. What more, then, canst thou wish? What better thing canst thou wish? He is equal with the Father, one in substance with the Father, true God, and true man. What more canst thou wish? Therefore, I say, we get no other thing in the Sacrament than we had in the Word: content thee with this. But suppose it be so; yet the Sacrament is not superfluous. For wouldest thou understand what new thing thou obtainest, what other thing thou gettest? I will tell thee. Suppose thou get that same thing which thou hadst in the Word, yet thou gettest that same thing better. What is that better? Thou obtainest a greater and surer hold of that same thing in the Sacrament than thou hadst by the hearing of the Word. That same thing which thou possessedst by the hearing of the Word, thou dost possess now more largely; He has larger bounds in thy soul by the receiving of the Sacrament than otherwise He could have by the hearing of the Word only. Then, wilt thou ask what new thing we get? I say, we get this new thing: we get Christ better than we did before; we get the thing which we had, more fully—that is, with a surer apprehension than we had of it before; we get a greater hold of Christ now. For by the Sacrament my faith is nourished, the bounds of my soul are enlarged; and so, whereas I had but a little hold of Christ before, as it were between my finger and my thumb, now I get Him in my whole hand; and still the more that my faith grows, the better hold I get of Christ Jesus. So the Sacrament is very necessary, if it were no more but to get Christ better, and to get a closer apprehension of Him by the Sacrament than we could have before.”

#### THE DOCTRINE OF HOLY COMMUNION AND ITS EXPRESSION IN RITUAL.

Report of a Conference held at Fulham Palace, October, 1900. Edited by Henry Wace, D.D. Longmans, Green & Co. 2s. 6d. net.

It is well for those who do not belong to the National Church to keep themselves acquainted with its principal movements. Unhappily the Sacrament, or symbol of unity in Christ, has been the cause of the widest divergence and has aroused the most bitter animosities. The idea of a “Round Table Conference” on ritual and the doctrine involved therein was a decidedly good one, and representatives of different schools cordially accepted the Bishop of London’s invitation to take part in such a conference. Men like Dr. Wace (who presided), Canon Gore, Canon Newbolt, Professor Moule, Professor Sanday, Viscount Halifax, Dr. Robertson, and others frankly stated their views. The report is somewhat meagre, and on that

ground perhaps tends somewhat to obscurity, but the general agreement was closer than was previously imagined, and it should not be impossible for such men as Dr. Moule and Canon Gore to unite harmoniously in the worship of their Church, though there are extremists on both sides. We cannot, however, avoid the feeling that Anglican theologians adopt forms of thought and expression in reference to the Lord's Supper which the New Testament does not sanction and which easily lend themselves to superstitious beliefs and practices. Until this habit be abandoned Romanistic tendencies will go unchecked. The reconciliation of different parties in the Church is an urgent task, but such a reconciliation will be of little avail unless it is in harmony with the New Testament—interpreted not by a bald and rigid literalism, but according to the mind of the Spirit which it is not difficult for docile and unprejudiced souls to discern.

**BIBLE CHARACTERS.** Joseph and Mary to James, the Lord's Brother. By Alexander Whyte, D.D. Oliphant, Anderson & Ferrier, St. Mary Street, Edinburgh, and 21, Paternoster Square, London. 3s. 6d.

DR. WHYTE'S lectures are one of the best-known institutions in Edinburgh, and attract an audience composed of the most diverse classes. In their published form they have an enormous circulation. The present volume deals with characters brought before us in the four Gospels and the early part of the Acts, though they are only a selection. Those on John the Baptist, Peter, John, Matthew, Pilate's Wife, and the Penitent Thief seem to us to be the finest, though the whole book displays Dr. Whyte's fine analytical skill, his "genius for introspection," and his power not only of revealing to men their sins, but of pointing out to them the true way for overcoming them.

**FOR THE LAMBS OF THE FLOCK.** Seventy-five Short Sermons to Young People. By the Rev. Charles Jerdan, M.A., LL.B. Edinburgh: Oliphant, Anderson & Ferrier. 5s.

MR. JERDAN has issued for the second time a volume of addresses to young people. He is evidently at home in such work, and writes with a simplicity and charm which must have made it a pleasure to listen to him, and the pleasure of his hearers will be shared by his readers. The subjects are well chosen, are treated with considerable freshness, and are illustrated from instances gathered from a wide range of reading. Mr. Jerdan knows how to use for purposes of Christian teaching such stories as Bucephalus and his Shadow, the Wandering Jew, Luther's Parable of *Date and Dabitur*, the story of St. Christopher, the French Church at Canterbury, Greyfriars Bobby, and other similar stories from history and ordinary life. This is a book we can strongly commend to ministers, teachers, and parents.

**A GUIDE TO ETERNITY.** By Cardinal Bona. With Notes and Introduction by J. W. Stanbridge, B.D. London: Methuen & Co. 2s.

MESSRS. METHUEN'S "Library of Devotion" contains some of the best works of its class, and this translation of Cardinal Bona's treatise is among



them. Bona was born in 1609, and died in 1674. It was a great disappointment to many of his friends that he did not reach the papal throne. That exalted position might have added to his fame but not to the intrinsic worth of his character. His "Manuductio ad Coelum" was translated by Sir Roger L'Estrange, under the title "A Guide to Eternity," towards the close of the seventeenth century, the second edition appearing in 1680. Bona was a Christian Stoic. He was well versed in the teachings of Seneca, Epictetus, and Marcus Aurelius, and insisted with them on the necessity of "detachment" from external goods and on the doctrine of "opinion" as the source alike of rest and unrest, of sorrow and of joy. The counsels here given are marked by a wise seriousness and deep piety, and should lay hold of the men of to-day. Mr. Stanbridge has enriched the volume with a valuable introduction and footnotes to illustrate the text.

ALFRED TENNYSON. A Sainly Life. By Robert F. Horton. London : J. M. Dent & Co. 4s. 6d. net.

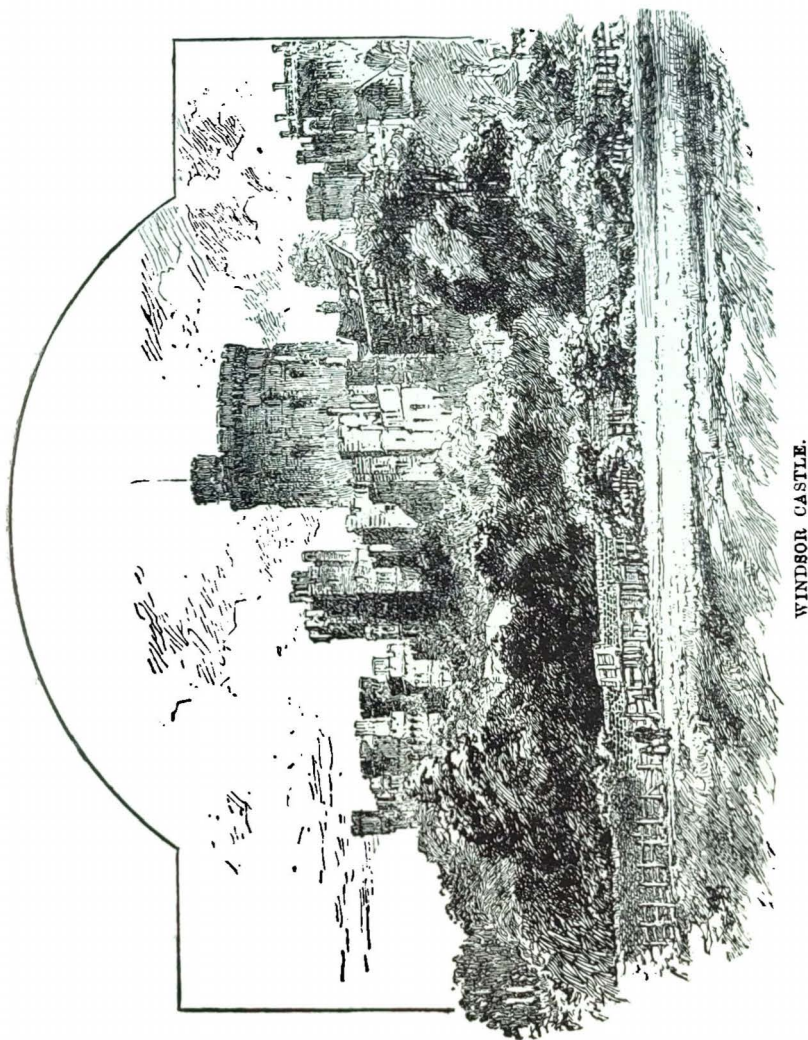
TENNYSON literature grows apace. We have recently noticed the studies of Mr. Stopford Brooke and Professor Sneath, and the Memoirs by Canon Rawnsley. Dr. Horton's work is of a distinct character from each of these. It is intended to be a summary of the late Laureate's life, and is based upon the materials furnished in the authorised Memoir by Tennyson's son. It also contains a criticism—mostly favourable—of the whole range of Tennyson's poetry, which Dr. Horton has studied closely and sympathetically. His book is written from an ethical, or, rather, a religious standpoint, and is intended to show that Tennyson's character was even greater than his poetry, and that by his persistent pursuit of his ideal he rendered his finest service to our age. Dr. Horton has to vindicate his use of the word "sainly," in which he has certainly departed from the conventional standpoint, but there is doubtless a sense in which the word may be used without any violation of its essential meaning. As a popular appreciation and record of the poet's life this work will fill an admirable place of its own.

IN their "Little Library" Messrs. Methuen have published THE EARLY POEMS OF ALFRED LORD TENNYSON, with Notes and an Introduction by J. Churton Collins, M.A.; and MAUD and Other Poems, with Notes and an Introduction by Elizabeth Wordsworth. This edition of the Early Poems does not contain the introduction of the Library Edition in full, nor does it give the text of the suppressed poems. The Notes, also, are somewhat abridged, but they are, generally speaking, adequate, and throw much light on the poems. Miss Wordsworth's Introduction and Notes are specially full, and seem to us the best annotations on MAUD and the Poems included in the same volume which we have seen. In the same series we have a delightful edition of EOTHEN, by A. W. Kinglake, one of the classic books of the early part of the century, whose hold on the public has not been weakened after the lapse of more than fifty years. As a description of an Eastern tour

it is unsurpassed, and to read these pages, with their wonderful descriptive beauty, is the next best thing to seeing the places and people for one's self.

QUEEN VICTORIA. A Personal Sketch, by Mrs. Oliphant. Illustrated.  
London: Cassell & Co. 3s. 6d.

HER MAJESTY'S interest in Mrs. Oliphant and her writings is well known.



WINDSOR CASTLE.

During the lifetime of the accomplished authoress she was favoured with many opportunities of personal intercourse with the Queen, and received

many marks of Royal friendship. This posthumous work is a "Personal Life," and deals with Her Majesty as daughter, wife, mother, and friend, as well as Queen. We get in it many pleasant glimpses of Her Majesty's habits—her supervision of the business of the State, her reading, her kindness to her servants and dependents, all of which reveal a character which the more it is known the more is it revered and loved. Her Majesty is a large reader of novels, and for the most part she prefers a pleasant and entertaining plot to a strongly intellectual work. Her maids of honour generally read aloud to her in the afternoon, while she knits or works.\* Her secretaries mark the newspapers for her, so that her time may not be wasted in searching for the articles she is interested in. The illustrations in the book are very fine. We give as a specimen WINDSOR CASTLE.

LETTERS OF THOMAS EDWARD BROWN. Edited, with an Introductory Memoir, by Sidney T. Irwin. Westminster; Archibald Constable & Co., 2, Whitehall Gardens. 12s.

WE cordially welcome a second edition of these valuable letters, to which full reference was made in our article in November, entitled "Hugh Stowell Brown, T. E. Brown, and their Father." They are well worthy the honour thus accorded them, and will be prized by all who can appreciate the delicate insight, the sound judgment, and the racy humour which Mr. Brown constantly displayed, especially in his references to literary subjects. We are glad, also, to note that Mr. Irwin in this edition, to some extent, supplies the omission of which we complained in our article by the insertion of the following footnote, p. 17:—"His brother Hugh, there spoken of as 'his mother's own child,' was the eminent Baptist clergyman, minister of Myrtle Street Chapel, Liverpool. T. E. B. always spoke not only of his brother being far better known than himself, but as though he deserved to be." Some of our readers may be interested in the following hymn, written by the old Rector of Kirk Braddon, the father of "the two brothers":—

" Clouds unnumbered hues displaying  
Skirt no more the western sky;  
Pensive twilight, long delaying,  
Now at length eludes the eye.

" Silence that of Death resembling  
Reigns all o'er the scene around,  
Save where wind-swept woods are trembling,  
Save where Ocean's waves rebound.

" Thanks to Thee for every blessing,  
Thee to whom the hosts above  
Songs of praise are still addressing,  
Fount of Goodness, God of Love!

“Should we be by Death o’ertaken  
 Ere the morn dispels the shade,  
 Gladly be this world forsaken,  
 Gladly be Thy call obeyed.

“By celestial guards attended,  
 May we seek Thy glorious throne;  
 Dwell where Day is never ended,  
 Live where Night is never known.”

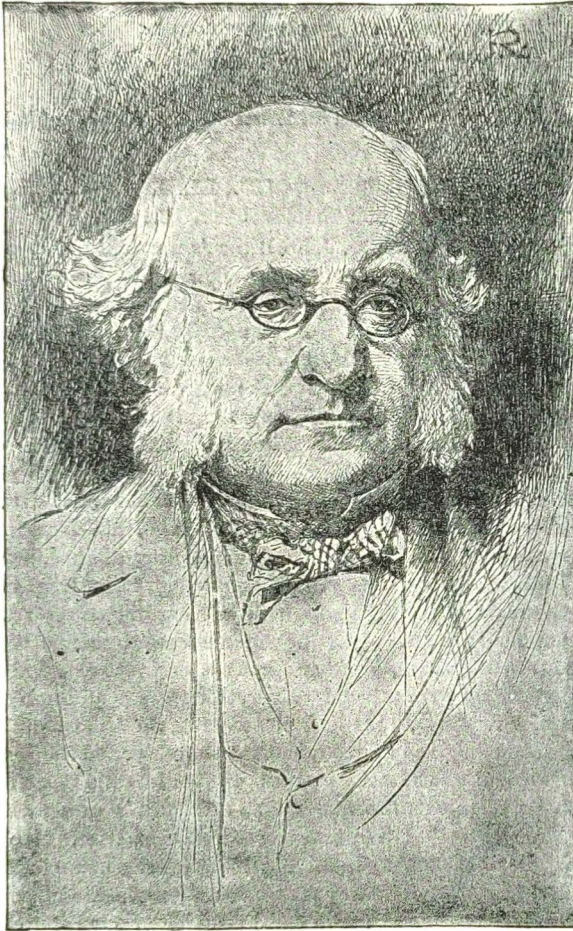
The second edition is enriched with an index—a matter of decided importance in a collection of letters.

**HORÆ SUBSECIVÆ.** By John Brown, M.D., LL.D. New Edition. Three vols. Adam & Charles Black. 6s. net.

It is gratifying to find that Dr. John Brown's charming *Essays* maintain their hold on the public, and that edition after edition is called for. The present issue is considerably the cheapest, and many will deem it the best. It is printed on thin, Bible paper, and can easily be carried in the pocket. If any of our readers are so unfortunate as not to know Dr. Brown's writings, let us urge them at once to make their acquaintance. They are indeed "unique in literature." Dr. Brown came of a remarkable stock. His great-grandfather was the well-known "Brown of Haddington," the editor of the *Self-Interpreting Bible*, the shepherd lad who acquired a knowledge of Greek while in charge of his sheep on the hills. Dr. Brown's father was the revered minister of Broughton Place, Edinburgh, and the greatest exegetical theologian of his Church. Dr. John himself, "the beloved physician," as he was familiarly called, has frequently been described as the Scottish Charles Lamb, and, with certain manifest differences, the description holds good. Has any man ever had so fine a power of appreciativeness in literature, or so generous a desire to share all that was worthy of appreciation with others? Everything great and noble found in his nature a quick response. He had clear vision, an almost perfect taste, humour, pathos, moving men at one moment to laughter and the next to tears. As we read his bright and vivacious pages, we thrill to the touch of genius. The essays on Dr. Chalmers, the fine sketch of Brown's own father in the "Letter to Dr. Cairns," the paper on Arthur Hallam, Rab and His Friends, Marjorie Fleming, John Leech, *Mystifications*, are brilliant and racy, and it is difficult to name any of these essays which will not give the healthiest and sincerest delight. People in search of good stories will not search here in vain, as the following will show:—

A weak, conceited youth once waited upon Dr. Brown's great-grandfather to secure his help that he might become a preacher of the Gospel. Mr. Brown advised him to continue in his present vocation. "But," said the young man, "I wish to preach and glorify God." "My young friend, a man may glorify God making broom besoms. Stick to your trade, and glorify God by your walk and conversation."

When this old worthy first went to Haddington there was one man who held out against his call. Mr. Brown meeting him when they could not avoid each other, the malcontent said, "Ye see, sir, I canna say what I dinna think, and I think ye're ower young and inexperienced for this charge."



THE LATE DR. JOHN BROWN, OF EDINBURGH.

"So I think, too, David; but it wad never do for you and me to gang in the face o' the hale congregation."

The following touching story was (if we mistake not) once used as an illustration with great effect by Dean Stanley in Westminster Abbey.

Mr. Brown, wishing to try the faith of a poor woman who was on her death-bed, asked her: "Janet, what would you say if, after all He has done for you, God should let you drop into hell?" "E'en's (even as) He likes; if He does, He'll lose mair than I'll do." The reply is, indeed, not less than sublime. The next story has gained wide currency, but this is its original form: "A certain 'descendant of Nabal' having put a crown piece into the plate at Broughton Place Church instead of a penny, asked to have it back, and was refused on the ground, 'In once, in for ever.' 'Aweel, aweel,' grunted he, 'I'll get credit for it in heaven.' 'Na, Na,' said Jeems, the doorkeeper; 'ye'll get credit only for the penny.'"

It was this same Jeems whose simple and earnest prayers showed so deep a feeling of immediateness, as if God were very near, and who used to say to Dr. Brown: "There's nae gude dune, John, till ye get to clóse grups"—a principle which most of us are apt to forget.

How wise are these words, uttered against the system of cram in medical education, but admitting of a much wider application: "Often," says the Doctor, "when I see some of our modern Admirable Crichtons leaving their university, armed *cap-à-pié*, and taking the road where they are sure to meet with lions of all sorts, I think of King Jamie in his full armour—'Naeboddy daur meddle wi' me, an', with a helpless grin, 'I daur meddle wi' naeboddy.'" Then what a capital description Dr. Brown's servant gave of one of his callers: "Oh, it's the little gentleman that aye rins when he walks!"

And how true to life is the picture of a certain old Nathanael who lived more in the next world than in this. His house one night caught fire, and he slipped gently into his neighbour's cottage and found him reading aloud. Waiting until he had done, he said quite composedly, "By-the-by, I'm thinking ma hoose is on fire."

This that follows is delicious, especially as spoken in Scotch:—"How well I remember the very corner of the room in Biggar Manse, forty years ago, when from Dr. Heugh I got the first shock and relish of humour—became conscious of a mental tickling, of a word being made to carry double and being all the lighter of it. It is an old story now, but it was new then: A big, perspiring countryman rushed into the 'Black Bull' coach-office, and, holding the door, shouted: 'Are yir insides a' oot?'"

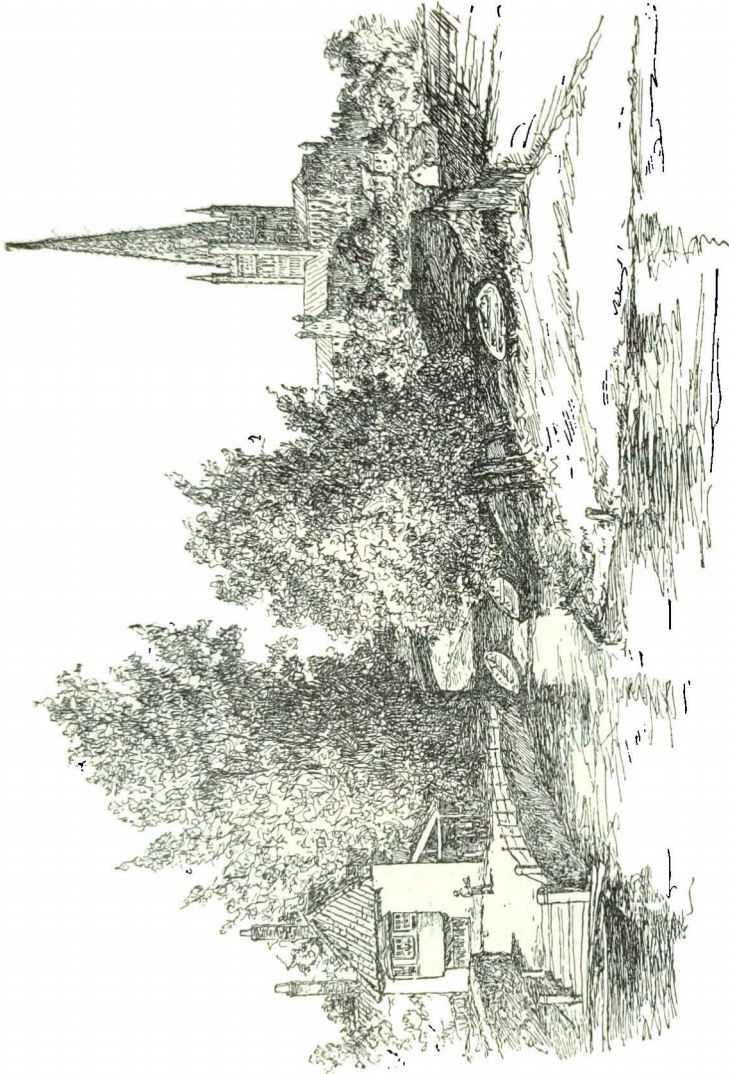
Again, how exquisitely suggestive is the opening of a well-known essay: "Pray, Mr. Opie, may I ask what you mix your colours with?" said a brisk dilettante student to the great painter. "With brains, sir," was the gruff reply, and the right one—a reply that certainly goes to the heart of the matter. It would be difficult to imagine pleasanter reading than these

HORÆ SUBSECIVÆ.

EMMA MARSHALL. A Biographical Sketch. By Beatrice Marshall.  
London: Seeley & Co., 38, Great Russell Street. 6s.

MANY of the late Mrs. Marshall's stories were from time to time noticed in our pages, such as "Under the Dome of St. Paul's," "A Haunt of Ancient

Peace," "Kensington Palace," &c. The daughter of Simon Martin, of Gurney's Bank, in Norwich, her childhood and youth were spent amid charming surroundings and in a brilliant circle. Her married life was



FULL'S FERRY, NORWICH.

happy, though she was not blessed with wealth. The changes in her husband's position involved a severe struggle, and Mrs. Marshall's literary gifts were as indispensable as they were valuable. She was a vigorous and

prolific writer, and was constrained to use her pen as a means of support for herself and her family. Less distinguished, perhaps, than Mrs. Oliphant, she was equally heroic, and had a decidedly more evangelical faith. Her literary and ethical ideals were high, and she never degraded them. The story of her life and work at Norwich, Wells, Exeter, and Bristol is pleasantly told, and we are brought into pleasant association with many distinguished literary characters and leaders of Church life. The glimpses we have of her relations with Mr. Seeley, her publisher, are specially delightful. From the many illustrations which adorn the book Messrs. Seeley allow us to give PULL'S FERRY, NORWICH.

**FROM APOSTLE TO PRIEST.** A Study of Early Church Organisation. By James W. Falconer, M.A., B.D. Edinburgh: T. & T. Clark. 4s. 6d.

BOOKS of this class—scholarly, candid, and popular—are urgently needed. The exclusive claims of Romanist and Anglican Episcopalians, their pretensions as to the three orders of ministry, to Apostolic succession, and to sacerdotal power can best be met by bringing them to the test of the Apostolic writings and the early history of the Church. Mr. Falconer shows convincingly that it was not till the time, as it was mainly under the influence, of Cyprian that the priest became the ruling power in the Church. Episcopacy is a development aided by foreign elements, and not an original institution. It has no *jus divinum*, and can in no circumstances plead in its favour anything but expediency. The arguments of Canon Gore and Professor Moberly are examined with trenchant force, and Mr. Falconer's book will earn the gratitude of all who are interested in this momentous subject. He should, however, have supplied an index to his lectures.

**THE PHILOSOPHY OF DISSENT.** Analytical Outlines of some Free Church Principles. By J. Courtenay James, Ph.D. James Clarke & Co. 6s.

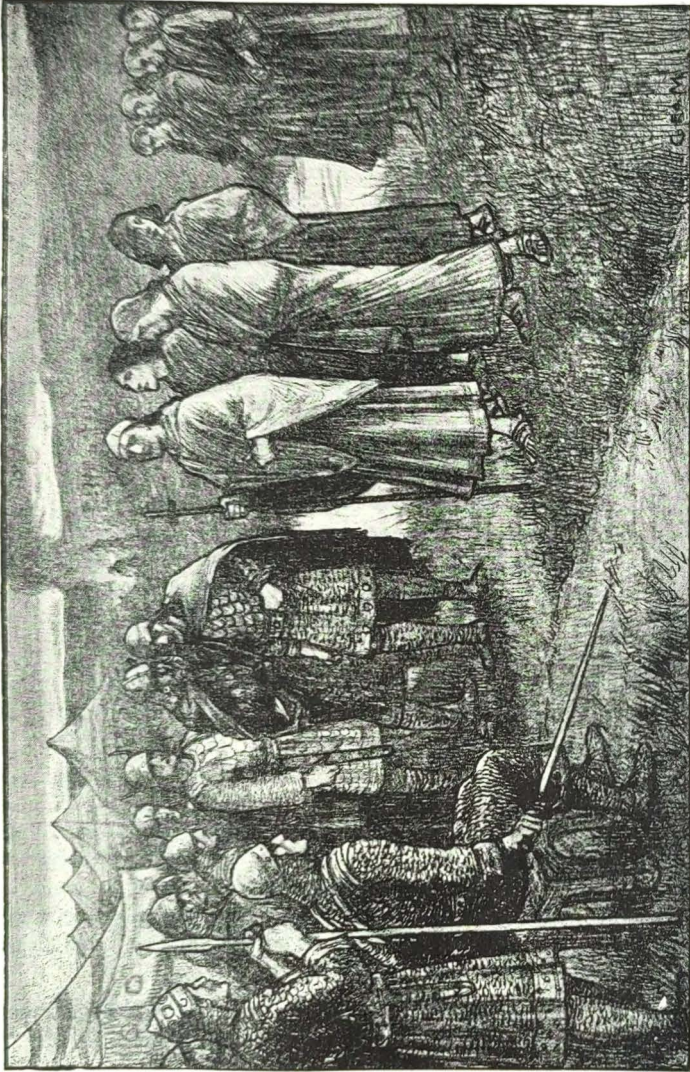
ALTHOUGH Dr. James claims for his book no originality, he has evidently studied the questions discussed in an independent and courageous spirit, and deals ably with our Nonconformist conception of the Church, of the ministry, and of the ordinances, as well as with their opposites. Far too many of our young people are ignorant alike of our history and of our principles, and that, as the author remarks, is a serious weakness in our Nonconformity. To those who wish to understand the spiritual basis of our position, and the need for faithfully maintaining it, we may cordially commend this able and timely book.

**HELMET AND SPEAR.** Stories from the Wars of the Greeks and Romans. By the Rev. A. J. Church, M.A. London: Seeley & Co. 5s.

MR. CHURCH'S Christmas book is regularly looked for by young readers, and year after year he appeals to them in a manner which they are not slow to appreciate. His present volume deals with the immortal stories—stories which still stir our pulses—of the conflict between Greece and Persia, and



Greece and Carthage, and also with the struggle between Rome and Carthage, and later between Rome and the Barbarians. Mr. Church has



ATTILA AND LEO.

the art of expressing in a few luminous and picturesque pages the essential features of events which have made history. The illustration we reproduce represents Leo the Great with two other ambassadors meeting Attila, the

King of the Huns, at Mantua, offering complete submission. This was the turning point in the humiliation and downfall of Rome.

THE LIFE OF DWIGHT L. MOODY. The Official Authorised Edition. By his son, W. R. Moody. London: Morgan & Scott. 5s.

We are glad that Messrs. Morgan & Scott have so soon issued a cheaper edition of Mr. Moody's life by his son. It has, of course, the advantage over all other biographies of being at once more complete and more accurate. This edition is precisely the same as the half-guinea one in regard to its style, letterpress, and many of its illustrations, though it is got up in a cheaper form. It should find a place in the study of every minister, and be read by all who are interested in the evangelisation of our country. It is the record of a remarkable life, distinguished by rare devotion, by sound practical sense, and an unwearied perseverance in Christian effort. Mr. Moody was neither an orator nor a scholar, but he had a genius for work. His inventiveness, his resoluteness, and his absolute sincerity made him a successful winner of souls—an art which more of us might acquire if we would.

MESSRS. MACMILLAN & Co. have issued in three handsome volumes THE HISTORY OF THE VALOROUS AND WITTY KNIGHT-ERRANT, DON QUIXOTE OF THE MANCHA. By Miguel de Cervantes. Translated by Thomas Shelton. Little need be said as to the character of this immortal work, which has been to generation after generation a source of unfailing amusement, and is full of sage and pertinent reflections as to the duties and responsibilities not less than the pleasures of life. Wisdom and wit are most happily combined in it. The translation of Thomas Shelton still holds it own, being not only the first but the best. Shelton, as now appears probable, was in the service of the Lord Deputy of Ireland, and was indirectly in treasonable correspondence with the King of Spain. It is probable that he came of the stock of Norfolk Sheltons, "and was the Irish agent of shifty loyalty whose doings are chronicled in the 'State Papers.' Whatever his birth and whatever his loyalty, he had a fine command of the English tongue, and that is our concern with him here."

THE PILGRIM'S PROGRESS from this World to that which is to come. By John Bunyan. London: Arthur Pearson, Henrietta Street. 2s.

THIS volume, which opens "The Scarlet Illustrated Library," ought to be welcomed by all readers of the BAPTIST MAGAZINE. The book itself needs no commendation. The edition is well got up in every way, and is remarkably cheap. Mr. Brock's illustrations are many of them very effective, as will be seen from those we are allowed to reproduce—viz., (1) "Mr. Worldly Wiseman," and (2) "Standfast and Madam Bubble." Concerning the former of these Bunyan says: "The gentleman's name that met him was Mr. Worldly Wiseman; he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came."

Of the latter he says: "As I was thus musing, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things—to wit, her body, her purse, and her bed. Now, the truth



Mr Worldly Wiseman  
meets with Christian

H. Brock.  
1900.

is, I was both a-weary and sleepy; I am also as poor as an owlet, and that, perhaps, the witch knew. Well, I repulsed her once, and twice, but she put by my repulses, and smiled. Then I began to be angry; but she

mattered that nothing at all. Then she made offers again, and said, if I would be ruled by her she would make me great and happy; for, said she,



AMERICAN  
1902



I am the mistress of the world, and men are made happy by me. Then I asked her name, and she said it was Madame Bubble. This set me further

from her; but she still followed me with enticements. Then I betook me, as you saw, to my knees; and with hands lift up, and cries, I prayed to Him that had said He would help. So, just as you came up, the gentlewoman went her way." What capital suggestions for lectures are found in these illustrations!

FROM The Sunday School Union, 57, Ludgate Hill, we have received THE GOLDEN RULE (2s.), an illustrated magazine for school and home, a capital book for boys and girls, containing, among other things, a series of "Christian Endeavour Notes," not only brief, but packed with thoughts both forceful and suggestive.—OUR HOLIDAY IN LONDON, by Ellen Velvin (1s.), is one of the "Green Nursery Series." The book is a simple description of the various lions of London, and is suitably illustrated.—NOTES ON THE SCRIPTURE LESSONS for 1900 (2s.) form Vol. VI. of the new series, and the fifty-seventh annual issue. A fine testimony to the value attached to these Notes and the service they render to Sunday-school teachers. They are aptly described as expository, practical, and suggestive, and as they include both morning and afternoon lessons, and are published at so low a price, they ought to be in the hands of all our teachers.—POCKET NOTES of the International Lessons come out in a second series, January to June, 1901. 6d. The lessons are restricted to the afternoon series, and the comments are as pithy and full of interest as any notes need be. A cheaper sixpennyworth could not be imagined.—We also give a cordial welcome to THE PATH OF PROMISE, by J. R. Miller, a little book addressed mainly to children on their home duties, and written with the charm and power of illustration for which Dr. Miller is so well known.

BARFIELD'S BLAZER and Other School Stories, by W. E. Cule (Andrew Melrose, 16, Pilgrim Street), will find an interested audience among boys in their teens. On one page we are led to sobriety of thought, on another to laughter. There are incidents comically amusing and again verging on the tragic. Mr. Cule certainly knows how to write.—Another book from the same publisher is FROM THE SCOURGE OF THE TONGUE, by Bessie Marchant, a powerful story lacking neither in strong situations nor in grace of feeling.

WILLIAM HERSCHEL AND HIS WORK. By James Sime, M.A., F.R.S.E. Edinburgh: T. & T. Clark. 3s.

THE story of Herschel's life, the founder of a distinguished family, as known in England, is told by Mr. Sime with succinctness and force and power of fascination that holds us from the first page to the last. That the son of a bandmaster in Hanover, who was educated as a professional musician, should have become a distinguished astronomer, and by his investigations and discoveries should form an epoch in astronomical science, sufficiently attests the remarkable power he possessed. Though he worked on simpler lines than the astronomers of to-day, he added largely to our knowledge of the solar system. His discovery of Uranus, the light he threw

on the constitution of nebulae and the Milky Way, his researches in regard to sun-spots and asteroids would alone entitle him to grateful remembrance, and Mr. Sime has rendered a tribute to the memory of a great and amiable man which should win wide approval.

**DAYBREAK IN LIVINGSTONIA.** The Story of the Livingstonia Mission in British Central Africa. By James W. Jack, M.A. Revised, with an Introduction, by Robert Laws, M.D., D.D. Oliphant, Anderson, & Ferrier. 5s.

THE story of this mission is an honour to the Free Church of Scotland and to those who have worked under it. The story of mission work in British Central Africa, associated so fittingly with the name of the great and noble-hearted discoverer, makes it abundantly clear that missionaries are the greatest pioneering and civilising agents at work in the world; that they, more than any other body of men, prepare the way for civilisation and commerce, even when they are pursuing their evangelistic work alone. In Africa, the debt of England to missionary agencies, for winning the confidence of the people and making possible a protectorate, is altogether incalculable, and, in view of the many problems with which we are now confronted, such a work as this should be read by all true patriots. It is well written, and suggests the only lines on which solid progress can be ensured.

**THY WILL BE DONE.** The Blessedness of a Life in the Will of God. By the Rev. Andrew Murray. James Nisbet & Co. 2s. 6d.

MR. MURRAY'S books are always acceptable. His profound insight into spiritual truth, his fervour of spirit, combined with great simplicity and directness of style, make it pleasant to read whatever he writes. This work on various aspects of God's will and of our obedience to it is not the least valuable of his many publications.

**THE HISTORY OF THE ROMeward MOVEMENT IN THE CHURCH OF ENGLAND, 1833-1864.** By Walter Walsh. London: James Nisbet & Co., Limited, 21, Berners Street. 10s. 6d. net.

THE author of "The Secret History of the Oxford Movement" has already laid English Protestantism under great obligations. His new work is not less valuable nor less convincing than its predecessor. It is practically a history of the progress towards Rome of English Churchmen, and of the process by which they are being prepared for the goal they must sooner or later reach. It will no doubt be said that Mr. Walsh's book is not pleasant reading. In exhibiting the defects, the duplicities, and the underhand work of the leaders of a great movement, he necessarily places himself in antagonism with its followers. But facts which cannot be ignored are unfortunately on his side. It is perhaps a pity that he could not bring down the history to the close of the century, as what has happened during the past thirty years would confirm rather than weaken his main argument. He notes as a suggestive fact that in its early days the English Church Union

was paraded before the public as the great maintainer of law and order in the Church. "And so—to do it credit—it continued, until it found that law and order were against its sacerdotal and Romanising claims. From that time it has slowly adopted the principles of rebellion against every law and order in the Church opposed to its preposterous claim, and has, in practice, approved of every clergyman of the Ritualistic party being a Pope to himself, and the embodiment of ecclesiastical anarchy. . . . The English Church Union has been the best friend to the Church of Rome seen in England since the Reformation. It has, indeed, in only too many instances, been the preparatory school for Rome."

MRS. BOOTH, OF THE SALVATION ARMY. By W. T. Stead. James Nisbet & Co. 2s. 6d.

THIS is a sympathetic character sketch and an attempt to appreciate the value of Mrs. Booth's services in connection with the social and religious life of our times. Mr. Stead, as is well known, has always been in touch with the Salvation Army, and is in a position to testify to its power in many directions. He is not a theologian (though his remarks on theology are always worthy of attention), and in some respects Mrs. Booth was nearer the truth than he. We are not, of course, surprised at Mr. Stead's belief in "Spooks." Mrs. Booth, it seems, promised the General that she would come to help him in his work "if she were allowed." To the General, "so far as I know, she has not returned. But there have been manifestations to others." The man to whom such manifestations would have been of most value has not, presumably, "the psychic sense," &c. &c. But, with all drawbacks and exaggerations, this study of a devoted life is sure to be useful.

#### RELIGIOUS TRACT SOCIETY'S BOOKS.

TOM WALLIS. By Louis Becke. 5s. The story of a young Australian who was anxious for a life at sea and who had it to his heart's content. It was a life full of adventures and perils, of struggles and victory, in strange, out-of-the-way, dangerous places. Mr. Becke [has already given many memorable pictures of wild life in the southern seas, and his latest volume will prove not the least acceptable of the series.—GOLD IN THE FURNACE, by Carnford Legh (3s. 6d.), is the story of the daughter of a farmer in reduced circumstances, who, under the stress of poverty, was obliged to go into domestic service. She was exposed to false accusations of theft and sent to prison, though eventually her innocence was proved, and she was not left without her reward.

#### MESSRS. THOMAS NELSON'S BOOKS.

YE MARINERS OF ENGLAND, a boy's book of the Navy, by Herbert Hayens (6s.), ought to be popular at this crisis. It is a fairly complete history of the English Navy, describing the different kinds of ships from the early Tudor times to our own day, and recording the incidents in

naval warfare which have gone to the making of the nation.—**AFTER WORCESTER.** *The Story of a Royal Fugitive.* By E. Everett-Green. 5s. The royal fugitive was, of course, Charles II. We see him on the field of battle and defeat, and in his various hiding-places, and are introduced to Royalists who at considerable risk to themselves shielded him from his pursuers. Jane Lane and Juliana Coningsby are finely-sketched characters, and events from history are wrought into the texture of the story in a manner which helps and does not confuse our knowledge of the age.—**A BOOK ABOUT LONGFELLOW,** by J. N. M'Ilwraith (2s.), is a popular account of the American poet's life and writings, from the pen of a lady who is evidently in touch with her subject, and renders to lovers of Longfellow by her sympathetic and discriminating criticism the kind of help most needed.—**THE CHILDREN'S TREASURY** (1s.) is a collection of bright and interesting stories—plentifully illustrated—for little readers.

FROM the Society for Promoting Christian Knowledge we have received the following:—**SOUNDING THE OCEAN OF AIR,** Six Lectures delivered before the Lowell Institute of Boston, in December, 1898, by A. Lawrence Rotch, S.B., A.M., 2s. 6d., shows the most recent advances in exploring the air by means of kites and balloons.—**FAIR AS A LILY,** by E. Edith Harvey Brooks, 1s., uses the lily for a series of simple lessons for Mothers' Meetings, &c.—**OUR WORKING BOYS.** Suggestions for their Teachers. 1s. 6d. A valuable book for those who work among boys. Nonconformists may learn many things from it.—**THE SHADOW OF THE CLIFF.** By C. E. Mallandaine. 3s. The taming of a wild nature through an example of love and faith.—**OVER THE GARDEN GATE.** By Alice Jackson. 2s. 6d. The story of a lonely child and her influence on those about her.—**BESSIE,** by Edith Cowper, 2s., shows the practical effect of a living faith on character.—**THE SON OF ÆLLA: A Story of the Conversion of Northumbria.** By Gertrude Hollis. A story of the marriage of Edwin of Deira with the Christian Princess Ethelburga of Kent, and the consequent establishment of the Catholic Church in Northumbria. A vivid picture of the old Anglo-Saxon times.—**THE VILLAGE BY THE RIVER,** by Louisa Bedford, tells of the gradual conversion of a Free-thinker.—**GUNNER JACK AND UNCLE JOHN.** By C. E. C. Weigall. The story of a little boy who gradually broke down the selfishness and indifference of his uncle.—**MAIDENS THREE,** points out that self-interest and self-love bar the way both to happiness and goodness.

MESSRS. HODDER & STOUGHTON have published **STATE PROHIBITION AND LOCAL OPTION.** A reprint of Chapters III. and IV. in the Seventh Edition of "The Temperance Problem and Social Reform." By Joseph Rowntree and Arthur Sherwell. 1s. net. The facts here published are of the highest significance for social reformers, and should be circulated through the length and breadth of the land.



**STUDIES OF THE SOUL.** By J. Brierley, B.A. ("J. B.") London: James Clarke & Co. 3s. 6d.

THE contributions of "J. B." to our contemporary, *The Christian World*, form one of its most attractive features. His papers are short, but pithy and practical, and deal in a remarkable manner with the workings of the inner life. There are indeed few writers who can so unveil us to ourselves and let us see how far short we come of the true ideal, or who can create in us a deeper desire to reach it. This cheaper edition of an invaluable book is a great boon.

**THE MIRACLES OF UNBELIEF.** By Frank Ballard, M.A. T. & T. Clark. 6s. MR. BALLARD'S book is an attempt to prove that, the facts of the Christian religion being what they are, we are inevitably shut up to belief in the miraculous. He shows, likewise, that the difficulties arising are not confined to Christianity, but are found also in the realms of science and history. The chapters in which he deals with the positive aspects of truth, such, for example, as those which centre round the personality of Jesus Christ, are decidedly effective. In a popular sense this work should be widely useful.

**ALL CHANGE.** Jottings at the Junction of the Nineteenth and Twentieth Centuries. By Wilfred Woollam, M.A., LL.M. Elliot Stock.

MR. WOOLLAM has given us in this volume a number of good and suggestive thoughts in poetry and prose, dealing with various aspects of life in a sensible and practical spirit. The following are good specimens of the thoughts with which his pages bristle:—"Gossip is that ubiquitous, irresponsible microbe which develops, under favourable conditions, into the malignant fever of scandal." "It is passion only that makes fools of us—love makes us wise." "Great crises do not change people's natures. They sometimes develop them with marvellous rapidity; but oftener, like an electric searchlight, those crises only bring out suddenly the hidden features and deep recesses of one's nature with blinding vividness."

FROM Messrs. Morgan & Scott we have received **THE STORY OF THE TINKER OF BEDFORD AND THE BOOK THAT HE WROTE.** By W. Stanley Martin. 1s. A clear and concise summary of Bunyan's life. The outline sketch of the journey from the City of Destruction to the Celestial City is ingenious and instructive.—**FIGHTS AND FLIGHTS OF THE HUGUENOTS.** By Ebenezer Wilmshurst. 1s. Narrates in compressed form a great movement towards freedom and the persecution it provoked.

WE have received from the Religious Tract Society **UNTIL THE DAY BREAK**, by William Landels, D.D. (2s. 6d.), issued under the editorial care of Rev. T. D. Landels. It is mainly devotional and consolatory, exhibiting in that clear, terse, and forceful style of which Mr. Landels was a master those aspects of the Divine character which elicit our trust and inspire our affection. It is a precious and welcome legacy from one whose memory all Baptists cherish with affection.



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Yours ever truly  
W. J. Mills

THE  
BAPTIST MAGAZINE

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REV. W. J. MILLS.

**I**N entering upon the new century, the editor of the BAPTIST MAGAZINE could hardly introduce to his constituents a more exemplary and enthusiastic representative of our denominational work than the subject of this sketch. William J. Mills was "a man greatly beloved" by those of us who knew him in the College at Bristol, and he certainly ranks high in the affection and confidence of "troops of friends," to whom he has since become known throughout the country.

The outstanding features of his career are set forth in his early religious decision, in his remarkable capacity for work, and in his whole-hearted devotion to its fulfilment. His childhood gave "promise of good things to come," and "the prophecies which went before" have not been falsified. The added years of an already long ministerial life have yielded ever increasing service to the glory of that Divine Master for whom he has witnessed "from the beginning."

In conducting an evangelistic service in Edenbridge about seventeen years ago, Mr. Mills paused, in the course of his address, as St. Augustine was sometimes wont to do, to arrest the attention of the young. At that moment he dropped a sentence about "children falling in love with Jesus in their teens." *That* sentence found its way into the heart of a young girl, who subsequently joined the church.

Born in Plymouth, November 15th, 1848, the ex-President of the London Baptist Association felt the stir and glow of the Holy

Spirit's renewal in the morning of life, and, like the President-elect of the Baptist Union, Dr. Maclaren, began to love Christ *before* he had entered his teens. It was when eleven years old, and in connection with a young people's mission conducted by the Rev. J. Babb, M.A., that W. J. Mills was "born again," and realising that he was saved to serve, he was soon at work for Jesus amongst his companions. At the age of twelve he spoke at an open-air meeting on Plymouth Hoe, while it was in those early days that young Mills founded in his native town the "Juvenile Relief Society," which is still flourishing. On July 4th, 1866, he was baptized by the Rev. C. Hemington in Ebenezer Chapel, Stonehouse, the Corpus Christi Chapel, of which Mr. Hemington was then minister, having no baptistery. He was afterwards received into the Church Meeting in George Street and Mutley Chapels, Plymouth, under the joint pastorate of the Revs. John Aldis and Robert Lewis. In membership here, he laboured much, especially in the Sunday School; while, "in season and out of season," with growing acceptance, he preached the Gospel in the villages around. Further opportunities were also found for the exercise of his rare administrative ability, both in official work for the Y.M.C.A., and in the prominent part which he took in the establishment of a Soldiers' Institute.

In 1871, Mr. Mills entered Bristol College, then under the presidency of Dr. Gotch. Speaking of his industry here, the Rev. J. Baillie once said at Bloomsbury that his memory of Mr. Mills at Bristol was that of "a man with coat and waistcoat off, shirt sleeves turned up, grinding at his studies." Of some men this could *not* be said. But the "grinding" paid, and at the end of his college term the diligent student was rewarded with the Salter's Scholarship for Hebrew and Divinity.

In the autumn of 1874 the Blisworth ministry began, Dr. Gotch and Rev. J. T. Brown being conspicuous at the recognition services. Eight years full of blessing were spent in this village, where his name is still a household word. Here, too, he became hon. secretary of the County Association, and of the local Sunday School Union. Temptations came to beguile him to other spheres, and even to Jamaica, but not until he felt that God spoke in the call to London could he be induced to leave his charge.

The deep-seated affection of the villagers for the pastor is told in the fact that, on "the farewell day," a poor old woman, very ill, had insisted upon his acceptance of a shilling in token of her Christian love, and it was characteristic of the man that he should make "honourable mention" of the donor in acknowledging all other gifts. She too was included in his closing words: "A thousand times I thank you all, and ten thousand times I bless you."

It was on June 30th, 1875, that the Blisworth pastor was married to Miss Helene Lake, then a member of Mr. Bosworth's church in Exeter. Upon leaving their first home Mr. Mills said: "Few knew how much our congregations were indebted to the minister's wife." This witness spake wisely, but not too well.

Nine children, in their turn, have entered into partnership with Mr. and Mrs. Mills in the happiness of the home life, and five of them have already been baptized as members "of the household of faith." The sunny spirit of the devoted wife sheds its benediction upon all her husband's work, while as secretary of the Dorcas Society, president of the mothers' meeting, and in many less obtrusive ways, she is ever "buying up opportunity."

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children rise up and call her blessed; her husband also, and he praiseth her. . . . and let her own works praise her in the gates."

In 1882 "a burning desire to have a larger share in the salvation of his fellow creatures" prompted Mr. Mills to accept the urgent call to succeed the Rev. W. Howieson at Walworth Road. With the presence of his near and great neighbours, Rev. C. H. Spurgeon and Dr. Stanford, at "the welcome meeting," the young recruit to the London ministry had a good send-off; and truly he has kept going ever since. He has seen more than eight hundred members added to the church, and the remarkable variety of useful work carried on under his skilful leadership would bear comparison with that of any church in the Metropolis. The characteristics of his preaching are those of careful exposition, lucidity of utterance, and that eloquence of the heart which seldom fails to carry conviction. His more public platform efforts have been associated with the annual meetings of the Baptist Total

Abstinence Society at the Metropolitan Tabernacle, of the Sunday School Union at Exeter Hall, and with the Sunday School World's Convention at the City Temple. In 1885, gallantly supported by a people who "had a mind to work," he made provision for the spiritual destitution in Lock's Fields by the erection, at a cost of about £3,000, of the Victory Place Institute. On these premises a vast amount of social, educational, philanthropic, and spiritual work has been done.

None who know his worth will agree with the Walworth minister when he says: "Perhaps one of the errors of my life has been to get into work with so many societies." They will rather bless God for that consuming zeal which makes him so "ready unto every good work." The man who wanted the wider sphere was wanted in it. Let the facts witness! His long connection with the "Particular Baptist Fund," which distributes some £3,000 annually, has given him a wide knowledge of many of our village churches in England and Wales. His business tact finds further scope on committees of the Baptist and Sunday School Unions, and at Regent's Park College. He is specially interested in the Sunday School Union Training College for Teachers, in relation to which he has published a most able pamphlet, on "The Theological Colleges in relation to the work of the Sunday School," as read at the Chester Sunday School Convention in 1898. The Southwark Free Church Council and the Benson Nursing Home also claim him as their chairman, and the London City Mission as one of the examiners of its candidates. In connection with all such institutions his all-aliveness and ripe judgment are much esteemed.

Prior to entering upon his life's work, the only situation Mr. Mills ever filled was in a wine merchant's stores; and until a quarter of a century ago he belonged to "the Moderates." About that time, however, he came over to the side of "the Progressives," in relation to the great temperance question. And it is suggestive that this "change of front" was the result of a personal meditation upon "Self Denial the Need of the Times." Since that day, his services for this "Imperial Cause" have been many, and few can plead its claims more eloquently. Looking back, he says: "I am persuaded that I took the right step in this matter, and that in taking it I added immensely to my Christian influence."

In his promotion to the presidency of the London Baptist Association last year, Mr. Mills received a well-deserved honour; and, speaking of him in this position, the Secretary, Mr. Vick, said: "It has been a great joy to me to work with a man so enthusiastic and energetic, and withal so courteous and kind."

In consonance with the traditions of his office, he too was intent upon building "a synagogue," "for he loveth our nation."

A splendid site at Muswell Hill has been given by Mr. J. Edmondson, and plans for premises costing about £8,000 have been accepted. "The district," says Mr. Mills, "is one of the wonders of modern London," so rapid has been its transformation from a sylvan scene to a popular suburban residence. Our denomination will rejoice to see the reward of his self-denying efforts here in the establishment of a vigorous church.

Notwithstanding the demands of his official year in the London Baptist Association, the work at Walworth has been well maintained, while the chapel and school premises have been renovated, and the electric light installed, at an outlay of £1,000, the whole of which has been subscribed. Faithful men have wrought with Mr. Mills, some of whom "rest from their labours." But church officers and every consecrated worker of to-day, in reviewing all, will join with the minister in saying, Give God the Glory!

Mr. Mills is indeed "a fruitful bough . . . whose branches run over the wall," but he has been "made strong by the hands of the mighty God of Jacob." In such abounding labours we find the endorsement of a word penned by the minister who baptized him: "As a young Christian he gave promise of something more than ordinary usefulness in the Church of God."

A recent tribute also, from Mr. Lewis, who remembers him in the Plymouth days, may serve to emphasise the beautiful continuity of his life: "He has always been the same honest, guileless disciple of the lowly One." And if, in the perusal of this crowded record, some youthful hearts are fired with a kindred ambition to fill up life with what will last, one object of the writer's will be attained.

R. HILL POWELL.



## THE FATHERHOOD OF GOD.

BY THE REV. J. E. ROBERTS, M.A., B.D.



ONE of the highest achievements of the nineteenth century has been the re-discovery of the name for God which was most frequently upon the lips of Jesus. Although the name "Father" has never been omitted from the Church's Creeds and Prayer Books, it must be confessed that through many centuries it occupied a very small place in the religious language of Christians. But we have learned the value of the precious stone which was lying in our grasp. Now, "Father" is the most familiar name for God.

Doubtless this is due partly to the "return to Christ" which has marked this century. Christians have been learning to give due attention to the gospels which contain the story of Jesus and His precious teachings. It is impossible to study them without learning to say, "Our Father in heaven." But there is always the danger that a discovery may lead to exaggeration. The last mine is always going to be exhaustless and its gold is exceeding precious! The rebound from the hard, loveless theology of the eighteenth century has led us inevitably into extremes in the other direction. The pendulum always swings to the opposite end of the arc. The Fatherhood of God has not escaped the tendency. Men have snatched eagerly at this new treasure, and declared it to be superior to anything known before and incomparable for all time.

In illustration of this may I point to Dr. Watson's book, "The Mind of the Master"? Everybody ought to be grateful to Dr. Watson for his lovely and luminous expositions of the teaching of Jesus, and for his passionate devotion to the love of God. But he has a chapter, entitled, "Fatherhood, the final idea of God." And it seems to me that both in the title and in the exposition of it, dangers lurk, against which we must be on our guard. The dangers are contagious. It is popular now to define everything in terms of God's Fatherhood. The parable of the prodigal son is the compendium of theology. Everybody is God's child. Dr. Watson's chapter is a symptom of the condition which it strengthens by its inherent attractiveness.



There is only one test by which we can measure this new doctrine: "What saith the Scriptures?" Let us try to discover soberly what the New Testament does teach about the Fatherhood of God.

Our first source of instruction is the language of Jesus. We find three forms of expression upon His lips. They are: "The Father," "My Father," and "Your Father."

Very often Jesus speaks of God as "The Father." This name suggests that there is a fatherly nature in God. God is "Father," though that name does not exhaust the meaning of God. Is it quite wise to describe the name as the final idea of God? The phrase is ambiguous, but it is capable of meaning that other names are to be left behind as we attain to this. Thus Dr. Watson says: "What an astounding *gaucherie* it has been to state the intimate relation between God and the soul in the language of criminal law, with bars, prisoners, sentences. This terminology has two enormous disadvantages. It is unintelligible to anyone who is not a criminal or a lawyer; it is repulsive to anyone who desires to love God." Now, if it is "an astounding *gaucherie*," it still remains true that Jesus Himself used such language. The great judgment programmes of Jesus are full of references to "prisoners and sentences." And as the New Testament teaches us very distinctly that we are "criminals" under condemnation because of sin, the language ought to be intelligible to us, and is language which must never be forgotten by any who respect the authority of Jesus, and want to think of God as He thought of God. It will be disastrous to theology if the Fatherhood of God is allowed to hide from us that "God" is a greater word than "Father," and connotes much more.

But if this warning is not forgotten, we must reverently and adoringly believe that God is "The Father." Certainly God cannot be understood if that name is forgotten. It is an essential idea of God. The nature of God includes elements which must be described by the sweet name "Father."

Many instances occur of Jesus' use of the phrase "My Father." This usage suggests that the fatherly nature of God finds a complement in the filial nature of Jesus. Moreover, the reiterated use of the term "My Father," which continues even into the days

after the Resurrection (*cp.* John xx. 17) implies that the relation between God the Father and Jesus Christ the Son is unique. This is borne out by the fact that Jesus never uses the name "Our Father." That phrase is very familiar to us, because Jesus taught His disciples to use it in prayer. But never once did He use it to include Himself.

But all Christians are agreed that the relationship between God the Father and the beloved Son is unique. The question is as to the relationship between God the Father and men.

The third use of the name made by Jesus establishes the fact of some such relationship; it is "Your Father." Over and over again He uses this name when talking to men. According to the testimony of Jesus, God's fatherhood has a relation to men. Some men, at least, are children of God.

Considering the cases in which this name occurs, we discover, I think, that with one possible exception they all occur in discourses addressed to the disciples. Dr. Watson quotes the possible exception as if it were the rule: "Then spake Jesus to the multitude and His disciples, saying . . . 'one is your Father which is in heaven'" (Matt. xxiii. 9). But it is to be noticed that even here the words are spoken "to the disciples" in some special fashion, which fact is emphasised by the context: "One is your teacher and all ye are brethren. . . . One is your Master, even the Christ." Does not this imply an attitude of faith in Himself on the part of His hearers? And in all the other cases it is distinctly taught us that when Jesus used the term "Your Father" He was addressing His disciples. The examples in Matt. v. to vii. and in Luke vi. are from "The Sermon on the Mount," which was certainly addressed to the disciples of the Kingdom. Other instances are Matt. x. 20 and 29 (to the twelve when sent forth to evangelise), xviii. 14 (to the disciples who disputed who should be greatest), Mark xi. 25 (to the disciples when the fig tree was cursed), Luke xi. 13 (to the disciples asking how to pray), xii. 30 and 32 (to "the disciples," *cp.* v. 22). I cannot find a single instance of Christ's use of the term "Your Father" when addressing others than disciples.

But another fact has to be noticed. Jesus states quite emphatically that some people have another father. In John viii. 42 and

44 we read: "If God were your Father ye would love Me, for I came forth and am come from God. . . . Ye are of your father the devil, and the lusts of your father it is your will to do." Jesus taught that "the good seed are the sons of the Kingdom and the tares are the sons of the evil one." The tares are to be destroyed; but the righteous are to "shine as the sun in the Kingdom of their Father." "The sons of this world" are said to be "wiser than the sons of light." And in Luke xx. 36 Jesus uses these solemn words: "They which are accounted worthy to attain to that world and the resurrection from the dead neither marry nor are given in marriage; for neither can they die any more; for they are equal unto the angels and are sons of God, being sons of the resurrection."

Now Dr. Watson says: "People with dogmatic ends to serve have striven to believe that Jesus reserved Father for the use of His disciples; but an ingenuous person could hardly make the discovery in the Gospels." But I venture to assert that the above instances (which are not chosen "with dogmatic ends to serve") prove that Jesus *did* reserve Father for the use of His disciples. This is what an ingenuous person must discover; and it is the ingenious person who discovers anything else!

But Dr. Watson answers himself on the next page. "When Jesus speaks of Fatherhood, it is almost a stupidity to explain that He is not thinking of any physical relation—the 'offspring' of the heathen poets, and that Father is not a synonym for Creator. Jesus rested His own Sonship on community of character. . . . The bond between son and father in the spiritual world is ethical." This is the language of the clear-sighted theologian. It gives us the key at once to the doctrine of the Fatherhood of God. "The bond between son and father in the spiritual world is ethical." Precisely; and therefore whilst God is "The Father" and there is room in that great Fatherhood for all who will shelter in it, only those can be the children of God who accept the ethical bond. If God is the Father of all men and all men are sons of God, then "Father" is "a synonym for Creator." But if the bond is ethical, whilst God's fatherly nature cannot be altered, for He is "from everlasting to everlasting God," and in Christ Jesus is "the same yesterday and to-day and for ever," men become the children of the

Father in heaven by allowing the ethical bond to encircle them.

This, also, is the teaching of Jesus. Some of the people are children of the devil, because it is their will to do the lusts of the devil. But "he that is of God heareth the words of God." So He exhorts His disciples to love their enemies, "that ye may be called sons of your Father which is in heaven." "Blessed are the peacemakers, for they shall be called sons of God." This harmonises with the teaching of Jesus that all who enter the Kingdom of God are to be "born anew," and "become as little children." How could such a figure be used for those who were already "children of God"? The language of Jesus seems to declare positively that God is "The Father," and offers His fatherly love to all men; but that men must become His children by faith in the Saviour, who can gather them under the wings of the Almighty as a hen gathereth her chickens, and make them "sons of God, being sons of the resurrection."

This interpretation of the teaching of Jesus is confirmed by His Apostles. Peter was one of those who listened to His "wonderful words of life"; and in his First Epistle (i. 14) Peter writes to Christians "as obedient children," and bids them "be holy as He which hath called you is holy"; adding: "And if He call on Him as Father who, without respect of persons, judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed . . . with precious blood." The context here certainly implies that the relationship between God the Father and Christians is different from that between God and non-Christians, and urges an appropriate manner of life.

John was another hearer of Jesus. In his Epistle occur these words: "Whosoever denieth the Son the same hath not the Father: he that confesseth the Son hath the Father also" (ii. 23); "Whosoever is begotten of God doeth no sin. In this the children of God are manifest and the children of the devil" (iii. 9, 10); "Ye are of God, little children" (iv. 4, and *cp.* ii. 13). Especially emphatic is this verse in the carefully-worded prologue to the Gospel: "As many as received Him, to them gave He the right to become children of God, even to them that believe on His Name" (i. 12).

Paul's teaching is precisely the same. I cannot quote all his references; but the following will suffice:—Romans viii. 14, etc.: "As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again to fear; but ye received the spirit of adoption whereby we cry Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs . . ."; ix. 8: "It is not the children of the flesh that are children of God: but the children of the promise are reckoned for a seed." Is not this language too plain to be mistaken? If it does not imply that the great privilege of Christians is that they have become sons of God by their union with Christ, it is difficult to extract any meaning from them. Equally clear is Paul's statement to the Galatians (iii. 23-29): ". . . Now that faith is come we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. If ye are Christ's, then are ye Abraham's seed, heirs according to promise"; iv. 5, 6: "God sent forth His Son . . . that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying Abba, Father. So that thou art no longer a bondservant but a son; and if a son, then an heir through God." Or take these words to the Ephesians (i. 5): "Having pre-ordained us unto adoption as sons through Jesus Christ unto Himself"; ii. 1-10: "You did He quicken when ye were dead through your trespasses and sins . . . we were by nature children of wrath, even as the rest; but God quickened us and raised us up"; iv. 4-6: "There is one body and one Spirit even as also ye were called in one hope of you calling: one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." Here the "one God and Father" is joined to the one Lord, one faith, one baptism, one Spirit, which are the possession of the members of the one body. Turn again to v. 6: "Because of these (evil) things cometh the wrath of God upon the sons of disobedience. Be not ye, therefore, partakers with them: for ye were once darkness but are now light in the Lord: walk as children of light."

All these quotations seem to be in perfect harmony with the

teaching of Jesus and the other Apostles. And I venture to think that their teaching is plain. God is "The Father." And because God cannot change, He cannot cease to be the Father, nor can He be a father in any sense which limits His fatherly nature. We talk sometimes of the universal fatherhood of God as potential. The truth is there, I think, but the language must not be taken to mean that God's fatherhood is in any sense or degree a "potentiality" rather than a "reality." But it is true that all men are not the children of God and that God is not the Father of all men. God wants to be Father to all. He loves the world. He asks all men to become His children. But men are not His children until they are willing to be adopted into His family. And this adoption can only be through union with Jesus Christ by our faith. It is the unspeakable privilege offered by Jesus to all men that He can give them the right to become sons of God! He never says to men: "You are all sons of God"; but He does say to men: "You may all become sons of God." God loves all men, and would forge the "ethical bond" which is to make them His children. The fatherly nature of God bends over men as wide as the arch of heaven, and longs to gather all into its embrace. "He cannot deny Himself." Let us hold fast by the immutability of the nature of God. He is "The Father." But let us believe in the mutability of human nature. That is not worthy to be called "filial" in its present condition if we are unsaved. But it can receive the right to become filial if there is union with Jesus the beloved Son. To talk about the "universal Fatherhood of God" is to deceive men with the suggestion that already they are God's children. And if they are His children they will demand rightly that He must not leave them finally out of His home. They are heirs; and all the germs of indifference and the belief that "all will come right somehow" are in this creed. To men we can only say: "We are by nature children of wrath dead in trespasses and sin. . . . But Christ has come to lead us into the liberty of the glory of the children of God."



## THREE EARLY CHURCHMEN.

## II.—DIOTREPHESES.



AIUS was a charming man. It was good to know him. As we dwelt upon his virtues disclosed in St. John's letter we were inclined to envy the missionaries whom he entertained. They had a delightful time. Gaius did well for them; though, as is always the case in ideal hospitality, the host was the better part of the entertainment. Diotrephe was a man of another order; the more we know of him the less we like him. Probably he was a person who "could make himself agreeable"; but whoso required him to be pleasant must please him. His good offices must be purchased at the price of deference; and woe to the weak who, in any matter which he deemed important, dared to oppose the will of Diotrephe.

Now this man has successors. His character is not obsolete. Large editions of him occur in history. His like may be observed figuring in current politics, civil and ecclesiastical, and pocket-editions of him appear in our own circles or by our own firesides. Indeed, it is not improbable that by fits and starts we have all been like him. He affords a typical instance of mental and moral mischief, which might almost be called disease. While some cases are chronic, many people get a touch now and then. So it were well to give good heed to the symptoms, and, when one finds in his own heart indications of an attack of *Diotrephitis*, to let the treatment be prompt and thorough. For it is a dread disease, and if unchecked, fatal in the issue. Perhaps the worst feature of the mischief is, that those who suffer from it seriously think themselves in prime condition, and are convinced that such as do not endorse this opinion are proved by that very fact to be spiteful invalids.

Coming to close quarters with Diotrephe, we find that he was a man who *loved to have the pre-eminence*. There is no need to paraphrase the statement. Nothing could be clearer, more significant, more easily understood. There we have him: the outline of his character drawn with a stroke of the pen. Other things we learn about him are evils, in his circumstances, surely

resultant from this bad principle. He loved to have the pre-eminence. This was not incidental, a mere grace note in the score of his life. It was fundamental, the keynote of his character and career. There are faults which all the world agrees to treat lightly because they are petty by comparison with great excellences—excellences which they subserve, in a measure, by throwing them into relief, like a mole upon the cheek of beauty. But this was not a mere foible, lessening upon strict appraisement the man's moral value. It was the man: the master principle of his nature. He was not a first-class man, but a first place man. The top of the tree was the only part of it which fascinated him, and he would rather cut it down than allow another to occupy a branch above him.

Now every man has somewhat that is dearest to him. Every heart contains a throne, and it will surely be occupied. The sovereignty of the soul of right belongs to God; and all the sin and misery of the world result from the usurpation of God's throne in man's heart. It is the glory of Christianity that it aims to right this wrong, and effectually to give God His own. John loved God with all his heart, and the Church because of her relation to God; the love of Christ constrained Paul, but Diotrephes loved the pre-eminence. Of course, when something else than God occupies the supreme place in a human heart, idolatry ensues. The Scripture declares that covetousness is idolatry, and covetousness is an elastic term and admits of extended definition. Diotrephes may not have been covetous in the vulgar and restricted sense of the term, but loving the pre-eminence he was covetous of place and power.

It should be frankly owned that one who is guilty of this fault will not improbably possess qualities that in themselves are worthy of esteem. It is likely that he will be a *laborious* man. Lazy persons are weak with a peculiarly contemptible kind of weakness. In a strenuous world they will be thrust aside and left behind. As a rule they do not covet the pre-eminence, which is toilsome to get and troublesome to keep. The lazy man likes comfort; everyone understands that; and if now and then he vapours about pre-eminence no one takes him seriously. But Diotrephes is of another order. He knows that whoso would win the high place



must climb, and he will toil night and day if only he may gain the top and keep it.

Probably, too, he was a *clever* man, for whoso would rule people in a democratic constituency must know how to manage them, must understand their peculiarities, must keep them pleased with themselves and with himself; and in the absence of special grace it requires a great deal of ability to accomplish this.

It is probable, too, that within limitations he was a *serviceable* man. Folks soon grow tired of supporting and deferring to one who is unable to serve them, and I conceive it possible that Diotrephes had done many things for the Church over which he ruled. His eloquence may have made it popular. His administrative power may have made it busy and well organised. His tact may have tided it over days of difficulty with the State, and he may have known how to command means for the succour of its poor members in their times of need. But his services, great or small, were vitiated by this evil: he did what he did, not for the love of God, but for the love of the pre-eminence. So the spiritual and eternal elements were sacrificed. He loved the first place, as the Pharisees loved the praise of men with the prominence which that yielded, and like them he had his reward. He toiled for it, and he got it. His account was paid in full. There was no balance laid up for him in heaven as there is for the man who loves God.

The mischiefs into which this vicious principle led Diotrephes were grave and glaring. And first, it made him *inconsistent and unscrupulous*. Of course, he was a stickler for authority. Minor members of the Church were left in no doubt concerning the duty of according deference to his decisions. But any consideration which would justify or excuse his pre-eminence in the Church to which he ministered would dictate his submission to St. John. St. John was not a pope, but he was an apostle. Certain ruling powers were vouchsafed to him. His exceptional inspirations gave him right to counsel, and even to command, elders and churches.

Was Diotrephes called of God to preside over his own Church as ruling elder? Verily St. John was called of God to exercise a venerable presidency over all the churches within the sphere of his

influence. He was the elder of the elders, and the Word of God had come to him in open vision.

Had Diotrephes acquired influence through Christian services? What were his services compared with those of St. John, who had companied with Christ from the beginning, who had borne the brunt of persecutions and exile, who had been for a generation the father of the Asian Churches?

Was Diotrephes learned and eloquent? What were his attainments in Christian doctrine compared with those of the man who for years had hung upon the lips of Jesus, who had seen Him die, who had visited His empty grave, who had received the teaching of the great forty days, who had tested the doctrine by three score years of illuminating obedience, who had received by inspiration the history of the Eternal Word, and who felt that if all he knew of Christ were fully written, the world would not contain the books? Was Diotrephes eloquent? 'Tis likely, but had he ever uttered aught to be compared with the sublime oracle—"God is love"?

Diotrephes had claims upon the deference of his members. But he could not urge one, which would not in turn require from him submission to St. John. His love of the pre-eminence made him inconsistent, disallowing his own principles. And it made him unscrupulous. Other men revere St. John. The influence of the Apostle even in the Church of Diotrephes is a thing to be reckoned with. So he spake evil of the Apostle, and sought to diminish by slander a pre-eminence which vanity interpreted as a menace to his own.

Again this vicious love of the pre-eminence made Diotrephes *uncharitable* in the plainest and most matter-of-fact sense, and constrained him to withhold the ministry of love from the friends of Jesus. His door was shut in the face of the missionaries of the Cross. If he disdained the authority of St. John, mercy and kindness might have induced him to receive these labourers in his Master's cause; to feed them and comfort them and forward them on their journey. But no, this precious pre-eminence must be sedulously safe-guarded. There must be no hint of concession to an authority which is disallowed. The missionaries must suffer: an instance of the cruel sacrifices that will be offered at the shrine in which vanity is enthroned instead of God.

Does anyone suggest that it is a small matter to decline to receive unwelcome visitors? Things small and great are solemnly related, and oftentimes exchange relations. Even Diotrephes would hardly dare to hold that it was a small thing to slam the door in the face of Christ. But in his behaviour he very literally realises the circumstances portrayed by Jesus in His parable of the judgment, where men are banished to the outer darkness, because, when He appealed to them as a stranger, they took Him not in. There is nothing more to be dreaded than the vain ambition and relentless self-esteem which hardens the heart against the friends of Jesus.

Finally, the ruling principle of Diotrephes made him *a tyrant and a persecutor*. It was bad enough that he personally should scorn the authority of St. John and refuse hospitality to the missionaries of the Cross; but he is not content with this. The Church must endorse his action. He allows no right of private judgment, no freedom of conscience. The members of the Church over which he lords it must do as he ordains, or he will move heaven and earth—perhaps one ought to say earth and hell—to cast them out.

What horrible iniquities have been wrought along these lines! In all ages love of the pre-eminence has dictated the endeavour to enthrall men's consciences, and has kindled the furnaces of persecution—persecution which to a logical, not to say spiritual, mind is the foolishest thing that can be dreamed. Persecution may make hypocrites and martyrs, but it cannot make converts. Though Diotrephes will likely be satisfied with hypocrites; for they will suffice to preserve his pre-eminence which is ever his dominant concern. This, however, at least must be allowed. Diotrephes has left his mark broad and deep upon historical Christianity. It has been well said that a permanent Diotrephes sits upon the throne of the Vatican; and upon the foul and sanguinary mischiefs which have been wrought by Papal successors of this patron saint it is not necessary to enlarge.

Would that Diotrephes had appeared only in the Roman Church; but, alas, we stumble on him everywhere. Protestants have persecuted. It is an awful thing to confess that the only efficient apology to be made for Calvin in determining the death of

Servetus, is, that the Reformer's sin was the sin of his time: the crime of the Church of the sixteenth century.

Have we never known ministers and deacons and leaders of cliques and coteries who would rather wreck the cause than be foiled in some matter of personal pique or ambition?

Let us not love the pre-eminence, let us love Jesus. He sacrificed pre-eminence for us. He humbled Himself and died the death of a shamed slave upon the Cross, and out of utmost humiliation arises His transcendent glory. Let us learn of Him. Let us love the lowly places. Let us court not sovereignty but service. The holy dream, the legitimate ambition of the Christian worker, is that in all things He might have the pre-eminence who is our Redeemer and our King.



### THE WISDOM OF WINNING SOULS.\*

BY REV. MYRON W. HAYNES, D.D.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—PROVERBS xi. 30.

**B**RETHREN, I count not myself to have apprehended in this highest and holiest of all arts, but I am trying to forget those things which are behind—the mistakes and failures—the careless sowing and scanty reaping, and press forward toward a loftier conception, a humbler spirit, a wiser method, and a more successful issue. The Gospel is the power of God unto salvation, as it ever has been, and if fewer souls are being saved than in former days it must be in a lack of or an unwise application. The soul's need is just as great. God's love and mercy are just as boundless.

For ages certain diseases prevailed of which men died by the thousand. At the same time there were remedies for these diseases stored up in the growing plants of the field, but men did not know how to extract and apply them. After years of study the

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discovery was made. Physicians knew just how much and how often to prescribe. Were it possible that the human organism should gradually change, and the physician not be conscious of it, and the remedies once so potent fail in their work, he would be surprised, perplexed, baffled. He would think they had lost their power and seek a new remedy. Possibly all that would be needed would be to apply the same remedy, but in different proportions, at different periods, and with slightly different combinations. It is just possible that the world of commerce, art, education, social life, politics, economic thought, has so changed that the old, potent, and blessed remedy needs to be applied differently, and we have not quite learned how.

We admit a difficulty, a dearth, a deadly chill, paralysis. At the same time there are inexpressible yearnings in our hearts for a spiritual awakening. What is the difficulty and what the remedy?

May it not be possible that *the pastors themselves have been diverted from their most important work?* Have we not been in a disturbed state of mind unfavourable to large results in soul winning? The last quarter of a century has been one in which the battle of theological polemics has raged fiercely. No thoughtful pastor has been an idle spectator. Some, fancying they saw grave defects in the old views, and receiving visions of larger truth, have challenged the traditions of the elders, spurned the faith of the fathers, and denied the authority of the Scriptures. Others have felt called upon to defend the ancient faith, to bulwark the Bible, and with troubled faces and throbbing hearts have entered the pulpit to contend for the faith rather than to dispense the Gospel. Neither the bold challenger of God's Word nor its doughty defender is quite ready for evangelistic work. It needs a quiet assurance, a faith which is neither disturbed nor assailed, a single and singular purpose, a profound peace, to do well the work of an evangelist.

During the march of creation thousands of beautiful crystals have been formed, though no crystal was formed while the great molten sea was surging beneath the mighty forces of nature; but when the liquid mass ceased to throb, and universal calm spread over the chaotic world, then, by the laws of affinity and deposition,

the emerald, the ruby, the sapphire, the topaz were formed in their matrices, where they have slept for ages—brilliant records of earth's first peaceful morning, eternal poems of the voiceless rocks. Seasons of theological contention are not productive of the fairest gems of Christianity. If, however, the storm which has raged about our Bible has cleared the atmosphere, if we have clearer visions of God and the Christ, more correct views of the Holy Scriptures, if we have more accurately conceived the relations between God and man, perhaps we may be at the grey dawn of a peaceful day when all that is best in Christianity shall take beautiful form and we shall win many priceless souls to our Lord.

*It may be that we have become too deeply merged in the world.* I should be slow to suggest that God's ministers were not consecrated to His work. Each heart knows its own consecration, or lack of it. We should not be conformed to the world, but there is great danger of such conformity. When the pastor is, in fact if not in name, the comptroller of the treasury, the head of the executive committee, the building committee, the pew committee, and a dozen others, when he has to give a lift to every enterprise of a temporal and semi-worldly nature, it is no wonder that the tenderness and sweetness of his life is somewhat obscured. Add to this the fact that the leading members into whose presence and homes he most naturally comes are interested in all sorts of things save the prayer-meeting, and persist in talking business, social or political matters rather than religious, it is no wonder that the pastor yields somewhat to the pressure and becomes a bit worldly. He is a rare man to withstand all this.

He loses power, not because he is cowardly and dare not speak the truth; not because he is worldly and wants to fleece the sheep instead of feeding them; but because he has unconsciously absorbed the elements about him, and his delicate spiritual fibre has been benumbed by the atmosphere he has breathed. It is a case of like people like priest, and the priest has gradually fallen into the very condition which we so deeply deplore. The winner of souls must be in the world, but not of it; exhale for ever the fragrance of heaven, but not inhale the poison of earth—always healing wounded hearts yet himself never wounded—forever carrying men's burdens and permitting weak mortals to lean on him, yet

himself leaning on none but "the everlasting arms"; ever probing the secret chambers of hearts, throwing in the light which shall chase doubt away, yet never admitting doubt to his own soul; mingling with the sinful and depraved, yet himself free from its contagion and as pure as the Alpine snows. Who is sufficient for these things? How shall mortal man breathe, handle, minister to that which is poisonous and not be contaminated? Only by the power of Him who keeps the tiny drop of liquid enclosed in a crystal and yet in nowise a part of it. He will keep us in the world breathing blessings upon it, yet not a part of its stain and death.

It is possible that *we have depended too much on the Gospel of the Book and too little on the Gospel of the Man.* God forbid that I should detract one jot or tittle from the sacredness and authority of the Book. I love it and believe it. Still, I can see where we may err in depending entirely upon pressing the doctrines taught in the Book. The cry has been, "Preach the Gospel and men will be saved." The fact is, men have preached all phases of the Gospel, and few have been saved. It will not do to assert that all we need is a more loyal adherence to the doctrines of the Book. *All that* is needed, and something else with it. Once all you had to do was to build a house of worship, an expression of purpose to publicly worship God. The sexton rang the bell at stated times. That was the only invitation needed or expected by the community. They filled the house, believed all the preacher said, went their various ways, and lived their various lives.

The church and bell are not enough now. If they are not supplemented and reinforced the church is empty and the bells rust in the tower. Living souls must touch living needs. Conscious strength must touch unconscious weakness. The living epistles must stand forth to be read, believed in, and loved of all men. Men do not love the Bible as they once loved it, nor believe it as implicitly as they once believed it. You and I may love it better and believe it more profoundly, but the masses do not. Their faith in it is shaken. Attacks upon it are no more violent or subtle than a century ago, but the rapid and universal transmission of intelligence has carried the news to all classes. Everybody now knows that the doctors disagree, and they know not what to believe.

Preach the Bible and all its mighty truths. Let those truths possess your very souls, or you will be pigmies where giants alone may hope to succeed; but remember, men will not accept the Bible. They will accept the embodiment of those great truths and principles in you. Men will doubt the Bible in these days, but they will never doubt the man who will shed his blood, breathe out his life, lay his all on the altar of humanity's great need. Men will turn away from the Book, but they will instinctively and for ever turn toward the Man of the Book, who appeals to their soul's deepest longings.

I am inclined to think that the day of salvation in the bulk—*en masse*—pentecostal thousands, &c., is past, or passing. Great, sweeping revivals were the order of the past. God wanted it that way. The people worked to that end. The whirlwind of power rushed through vast assemblies. The conviction of divine presence brooded over whole communities. All this is changed. God wants us to learn a better way. Out of the experiences of the past something nearer the ideal should be evolved. Certain writers base revivals of religion upon the principle known in scientific terms as "susceptibility to suggestion." There may be something in it. It may be God wants these principles relegated to manifestations in the realms of emotion, hypnotism, mesmerism, or some other field of psychology where manias, even religious, have a proper place, and that the regeneration of men shall take place in a softer, sweeter atmosphere, and on a nobler, grander basis.

I am not sure that we want any more revivals of the ancient type. Most of those members who so sorely try the heart of the pastor by their frivolous and inconsistent lives were swept into the church during great revivals. What we want is a steady, constant work of grace.

Of course, when a soul is really in the presence of God, wrestling with immortal destinies, the question of how it got there is comparatively insignificant; but until the soul does face God, the dignity and value of method is properly and wisely considered. What, then, do I mean by the Gospel of the man? I mean that no longer is truth expounded sufficient. It must be expressed and vivified. I mean that no longer is it sufficient for the minister, in



pathetic language, to depict the tragedy on the Cross. He must ascend the Cross and himself become tragedy. It is not enough to face men in general and discover truth in general. He must sit down with the individual, make a specific plea, and specifically apply the truth. Souls are not gathered by scores, but singly, where soul meets soul in the presence of the Redeemer. The field seems narrowed, but more intensive. The Christian—God in the man must meet the worldling—the man before his idol god, and there the battle must be fought. The Bible thus becomes not so much a catapult to break men in pieces and shoot arrows into his soul as food to nourish and develop him. It does not prove a voltaic battery to cause the dead to convulsively twitch, but a never-failing guide to those who live, a source of nourishment to the one made alive in Christ Jesus. I would not say that the Bible has less power on the unconverted than once, even though the masses believe it less, but that its power is a transmuted one. Its power appears in the man who has fed upon it and been nourished by it—the Christ-man, the man who has eaten the Book—and it lives in his every movement and thought.

I have stated the question thus far rather negatively. There certainly is a positive side. There is no “perhaps” about what is to follow. We must faithfully present the gravity, the solemnity, the sternness of the situation. *The soul must be made to feel its danger.* I say danger. No other term is admissible. If there is no danger, salvation is a misnomer. We may shrink from this task, and desire to relieve the harshness of the truth, but flowers at a funeral do not conceal the fact of death, nor do rosy words alter the awful reality of sin. We may make a distinction between sinners, but where are we taught any just method of discrimination? “All have sinned and come short of the glory of God,” and all must be treated as lost, else Christ came to only a class and not to all, for “He came to seek and save that which was lost.” If men feel no need of a Saviour, how shall they be led to a Saviour? The great doctrines of sin and reprobation have been suppressed in many a pulpit for the last quarter of a century, and we have reared a race of men and women who do not know or believe they are sinners. No wonder we cannot win them. The very first thing to do is to teach men they are sinners—not little sinners, nor

partial sinners, nor favoured sinners, nor equivocal sinners, but lost sinners. Tell them softly, lovingly, kindly, as you will, but tell them. Tell them without a quaver or semi-quaver of doubt. Tell them so that they will face the awful truth and their souls be startled into action. If we all tell them they will believe it. If I tell them and you do not, they will prefer to believe you. Conviction of sin is not of very common occurrence these days. Many a man has fine ideals, lofty aspirations, strong desires to do better, but he is not convicted of sin and the need of a Saviour. He fancies that he will gradually grow into something better. He has not yet learned that trimming a tree does not change its fundamental and vital character, nor that improving the natural man does not develop a Christian.

*There must be a deep and genuine love for souls.* It is not enough to honour and love our profession; we must love men. Not enough to be thoroughly trained in the schools; we must deeply and tenderly love men. Not enough to be golden-mouthed and silver-tongued; we must first, last, and all the time love men. Love never faileth. Eloquent tongues have failed. Brilliant prophesies have come to naught. Profound knowledge has limped away from a soul humiliated and vanquished. Shrewd schemes, plausible methods, elaborate plans, have all gone to the wall. Hundreds of ministers have made but little real headway, and their regrets at the same are sincere and pitiful; but I do not believe any man who loves God better than man, and loves every other man better than himself, ever made a failure.

Love never faileth. It is determined to succeed. It gives, suffers, endures, pleads until it is victor. Nothing can withstand the heat of the sun. See that vast iceberg. Great vessels may crash into it only to be crushed like eggshells. Hurl cannon balls upon that moving ice palace, and they only rebound and fall with a dull splash into the sea. Dynamics will not work. The iceberg still stands crystal king of the emerald waters. But as it slowly drifts to warmer climes, where the sun can smile direct upon it, it rapidly melts and soon disappears from sight. Every stubborn soul can be melted by love, and when the stern, solemn truths of God's Word are spoken they should be accompanied with a love that is matchless, boundless, endless. No man can win souls

through his splendid genius, his fine training, his large experience, unless he loves men with a quenchless passion.

When Jesus saw the five thousand men weak and famished, He had compassion on them. They were the type of all hunger and all poverty for all ages, and that compassion lives to-day. When He met the leper—type of sin in its most loathsome form—He had compassion on him, and that compassion lives to-day for all sinners. When the dumb demoniacs came to Him—type of all passion-swept, demon-possessed mortals—His compassion burned for them, and His holy fires have never gone out. When the widow's only son lay on the bier, and beside it stood the poor mother whose crushed heart was a type of all sorrow and heart-ache, Jesus' great heart was filled with compassion for her, and that compassion belongs to every sorrowing heart to-day. The two blind men, type of all helpless doubt and honest scepticism, elicited the compassion of the Son of God, and He is still compassionate, ready to open the eyes of the spiritually blind. Finally, when in prayer on the mountain top—as it were in the very Holy of Holies—He saw the disciples on the stormy lake "toiling hard in rowing." With blistered hands and beating hearts they faced the angry billows, type of all Christendom with its inner struggles, its buffetings, its fightings without and within, its piteous cry for disenthralment from the flesh, its stretching forward and rising upward to grasp the crown of purity and peace. Jesus saw them, and had compassion. Even prayer was not so sacred as the burdens and trials of His loved ones, and He came to their rescue.

What is compassion? It is a kindred passion, a fellow-feeling, a putting of ourselves in the other's place, a bearing of the burden and suffering the sorrows of our fellow-men. When the mother holds the bruised and mangled hand of her child, every groan of pain brings a responsive heartache to her—a heartache that cannot be relieved till the groans and pain of her child cease. This is compassion. Brethren, when we have compassion for men in all their doubts, in all their sorrows and heartaches, in all their poverty and sin, so bearing their burdens that no relief comes to us till they are relieved, we have the Spirit of Christ, and must become soul-winners.

## LEAVES FROM AN OLD CHURCH BOOK.

## I.

**I**T is with more than ordinary curiosity that the Baptist of to-day turns over the pages of the church books which record the doings of our fathers in the faith in the earlier years of the century that has just closed.

The writer has had opportunities of reading several such records of the struggles and triumphs of those stalwarts who established and sustained some of the "old General Baptist" churches on the Lancashire and Yorkshire borders, in which district the church is situate from whose records these notes are compiled. Many of the pages are pathetic reading. They make one feel that out of deep poverty and great patience and much tribulation the Baptists have come into the honourable and glorious heritage which is theirs to-day. Other pages are positively humorous reading, full of a humour all the more resistless since it is quite unconscious.

What would the highly respected heads of our colleges think if such a communication as the following were addressed to them to-day?—

"April 5th, 1822.

"Desired Bro. Dean to prepare a case to the Conference respecting the method of the young men, the students from the academy, viz., their using such high terms or words in their preaching that common hearers cannot understand them, or know what they mean by the words they speak; and whether it would not be proper to request the tutor that they may be instructed to speak more plainly, so that the poorest and most unlearned may understand them, and so be benefitted by their ministrations when they address them."

One cannot but ask: Who was "the tutor"? Where was "the academy"? and What was done by "the Conference"? Perhaps it is necessary to state that "Bro. Dean" was the pastor of the church; and as far as can be ascertained from accounts of that time, his stipend was never more than £20 per annum! Whether he "passed rich" thereon is not left on record. That his life was not an undisturbed dream of bliss may be gathered from an entry, October 7th, 1823:—

"Bro. Dean requested that if any members wished to have the church called together on some disagreeable affair, that they would inform him a

day or two before, and not just when he is going to preach, if this can be done."

And also from this, dated September 27th, 1829 :—

"It is considered that Bro. Dean often prays too long in public worship. He intends to alter if he does not forget himself."

A record made March 26th, 1826, shows us that the "late comer," who disturbs the congregation by arriving ten minutes after service has commenced, is not a "modern innovatiou":—

"Agree that if the clock need altering, either to be put forward or backward as it respect the time of the day, that notice be given of this the Lord's Day before, that the hearers may not be deceived and come in improper time."

How ingenious to "lay the blame on the chapel clock!"

Sunday-school teachers will be interested to learn that as early as October 15th, 1822, the church

"thought it proper that the school children be taught to get Catechisms off."

In a minute of September 27th, 1829, reference is made to what is now an obsolete custom in Baptist churches, at least so far as the writer's knowledge extends :—

"Agree if we be spared to have a meeting for fasting and prayer on New Year's Day in the morning; in meantime, each wished to be earnest in prayer."

A still earlier entry, December 12th, 1820, reads :—

"That on Lord's Day morning, January 1st, New Year's day, to have a meeting for fasting and prayer to begin at half-past eight o'clock in the morning."

How many of our Baptist churches at the present day enjoin fasting on their members?

In December, 1833, a calamity befel the little flock whose story we are tracing. Their faithful pastor was suddenly snatched away from them. The record reads thus :—

"Agreed to make a subscription for the family of our late beloved pastor, who was taken away in the flood December 16th, 1833, and was not found until January 23rd, 1834."

What a sad Christmas that must have been for many! The stream into which the faithful pastor fell is the border stream between the two counties (Lancashire and Yorkshire). At the present day

the chapel gates are in Lancashire, and a well-built bridge across the stream leads to the chapel premises through the burial-ground. Mr. Dean is said to have been guiding someone over the old wooden bridge that then spanned the watercourse. On his return he appears to have missed his footing and tumbled into the torrent. The body was eventually dragged out of the river at Elland, in Yorkshire.

It is not stated what sum was raised by the above-mentioned "subscription"; but it would appear that the church, when making arrangement for pulpit supplies, sought to recognise the widow, as will be seen by the entry March 30th, 1834:—

"Agreed to pay Mary Dean one shilling per week for the minister's board, etc."

Is this niggardliness or impecuniosity? Who shall say? We may be helped to an answer to the question by a minute of nearly the same date:—

"The church was stopped on the 12th January (1834) to consider how much the supplies were to have a time. Agreed to give to Slack and Birchcliffe and Burnley and their neighbourhood, 3 shillings; Halifax and neighbourhood, 5 shillings; Queenshead and neighbourhood, 6 shillings."

It is difficult at this distance of time to discover what standard this rate of pay was based upon. One wonders if "distance leut enchantment to the view"!

It would seem that the leaderless church passed through troublous times at this stage of its history; but at length wise counsels prevailed, for under date May 11th, 1834, we find this remarkable and soundly sensible resolution:—

"Agreed to drop all grievances, and let them cease for ever and ever. Amen."


JNO. W. WALKER.

Todmorden.



WE have received from the Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus, two volumes of the Self and Sex Series—WHAT A BOY OUGHT TO KNOW, and WHAT A MAN OUGHT TO KNOW. By Sylvanus Stall, D.D. 4s. each, net. The books are commended by many devout and eminent men and women, and if such information is to be placed in the hands of the young, it cannot be done more delicately than it is here. But we are not convinced.

## OUR LATE BELOVED QUEEN.


 HE Queen is dead." The words have been spoken by thousands and millions of people throughout the world with profound and reverential sorrow. When the announcement of Her Majesty's illness appeared in the Court Circular the nation was taken by surprise, and it was difficult to realise that a life so precious and influential was in danger. Not even the painful events connected with the war in South Africa filled the minds of men with so much anxiety or called forth more earnest prayers. The Queen had become so thoroughly one with her people, so indispensable an element in the order of things, and so inseparable, as it seemed, from the best aspects of the national life, that the thought of the nation without Her Majesty at its head was scarcely dreamt of. Not only has she had the longest and most beneficent reign of any previous monarch, but she attained a greater age, and every year of her life added to the charm of her character, to the strength of the loyalty which surrounded her, and to the value of her wise and gracious influence. "The idea of her life had sweetly crept into the study of the imagination" of all her people. She was their ideal of a constitutional monarch, and to an extent practically unparalleled she was both revered and loved. In her pathetic widowhood the crown was to Her Majesty "a lonely splendour," but it acquired new lustre as she wore it, and it is to-day a more powerful and venerated symbol in our national life than it has ever been. The circumstances under which we write make it impossible for us to give either a narration of the principal events of her reign or a formal appreciation of her character. With the brief space and the limited time at our command, we can do no more than offer a tribute of sincere and affectionate respect to the memory of one towards whom the readers of this magazine, in common with all Baptists, have always been enthusiastically loyal. The outstanding events of the great Queen's life are sufficiently well known—her birth, on May 24th, 1819, her early training under the influence of her pious and devoted mother, the Duchess of Kent; her first knowledge of the fact that she would succeed to the throne of Great Britain, when she exclaimed, "The

splendour and honours of the position are great, but the responsibility is greater"; and her oft-quoted resolve, "I will be good." It will be remembered that when the then Archbishop of Canterbury announced to her the fact of her succession she entreated his prayers on her behalf, and that after her first Privy Council was over she remained alone for two hours, pondering the vast responsibilities which had fallen to her lot, and seeking help from the only source from which, as she felt, help could really come. At her coronation the thought of her vast responsibility overwhelmed her, and she wept amid her august surroundings. It was in reference to this incident that Mrs. Browning wrote:—

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.

The story of the Queen's marriage to Prince Albert, prompted by sincere affection, has an idyllic charm, and forms a sweet and beautiful romance. Her home life—sanctified by the love of God—was uniformly happy, and it was Her Majesty's unquestionable aim to bring up her children in the fear of God. In reference to the training of the Princess Royal, the Queen expressed her regret that her occupations prevented her from being present when she said her prayers, and she wrote to her governess: "I am quite clear that she should be taught to have great reverence for God and for religion, and that she should have the feeling of devotion and love which our Heavenly Father encourages His earthly children to have for Him, and not one of fear and trembling; that the thoughts of death and an after life should not be presented in an alarming and forbidding view; and that she should be made to know as yet no difference of creeds." Before the Queen and the Prince Consort partook of the Lord's Supper—which they did regularly—they were accustomed to spend much time alone, in the study of works of devotion.



No entries in Her Majesty's journal are more characteristic than this, referring to the preaching of Dr. Norman Macleod at Balmoral: "Mr. Macleod showed in the sermon how we all tried to please *self*, and live for that, and, in doing so, found no rest. Christ had come not only to die for us, but to show us 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." Brilliant as has been the Queen's reign, and unique as has been the devotion of her subjects, she has not escaped the ordinary sufferings of humanity. The death of her mother, followed in a few years by the great sorrow of her life, the death of Prince Albert; then by that of the Princess Alice; the death of the dearly-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, and the equally unlooked-for death of Prince Alfred Duke of Saxe Coburg, to which must be added the loss of many of her closest and dearest friends, tell a tale of more than ordinary trial. Truly our beloved Queen suffered, and nobly did she bear her sufferings. Her strong-minded, chastened resignation to the Divine will has, in itself, been a lesson to the nation. For many years after the death of the Prince Consort the Queen lived in retirement, and there can be no doubt that there was a deep and widespread dissatisfaction in certain circles of society that Her Majesty was so seldom seen in public.

It will ever be to the honour of the late John Bright that he—the tribune of the people—with his large democratic sympathies, rebuked the impatience of the people, of which it is to be hoped Her Majesty heard little. The Queen was, as we have said, an ideal constitutional monarch, and hence her position was by no means that of a sinecure. Not only did she revise all important State documents, but she discussed with her ministers the chief measures introduced into Parliament, being careful on the one hand not to convert her own opinion into law, as though she were an absolute and irresponsible autocrat, and on the other never sanctioning what she had reason to believe was not the will of the nation. All despatches to foreign Governments were submitted to

her, and statesmen of every shade of opinion have admitted that her influence in this direction has proved of incalculable benefit, as it was ever on the side of peace and righteousness.

Mrs. Oliphant, in her personal sketch of the Queen, has pictured the ordinary course of things when ministers and others were waiting for an audience:—

“When the meal is over, and the Queen has spoken a gracious word once more in the corridor to her guests, it is not to rest that her Majesty retires. Again the despatch box appears, which never is long out of the foreground, and the Queen once more sits down to the perusal of papers, remaining far into the night, like any poor author, over her work. The Queen herself told the present writer that it was often two o'clock in the morning before her task was done, a statement which received the most amusing confirmation and comment some time afterwards in the grumbling and lamentation of one of the servants in the Castle whose office it was to put out the lamps throughout the private apartments. He had fallen asleep while waiting, and, failing to wake in time to perform his duty, had been reprimanded and, finally, dismissed, and found himself compelled to seek humbler service. ‘How,’ he cried indignantly, ‘could they expect a man to keep awake half the night?’ The young footman could not do it, but the aged Queen did. The servant nodded outside, the little town slept below, when the Queen, full of great thought of Empire, went to her repose, all the rest of the world asleep, as she might well have believed, looking out from that royal height over the silent masses of building, the red roofs and the great plain below—all at rest except herself, the mother and mistress of all. The watch thus kept was but a symbol of the vigilance with which the Queen watches and notes everything that goes on throughout the country.”

The prophetic hopes of the late Laureate, the greatest of the Victorian Poets, have at length become history, and we can find to-day no more accurate and fitting words in which to set forth the character of the great Queen whom we have lost than those which Tennyson addressed to her fifty years ago :

. . . 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.

Aud 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 compassed by the inviolate sea.

The memory of such a life is a heritage of priceless worth to our country, and we cannot but believe that for many and many a year to come its influence will tell silently, but powerfully, in favour of those great principles to which she was so passionately attached. The afterglow of the magnificent sunset we have just witnessed will surely be the prelude of another golden day!

With the sympathy felt for the Royal Family in this bereavement a cordial welcome to the Throne will be given to King Edward VII., whom we have hitherto known as the Prince of Wales, and to the gracious lady—beloved by us all—who will share with him the honours and responsibilities of his exalted position. The proclamation has taken place amid scenes of chastened splendour. His Majesty's speech strikes a key which will awaken a response in all hearts:

“My first and melancholy duty is to announce to you the death of my beloved mother the Queen, and I know how deeply you, the whole nation, and, I think I may say, the whole world, sympathise with me in the irreparable loss we have all sustained.

“I need hardly say that my constant endeavour will be always to walk in her footsteps. In undertaking the heavy load which now devolves upon me, I am fully determined to be a constitutional sovereign in the strictest sense of the word, and, as long as there is breath in my body, to work for the good and amelioration of my people.”

May the hopes which these words awaken be amply fulfilled, and the reign which begins with the new century be not less distinguished and honourable than that which constitutes the chief glory of the nineteenth century!

## SUNDAY MORNINGS WITH THE CHILDREN.

### II.—DOING THE WILL OF GOD.

“ I delight to do Thy will, O my God.”—PSALM xl. 8.

**N**EAR the town of Domodossola, in Italy, there is a very remarkable hill. It stands in a large plain, surrounded on every side by lofty forest-robed mountains, some of which have a bright white cap of snow. A steep winding road leads, amidst groves and vineyards, to the summit, upon which there stands a large and beautiful church. There are no houses on the road, but there are fourteen handsome chapels! The door of each is fastened, but through the open windows the inside is easily seen. These chapels are not filled with pews for people to sit and worship in, but are occupied by a large group of statues illustrating some scene or incident in the earthly life of our Lord Jesus Christ. The Saviour stands in the midst, and around Him are men and women, and horses and chariots—all brightly coloured and made to look like life. Each scene is different. In some of the chapels the work is not finished, and subscriptions are asked for the expense of completing it. The cost must have been very great. It was undertaken, probably, with the intention of teaching ignorant people about the Redeemer. I cannot say that I was pleased with what I saw, for I did not like some of the groups; they did not give the right view of Christ. Far, far better would it be to teach the people to read the New Testament for themselves. But in Italy the priests have done all they can to prevent that. Little children in England have a very feeble idea of the great privilege of being taught to read for themselves God's way of telling us about Jesus Christ. Far better than pictures, or than groups of statues, is the beautiful story of the life of our Saviour by the four Evangelists. Read it often, and learn to love it, and bless God for the great gift.

In the transept of the church at the top of the hill there was a very remarkable group, which so caught my attention that I went again to see it. Jesus Christ was represented as a little child, dressed in a light green frock, trimmed with beautiful lace, and seated on His mother's knee, as she wore a gold crown. Standing near, leaning on his staff, was Joseph, looking on with smiling face. Above, was a large cloud, on which were two ancient saints, perhaps prophets, come from heaven, and they carried between them an immense cross. Jesus was looking at it, and holding out His hands ready to accept it. I thought I could learn a beautiful lesson there. The cross is the emblem of suffering, or that which we do not like—something that is against our will. Sometimes that which is God's will is not our will. Then we have to seek for strength to submit to the will of God, even if it is contrary to our own. To be able to do that is what we pray for first of all in the Lord's Prayer—“ Thy will be done.” And that is taking up the cross and following Christ.

This was the spirit of Jesus all the way throughout His beautiful and perfect life. He never sought what would be most pleasant to Himself. When a child He said to His parents: "Wist ye not that I must be about My Father's business?" And when a man He said: "My meat is to do the will of Him that sent Me." You have all heard what an awful cross He had to bear when He was crucified on Mount Calvary. It was necessary before our sins could be forgiven, and an admission into heaven could be gained for us, that Jesus should die on the terrible cross, and so offer the sacrifice needed for our redemption. Oh, my dear young friends, do try and think what a loving and blessed Saviour we have, who was willing to suffer such agony and die such a shameful death for you, and give to Him the love of your young hearts.

Your love to Christ should lead you to imitate Him. There is a cross for everyone. Very early in life you may be called to bear one; if so, take it patiently and cheerfully for Jesus' sake. Some day you may be ill and have to suffer great pain; then, instead of murmuring and complaining, try and bear it bravely, that your friends may see that you are following Jesus. To some children it is a cross to have to go to school and learn hard lessons; if you feel it to be so, resolve that you will consider your education to be the will of God, and seek His will rather than your own. You may have to live with someone who is very disagreeable, and who frequently annoys you; look at it as the will of God, and be kind and loving, so returning good for evil. I knew a little girl who became quite blind; that was, indeed, a cross to bear; but instead of becoming sad and morose, she only said that it was the will of her Heavenly Father, and He knew what was best. And after all, it is a remarkable truth, that the way of the cross is the way of happiness. It is not wilful people who are always seeking their own way that live the most pleasant life. I have met with persons who seem to have everything this world can give, who are bad tempered and miserable, and make themselves and everyone about them unhappy. We must not forget the glorious promise—"All things work together for good to them that love God." So, my young friends, if you want to live a happy, or, what is more important, a good life, begin whilst young to follow Jesus, not seeking your own will, but try to think, and speak, and feel, and act in all things as you believe Jesus Christ would have you. Never forget that God's will is, even if we suffer for a time, that we should be perfectly happy for ever and ever, and that it is His plan that we must bear the cross if we would wear the crown.

J. HUNT COOKE.



THE SUNDAY SCHOOL UNION have issued the fourth edition of Mr. Horace G. Groser's biographical sketch of FIELD-MARSHAL LORD ROBERTS, bringing the record down to the time of his sailing for home. It is a capital popular sketch, published at a shilling.

## NOTES AND COMMENTS.


**D**R. FORSYTH ON THE QUESTION BETWEEN BAPTISTS AND INDEPENDENTS.—Dr. Forsyth has always felt the strength of the position in which Baptists are entrenched.

Only a year ago, at the Oxford Conference, he admitted that if the *praxis* of the early Church settled the matter the Baptists are right. And now he has communicated an article of some length to the *Christian World* in which he expresses the hope that the joint meetings of Baptists and Congregationalists next May will not be lost to practical uses, and he does his best to prepare the way. Starting from a hope expressed by Dr. Maclaren a few weeks ago, that we should in time arrive at one Congregational Church in two branches—Baptist and Pædobaptist—he affirms that this is possible only on one condition, viz., that the old conviction that the doctrinal position of one or other of the branches is wrong must give place to the conviction that *both are right*. This is practically Dr. Forsyth's own conclusion. He says, indeed, "that there is no infant baptism in the New Testament *practice* at all, nor for long after," but, he adds, "there are points of attachment for it." "Its ground must be sought in the Christian principle, and its right in the developing freedom of the Spirit in the early Church." "It was a practice that grew up gradually in the early Church, like the displacement of the Jewish seventh day by the Christian first." &c. This the Church had a *right* to do; and—though we would not tie him to a hastily-written phrase—he compares adherence to believers' baptism to following the New Testament Church in reclining at the Lord's Supper! He thinks baptism "may symbolise individual redemption either as pre-emption or effective occupation: it may express Divine possession or human profession—Christ's property in the man or man's property in Christ." "It may profess the Church's faith for the individual or the individual's faith through his Church." We are bound to confess that Dr. Forsyth's terms of union are impossible, though we cannot agree that on that ground union itself is impossible. Among Baptists themselves there are grave enough differences; but we agree to differ, and unite in matters in which we can cordially work together. But Dr. Forsyth makes an impossible demand upon us—viz., that we should allow that the Church has not only the right to make rules and regulations for order and discipline, but that it has the right to ordain new sacraments and to change the old. Whatever truths may be expressed by infant baptism were truths in our Lord's day and in the days of His apostles, and it may be convenient to express them in this form or in that; but the expression is not of Divine ordinance, and considering the gross and soul-damaging errors which have always in the history of the Church been associated with infant baptism, it is not fair to the facts to suggest that the ordinance is in accord with the

Spirit's prompting. On the other hand, the truths that are associated with believers' baptism have received their fitting symbol from our Lord's own hands, and we cannot excuse ourselves from their non-expression by expressing some other truths in some other way. Dr. Forsyth says: "We do not regard baptism as an effective cause." But nothing can be more certain than that the New Testament does regard it as an effective cause, because it regards faith in and confession of Christ, without which there can be no baptism, as an effective cause; it is the putting on of the Lord Jesus. Infant baptism professed to be that in its beginnings, and the infant baptism of the Evangelical Churches is the changed ordinance with its original significance whittled away.

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ANIMUS AGAINST MISSIONARIES.—The newspaper which published the gory details of a hypothetical massacre of the Legations in Peking has recently published a communication from that city bringing charges against the missionaries, to the effect that: "Their conduct during the siege has not been very creditable. They have exhibited anything but a Christian spirit, and have the credit of being the biggest looters in Peking." Without hesitation we may quote a line of R. Browning's "Ring and the Book":

"Lies, and lies, and lies again and lies."

Fortunately the lies have not got a very long start, and a letter from Dr. R. E. Bredon, brother-in-law of Sir Robert Hart, who was "a member of the General Purposes Committee" which during the siege had superintendence of practically everything except the fighting, has almost immediately denied the malicious slander. He says: "*The conduct of the missionaries was, in my opinion, not only creditable but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The bakery, the butchery, the laundry, the carpentering, the cobbling, were all in missionary and native Christian hands. The defence work done by Mr. Garnewell has already made his name known everywhere. The helpfulness and unselfishness shown by the missionary ladies, many of whom had the burden of heavy family cares of their own to bear, were beyond all praise.*" Then after describing what happened to the loot which was collected during the progress of the siege, he concludes: "The missionaries, therefore, did no looting during the siege, and none after it, for they all had to make their arrangements to get out of the Legation as fast as they could, either to leave China or to find quarters for themselves and their flocks, and they had no time there, and the field was quickly occupied by others. I believe I know about as much or as little as the average man of missionaries and their work, and no more. I have still my definite opinions to form when I have time to collect the data: in the meantime I feel that my experience of the Legation siege has raised very considerably my opinion of the missionary,

Anglican and non-Anglican, English and American, his capacity and his work, and of the native Christian and the influence of his religion on him. I may say the above refers, as will be inferred, mainly to Protestants. None of the leading Roman Catholics were with us; they were making a brave defence elsewhere." Testimony like this none can gainsay, and it should set English folk on their guard against the anti-Christian bias of the dispensers of malicious hearsay.

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ENGLISH PILGRIMS AT ROME.—Just as the French Government is girding on its armour for a struggle in which it seeks to free the political life of France from the menace of clericalism, its perpetual unrest and heedlessness of national well-being, a band of English Pilgrims to the Vatican, under the leadership of the Duke of Norfolk have addressed the Pope in the following terms: "We pray, and we trust, that this new century may witness the restoration of the Roman Pontiff to that position of temporal independence which your Holiness declared necessary for the effective fulfilment of the duties of your world-wide charge." Last year the Duke of Norfolk was one of Her Majesty's Ministers of State, and it ill becomes him to insult our only Continental ally, the King of Italy. He did more; he condemned the toleration of Protestants by the Italian Government, expressing "indignation at the attempts of wealthy proselytising societies to corrupt the faith of the young and the poor in this your city of Rome." He was fitly answered by the Pope, who deplored that: "Under our eyes in this holy city, which should be the inviolate centre of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of [private] judgment which pretends to leave each the right of interpreting in his own fashion the doctrine of Christ." The Duke of Norfolk may be thankful that so few of his fellow countrymen share his hatred of liberty for other people, or he would soon miss "the amplest measure of civil and religious freedom," in which in this country he is permitted to share. Yet it is well that the truth should out, and that we should be occasionally reminded with all possible frankness that all the world over and all the ages long the Pope is persecutor whenever he has the power.

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MEMORIAL TO THE LATE PRINCIPAL CAIRD.—A beautiful memorial window has been placed in the Bute Hall of Glasgow University, and presented on behalf of the Business Committee of the General Council of the University by Dr. John Hutchison, who aptly described the work of the late Principal as that of one who, trained in the traditional divinity of Scotland, strove courageously to evolve a theology which should express our views of God and the world in the light of the great philosophical systems and scientific ideas and poetic interpretations of nature which had moved the world for the last hundred years. He endorsed the judgment of Dr. Edward Caird



concerning his distinguished brother: "Beginning with a strong faith in the Christian creed in the form in which he had received it from his earliest teachers, he never ceased to hold by what he believed to be essential to Christianity; and his increasing knowledge of philosophy and theology did not undermine his first conclusions, though it awoke a desire for some rational explanation of them. And this, again, modified the original form of his beliefs; among other things it rendered him increasingly indifferent to all but what he considered the vital issues of Christianity." In the course of the proceedings the Right Hon. James A. Campbell, M.P., in words which deserve to be widely pondered, spoke of Dr. Caird as a student. "Throughout his whole life Dr. Caird had never ceased to be an earnest student. With his great gifts and learning he was a man of a certain shy and reserved nature, and he dared say some of them were guilty of viewing that characteristic with a measure of regret. They would sometimes, perhaps, have wished him to be oftener taking part in public functions because of the benefit they thought could be immediately derived therefrom. Their consolation was in the reflection that if he had shown a little more—should he call it self-assertion?—it could only have been at the sacrifice of that charm of modesty which attracted all who knew him. . . . But although there was this diffidence in Dr. Caird, this certain shyness of the student, he was ever ready when a high call was made upon him to break through that reserve and give himself to the advocacy of any great cause—Christian, charitable, or philanthropic—in which he could be of use. Many and many an object profited by his eloquent advocacy. . . . It was needless to say that when he did make a public appearance he gave the citizens of Glasgow of his best. It was indeed a characteristic of his that whatever he had to do he always gave of his best." We commend these words to the attention of all public men, whether in Church or State. It is at once a mean and a suicidal thing to attempt to serve God with that which costs us nothing. Such service is worth exactly what it costs; that and no more. The rule should be the best and only the best.

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REV. WILLIAM WOODS.—After some years of gradually increasing weakness, our friend, Mr. Woods, has been called to the rest of God in his sixty-ninth year. He was a Norfolk man, and his second pastorate was in Norfolk, at Swaffham, and his early training as an architect and builder left its mark not only on the design of the new chapel erected during his ministry, but on one or two useful buildings in the same county. His chief work was, however, done in Nottingham, as pastor of George Street Chapel, and his name became a household word among Baptists in the Midlands. He was the devoted servant of all the smaller churches for Jesus' sake, and in personal visitation, as well as on the Home Mission Committee of the Baptist Union, and as secretary for many years of the Midland Baptist Association, he served them with intelligence and affec-

tion unsurpassed. The memory of his gentleness and goodness is a holy heritage for many.

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**THE LATE BISHOP OF LONDON.**—The death of Dr. Creighton in his fifty-eighth year, when with every new day he seemed to be winning golden opinions among all sorts and conditions of men and to be gaining a firmer grasp of the conditions of the great problems that pressed for solution in his immense diocese, is an unexpected and, for the time, irreparable blow to the Anglican Church. Although he had been but four years in his exalted position he bade fair to be the greatest ecclesiastic of our time, as he might well have been its greatest historian. We shall look in vain in his community for another man with his abnormal power for work, his practical learning, and his endless versatility. He was almost—perhaps quite—too clever. At a most critical time in the history of his Church, and conscious of power, he was led to undertake tasks which were far beyond one man's ability to see through, and his fatal illness is freely ascribed to over-work and over-worry. Opinions differ widely as to the heart qualities that lay behind such extraordinary activity of mind. He has been called a saint—certainly not one of the National Gallery type. One who is reported to have known the Bishop well, and had frequent intercourse with him, has said that the Bishop never declared himself or let his own inner thought about anything be known. A few days before his appearance on the platform at the World's Christian Endeavour Convention the present writer heard him described as the most worldly-minded bishop on the Bench, yet his speech to the Christian Endeavourers was far and away the best of those delivered at the meeting, at which Dr. Parker, Mr. Greenhough, and Mr. Hugh Price Hughes were among the speakers. It was not only that it reached a higher literary or oratorical level; it was also much more in touch with the type of unconventional practical piety for which the Christian Endeavour movement at its best stands, and seemed to take the ideals of his enthusiastic audience and make them to appear more noble and convincing than ever before. Yet on some minds it left a feeling of wonder as to how it fitted in with the ecclesiastical policy and the pomp and ceremony in which he was continually involved as an Anglican bishop. He had little sympathy with extreme High Church doctrine, and still less with the foolish attacks made upon the Reformation in England. For all that we know of his religious convictions. Broad Church would have been a better label. At the same time, he dearly loved the ornate. It was almost his only foible, and may have involved him in the neglect—which has not been forgotten and hardly forgiven—of the interests of the suffering Stundists when he represented English Christianity and their sympathies at the Court of the Czar of Russia on the occasion of the coronation. His theological writings are few and of but slight importance; his historical work was all of the highest order and dominated by the great passion for truth.

## LITERARY REVIEW.

THE CHRISTIAN DOCTRINE OF JUSTIFICATION AND RECONCILIATION. By Albrecht Ritschl. The Positive Development of the Doctrine. English Translation. Edited by H. R. Mackintosh, Phil.D., and A. B. Macanlay, M.A. Edinburgh: T. & T. Clark. 14s.

WHATEVER be our estimate of Ritschlianism as a whole, its profound and far-reaching influence is too patent to be ignored, and the great theologian was right in asserting: "I perceive that in a surreptitious and fragmentary way individual principles of mine, which have been vehemently assailed, are being admitted even by my opponents." His system is a factor which must be reckoned with, even by those who, like ourselves, are unable to endorse it as being either adequate or consistent. The translators and publishers of this handsome volume have laid all English-speaking students under great obligations by its issue. It is really the most important of Ritschl's contributions to theology. The first part of his great work, issued in an English translation so far back as 1872, by Messrs. Edmonstone and Douglas, and now out of print, is invaluable as a history and criticism. But here we have Ritschl's own position expounded and enforced, and that on its positive and not merely on its negative side. The work—notwithstanding many doubtful and contradictory elements—is in its aim apologetic and defensive. It is not so much destructive as *re*-constructive, not anti-dogmatic, but neo-dogmatic. Certain familiar postulates underlie Ritschl's argument. He has his own theory of knowledge. He is impatient of metaphysics, with, as he deems it, the false intellectualism which has dominated men, whether through Greek and mediæval philosophy, Roman ecclesiasticism, or Protestant confessionism. Ritschl relies, not on any metaphysical, but on the ethical argument for Christianity, and, as is generally known, he lays great stress on the theory of value judgments.

The work contains a complete presentation of theology, from the author's standpoint, everything growing out of justification and reconciliation as the central truths. The discussion is classified under four heads: The Conception of Justification and its Relations, the Presuppositions, the Proof, the Consequences. Justification he believes to be synonymous with the forgiveness of sins, which again is simply the removal of the estrangement created by guilt; in other words, it is reconciliation with God and with God as Father (under which attribute alone we can understand Him). The faith which is the instrument of justification is trust—the direction of the will to the highest end as represented in God. And here comes in Ritschl's peculiar doctrine of the community as the primary object of justification. As individuals men are justified only as they become members of the community—surely a strange and inexplicable doctrine to come from such a quarter. Under the heading of "The Presuppositions," the author treats of the doctrines of God, of sin, of the person and work of Christ, and

blauds us in the most unsatisfactory parts of his theology. The ordinary proofs of the existence of God are brushed aside. Natural theology is discarded, and we are restricted to such sources of knowledge as are found in the acts of God, and virtually to His revelation of Himself in the historic Christ, though from that revelation the supernatural is eliminated. Sin is regarded as ignorance—an act of the will. Christ has to us the value of God—He is the founder of the kingdom of God. There is nothing directly remedial in His work, nothing in the nature of “satisfaction” to God as the offended Lawgiver. The only sacrifice He offers is one that we offer and must offer with Him. It is difficult to grasp the exact drift and significance of Ritschl’s thought here, but he apparently holds that Christ’s work was simply the founding of a kingdom which may or may not be identical with the Church (he does not explicitly so identify it). Whether he would have subscribed to the mischievous dogma *Extra ecclesiam nulla salus* or not, he seems to hold that outside the community there is no real reconciliation with God, and that the community stands in the same relation to God as Christ did. It need not be said that in Ritschl’s judgment men can only form part of this community on spiritual grounds, and by what is practically equivalent to regeneration and the new birth. The consequences of reconciliation are lordship over the world, faith in the fatherly providence of God, patience, humility, prayer, perfection, &c., consequences which seem to us to contain elements not very remote from that religious mysticism so sternly condemned by Ritschl. This system is partial and one-sided, ignores patent facts of life and of the Gospel history. Its theory of value judgments is fallacious; and while it has laid welcome stress on the value and functions of Christian experience, it falls into an excessive and dangerous subjectivity. It denudes Christianity of some of its most vital elements, and so offers to us a part instead of the whole. On many minor points there are utterances of rare wisdom, and often Ritschl seems to get so near to the soul of light that we are perplexed by his subsequent aberrations. The student who can first detach and then correlate the elements of truth which abound in these pages will render to our age an invaluable service.

**KANT’S COSMOGONY.** As in His Essay on the Retardation of the Rotation of the Earth and His Natural History and Theory of the Heavens. With Introduction, Appendices, and a Portrait of Thomas Wright, of Durham. Edited and translated by W. Hastie, D.D. Glasgow: James Maclehose & Sons. 7s. 6d. net.

THE bulk of men know of Kant—if they know of him at all—as the author of the “Critique of Pure Reason,” and probably think of him as an abstruse, incomprehensible, and unprofitable metaphysician. Others have seen the frequent quotation of his famous remark: “There are two things which fill the soul with ever new and increasing wonder and awe—the oftener and the more persistently our reflection is occupied with them—the Starry Heavens

above me and the Moral Law within me." But few know him as a careful, industrious, and distinguished scientist, who before he was thirty years of age had anticipated Herschel and Laplace in the suggestion of the nebular hypothesis and in the conjecture of the existence of planets beyond Saturn, as in another direction he anticipated Darwin, and was in fact the founder of "The Modern Scientific Conception of Evolution." Many of his "speculations" have proved to be sound and invaluable forecasts, and have led to discoveries which have altered the entire scientific outlook. His "Cosmogony" never stood so high in the esteem of the scientific world as it does to-day. The works translated here are truly among "the fairy tales of science," and argue a clearness of vision, a brilliance of imagination, and a subtilty of reasoning almost unique. The thing that surprises us most in receiving these treatises is the general simplicity and charm of their style—though there are passages of rare picturesqueness and grandeur. Kant's was truly a master mind. He was a pioneer of unrivalled power in scientific progress, who could not, however, be hemmed in by science, but was impelled to soar to the regions of pure speculative thought. That he went to excesses in speculation is indisputable, and it is one of the ironies of fate that the restatement of the fundamental position of his early scientific work is the best means of refuting his later errors. Dr. Hastie has laid English readers under deep and manifold obligations by his previous translations from the German, covering works so diverse as Lichtenberger's "History of German Theology," Pünjer's "History of the Christian Philosophy of Religion," Luthardt's "History of Christian Ethics," Krause's "Ideal of Humanity," and Rückert's "The Vision of God." But we question whether any previous service surpasses his latest, and it will surprise us greatly if this is not generally recognised.

CHRISTIAN CONFERENCE ESSAYS. Edited by A. G. B. Atkinson, M.A.  
 With an Introduction by the Right Rev. the Bishop of Hereford.  
 London: Adam & Charles Black. 5s. net.

ALTHOUGH the time has not yet come for an organic union of Christian Churches the spirit of union is undoubtedly in the air, and the various conferences held in its interests cannot fail to have great influence, and to lead the way to the desired goal. "The Christian Conference," of the last assembly of which we have here a valuable record, is a permanent organisation of Christians of all denominations, founded in 1881 on the initiative of Dr. Fremantle, Dean of Ripon, who in this volume pleads, as he has so often done, for the recognition of righteousness as the true starting-point of theology, and Christ as the ideal and inspirer of righteousness. The Bishop of Hereford contributes an article, in which he discusses the general question in a broad and liberal spirit, and pleads for a simpler creed. Perhaps the most valuable paper in the volume is that on "Christian Dogma and the Christian Life," by Professor Sabatier, insisting on the necessity and illustrating the value of development in dogma, and drawing a needful distinction

between Christian religion itself and the dogmatic forms in which it is expressed. The Rev. R. E. Bartlett's paper on "The Relation of the Church of England with Modern Nonconformity" takes what might be considered a somewhat advanced position for a Churchman, though he does not go beyond what the necessities and possibilities of the case justify. Professor Agar Beet writes on "Our Debt to Modern Biblical Scholarship," and shows therein sound discrimination. Another notable paper is the Rev. Brooke Lambert's on "Prophets Ancient and Modern." Professor Henslow's "Study of the Atonement" eliminates more than error from the popular conception, and falls short, in our view, of Biblical requirements. The work closes with a review of the situation from the pen of Dr. Horton. The essays are, with one or two exceptions, of universal and permanent value.

**AN INTRODUCTION TO THE OLD TESTAMENT IN GREEK.** By H. B. Swete, D.D.  
Cambridge: The University Press. London: C. J. Clay & Son. 7s. 6d.

THE name of Dr. Swete will always be associated with the Greek Old Testament, his edition of which will remain the classic until the publication of the larger Cambridge edition, undertaken in fulfilment of the plan with the inception of which he was entrusted. His name is a guarantee that the present volume is of the highest authority, and we are glad to have in so convenient and scholarly a form the introduction which a study of the subject requires. It has hitherto been necessary to glean from many authorities the information which is here sifted and set forth. The volume deals with the History, the Recensions and Translations of the LXX., its MSS. and printed texts, its contents, with a brief critical introduction to the separate books, canonical and apocryphal. There are also essays on the characteristics of the Greek of the Septuagint, and its literary use in the Apostolic and sub-Apostolic ages, and on the critical value of Greek versions. There is appended the letter of the Pseudo-Aristeas, edited, with prolegomena and apparatus criticus, by H. St. J. Thackeray, M.A.

**JOSHUA CLARKSON HARRISON.** A Memoir. By "One who Knew Him."  
With a Preface by R. F. Horton, D.D. Hodder & Stoughton. 3s. 6d.

THE former pastor of Park Chapel, Camden Town, was for many years one of the most prominent Congregational ministers in London—a man of sweet and gracious character, devout and sympathetic, active in Christian labour, a forcible preacher, a faithful pastor, and able to exercise the power of rebuking without alienating men. Dr. Dale testified of him that he had no enemies, and that there was no other man in the Congregational ministry so deeply loved. Dr. Horton regarded him with "a sense of awe," and never ceased to rank him with the great figures of the past—Wesley, Jonathan Edwards, and John Howe. His ministry was exercised for four and a-half years at Tottenham, and afterwards for close on forty-six years in Camden Town. There was not much in his life outside the ordinary routine of pastoral work, save, perhaps, his holidays on the

Continent and his trip to America; but the manner in which he discharged his duties and maintained friendships with various distinguished men gives a deep interest to his life. The sum of 3 000 guineas presented to him on reaching his seventieth year was a not inapt sign of the affection he inspired.

THE LIFE OF E. HERBER EVANS, D.D. From his Letters, Journals, &c.  
By the Rev. H. Elvet Lewis. Hodder & Stoughton. 6s.

DR. HERBER EVANS, the Welsh Spurgeon as he was frequently called, was a man who would have been singled out in a crowd anywhere. His fine physical presence, his gifts of popular oratory, and his strongly emotional nature gave him a command over large audiences such as few men can exercise. It was in Wales he was best known, and for many years his work was for the most part restricted to Carnarvon and the surrounding districts. But he was no sooner known in England than his services were in continual demand, and invitation after invitation reached him to influential churches in the Metropolis. Westminster Chapel and Hare Court made resolute efforts to transplant him, offering him, along with other inducements, four times the salary he was receiving at Carnarvon, but to no purpose. It was a happy idea to appoint him Principal of Bangor College. Had he lived longer he would have rendered fine service in this direction, though he was not in the technical sense either a scholar or a theologian. He had the gift of terse and lucid expression, and his short articles on subjects, some of passing, others of permanent, interest, read like poems in prose. His criticisms of books and authors were often very acute. Many of them should be collected into a volume. Dr. Evans was a man of beautiful character, and the account here given of his domestic and pastoral life must endear him to many who were not personally acquainted with him. We congratulate Mr. Elvet Lewis on the simple, graceful, and altogether admirable Life he has written of his friend.

THE INFLUENCE OF CHRIST IN MODERN LIFE. Being a Study of the New Problems of the Church in American Society. By Newell Dwight Hillis. Macmillan & Co. 6s.

THE title of this volume recalls the well-known Bohlen Lectures of the late Phillips Brooks, *THE INFLUENCE OF JESUS*, though the scope of those lectures is somewhat more confined and their style more academic. The successive chapters of this book—which have doubtless been delivered to the author's congregation at Plymouth Church—are intended to meet the difficulties of thoughtful and perplexed minds. The extent to which Christ dominates modern life in every sphere is forcibly exhibited. All progress, even in science and art, in literature and politics, as well as philanthropy and religion, has been indebted to Him. His competence to meet every need, intellectual and spiritual and social, is forcibly demonstrated. Mr. Hillis accepts the modern views of God and of the Bible, and contends that they

deprive us of nothing essential to spiritual religion. Many of the lectures are particularly eloquent. We should advise all ministers who wish to reach the more intelligent young men of our age to familiarise themselves with the methods here so effectively adopted.

**JESUS CHRIST AND THE SOCIAL QUESTION.** An Examination of the Teaching of Jesus in its Relation to some of the Problems of Modern Social Life. By Francis Greenwood Peabody, Professor of Christian Morals, Harvard University. Macmillan & Co. 6s.

PROFESSOR PEABODY'S work touches most of the points raised by Mr. Hillis, but it is more minute and systematic in form. It is, of course, written from the distinctly Christian standpoint, and is intended as a demonstration of the fact that in the teaching of Jesus Christ we have the best, and, in a sense, the only solution to the main problems of to-day. That teaching, in its comprehensiveness, goes to the root of all our difficulties, and while avoiding the errors of Socialism—especially of godless Socialism—gives us all of value for which Socialism stands. The author examines the teaching of Christ in its relation to the family, to the question of riches, their accumulation and expenditure; in relation to the care of the poor; and finally, in relation to industry, including, of course, the relations of capital and labour. These various social questions are, as he shows, correlated, and the solution of one aids the settlement of the rest. Like every other writer on social science, Professor Peabody finds that the drink question crops up everywhere, and that until it is fairly grappled with there can be but little practical improvement. It creates a difficulty which, in every direction, blocks the way. The book is one of the most valuable studies in social science we have received for a long time, and is free from the fads and sentimentalities of a *doctrinaire*.

**AN INTRODUCTION TO THE NEW TESTAMENT.** By Benjamin Wisner Bacon, D.D., Professor of New Testament Exegesis, Yale Divinity School. **THE HISTORY OF THE HIGHER CRITICISM OF THE NEW TESTAMENT.** By Henry S. Nash, Cambridge Divinity School. Macmillan & Co. 3s. 6d. each.

THESE are the two latest issues in the "New Testament Handbooks," edited by Professor Shailer Matthews. Professor Bacon's Introduction is a specially valuable treatise, displaying not only extensive research and minute acquaintance with the latest phases of the questions at issue, but a refreshing independence of judgment. He is not afraid to differ from great authorities when he sees reason to do so, though on most points he is in harmony with the writers—e.g., Hastings' "Dictionary of the Bible." Professor Nash also is a well-informed writer, and has given us an admirable vindication of the rights of criticism and a lucid exposition of its aims. He necessarily works within narrower limits than Dr. Bacon, and has to do with the latest phases of Biblical study. His account of the chief schools of criticism, and his own criticisms of them, are decidedly helpful. This work ought to remove many



of the fears which are widely entertained as to the established results of the higher criticism, and to show all reasonable minds that it makes the Bible a more living and powerful Book.

**SPANISH HIGHWAYS AND BYWAYS.** By Katherine Lee Bates. Macmillan & Co. 8s. 6d.

MISS BATES has here given us the record of her deeply interesting travels in Spain two years ago, when the memory of the American-Spanish War was still fresh. She travelled in both "highways and byways," visiting all the great cities and towns as well as the more remote country districts and places out of the way. She describes with evident relish the more important buildings, such as the cathedrals, the palaces, and the public offices. She witnessed many of the principal festivals, the Carnival at San Sebastian, the Passion Week in Seville, and the Corpus Christi in Toledo. Miss Bates came in contact with all phases of the religion and superstition of Spain, and also with its scepticism as in the case of the old writer of school books, who humoured the weakness of men on the ground that drops of water must run with the stream, and exclaimed: "If only there were a shrine where people might be cured of being fools!" The Choral Games of the Spanish children form the subject of a bright and entertaining chapter; attention is given to great paintings, especially those of Murillo; and the general habits and customs of the people are vividly brought before us. It would not be easy to conceive a more fascinating book than this. It is brilliant and discriminating, and steeped in the air of romance.

**WHO'S WHO, 1901.** An Annual Biographical Dictionary. Fifty-third year of issue. A. & C. Black. 5s. net.

THIS year "Who's Who?" is considerably enlarged, as there is incorporated with it "Men and Women of the Time." It is one of the most useful works of reference published, and not only to literary men and journalists, but to students of the chief movements of the day—whether social, political, scientific, or ecclesiastical—it is indispensable; indeed, all general readers of intelligence will be glad to have it at their side. Its biographies—brief, comprehensive, and reliable—form its chief feature, but its lists of the Royal family, of ecclesiastical dignitaries (Anglican and Romish), members of the Government and Parliament, law officers, recorders of boroughs, magistrates, public schoolmasters, University chairs, and the leading papers and magazines, are decidedly useful. Special value attaches also to the list of peculiarly-pronounced names, though it will show to many readers and speakers how frequently they are at fault. A place might perhaps be found for the moderators and clerks of the Scotch Assemblies, the chairmen and secretaries of the Congregational and Baptist Unions, the Wesleyan Conference, &c., &c. But this is far and away the best work of its class.

**ANNALS OF A DOSS-HOUSE.** By Sydney Halifax. George Allen. 3s. 6d.

THE sketches of life found in these pages were some of them contributed to the pages of the *Echo*, but about half of the volume is new. They are the

result of intimate personal knowledge, the writer having evidently spent much time among the scenes he describes. His knowledge is equalled by his sympathy, and the work must have involved a heavy expenditure of feeling. Mr. Hallifax writes with an art which is all the more impressive and telling because it is unconscious. The sketch of "Parson" Drew, the Dossers' Bishop, is admirably done. The "New Song of the Shirt" is painfully pathetic, and shows that the song over the sewing-machine is not very different from the old one over the needle. "The Redemption of Gentleman Jack" might easily be expanded into a long story. It is in its earlier stages infinitely sad, though its close is bright and encouraging. Most of the stories illustrate the maxim "Prevention is better than cure," but also show that even for the worst of men redemption is possible. We should not care to place the book in everybody's hands. But as a realistic study of social degradation it has great value, and ought to act as a clarion call to wise and Christlike philanthropy.

**THE REFORMATION.** By Williston Walker. Edinburgh: T. & T. Clark. 6s. THIS volume belongs to the "Eras of the Christian Church." The ground it covers is somewhat extensive, and crowded with facts and persons of the highest significance. It is necessarily somewhat slight, but the work has been done as carefully and with as much vigour and vivacity as its limitations allow. The preparation for the great movement of the sixteenth century is vividly outlined, the salient points of the Spanish awakening are portrayed, and the Saxon Revolt in Germany and Great Britain is brought graphically before us. The writer's main attention is devoted to Luther, and after him to Calvin. Comparatively little attention has of necessity been given to the Reformation in Great Britain, as a separate volume in the series has already appeared on the Anglican Reformation. The section dealing with the more radical reformers, and especially with the Anabaptists, is written with decided candour, and shows none of the misapprehension and bitterness which have too often been displayed in discussing the tenets of these remarkable people, who in some senses, but not in all, were the predecessors of our own faith and practice. The work is in every way worthy of the valuable series in which it appears.

**TYPES OF CHRISTIAN LIFE.** By E. Griffith-Jones, B.A. James Clarke & Co. 1s. 6d.

No fact is more patent than the diversity of Christian character and experience; no fact should be more welcome; though no fact has proved more difficult to deal with. Apart from the varieties of age, rank, and sex, of nationality and culture, there are natures in which the intellectual, the imaginative, the emotional and the practical predominate, and each of these elements determines its own type of character. There is room for all. All are needed in a complete manhood, and as one cannot be allowed to suppress or destroy the other, the problem is to reconcile them and ensure their harmonious working. In this really delightful little book, Mr. Griffith-Jones shows how the reconciliation is found in Christ—"the perfect Man"—and that only by self-surrender to Him, by docility and obedience, can any of us realise ourselves and attain the highest that is possible to us—only so can we attain a real and abiding unity.



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*Yours heartily,  
T. W. Medhurst.*

THE  
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THE REV. T. W. MEDHURST.

**N**O men exercise a greater power over their generation than men of one thought, who give it frequent utterance over a length of years. And none render better service when their thought is true and good. The subject of this sketch is emphatically a man of one idea. It is that the Gospel of the Grace of God is the Divine remedy for all human ills. He is now in his sixty-seventh year, and from his youth has devoted his energies to the proclamation of this truth, to which he has given utterance in places of worship, in the open air, whenever and wherever he found opportunity, at least ten thousand times during the past forty-four years, and has baptized 1,829 candidates. His message may not be considered a scientific discovery or a philosophic principle, and yet it is the highest form of both. It is the Divine, all-embracing thought for man. Mr. Medhurst belongs to the fine old school who always preached with the idea that some were listening who either knew not the Gospel, or had not considered its claims, and therefore in every sermon it must be definitely explained and urged. It is a singular fact that he has held pastorates in great centres in each of the four chief divisions of the British Islands—in England, Ireland, Scotland, and Wales. He belongs to what is commonly called the Calvinistic school of doctrine. No men appear to be more faithful in preaching to the unconverted than those who take high views of the Divine Sovereignty in Salvation; whilst it is those who take high views of the human will, who preach time after time without any message to the unsaved.

Strange is the fact that some preachers of the modern school, who scorn any reference to election, seldom utter with warmth the warnings and invitations of Scripture, neglecting them to an extent that would have astonished their fathers in the pulpit. The true minister is carried above human logic. He tells out what he finds in the Book, avowing that his aim is not to reconcile one doctrine with another, but men with God. A life spent in such work, whatever may be its failure in gaining the wealth, or honour of men, cannot but be, in the light of eternity, a glorious career.

Thomas William Medhurst was born in Bermondsey on October 31st, 1834, the same year as that in which the Rev. C. H. Spurgeon entered the world. In his childhood he was a Sunday scholar at Bethesda Chapel, Jamaica Row. When a young man he was much influenced by the powerful preaching of the Rev. James Wells, of the Surrey Tabernacle. When Mr. Spurgeon first came to London the first pastor in the Metropolis to recognise his excellence was the refined and saintly John Aldis, who invited him to address a Sunday School anniversary meeting at Maze Pond Chapel. Young Medhurst, then about twenty years of age, was present, and was deeply impressed by the speech of the young pastor, just his own age, and afterwards sought his ministry at Park Street Chapel, and opened a correspondence with him. Medhurst's letter commenced:—"Dear Sir,—Will you be so kind as to inform me whether I have any room for hope that I belong to the elect family of God." The whole letter marks a deep spiritual earnestness, so little found, alas! with the young of to-day. Mr. Spurgeon's reply was lucid and helpful: "Now, this is a question which neither you nor I can answer at present, and therefore let it drop. I will ask you an easier one—Are you a sinner? Can you say Yes?" And then, in words of light and fire, he teaches a full Gospel: "There is the Cross, and a bleeding God-man upon it—look to Him and be saved; and there is the Holy Spirit, able to give you every grace." Mr. Medhurst was baptized on September 28th, 1854, and Mr. Spurgeon wrote this in his note book: "A very promising young man; his letters to me evince various degrees of progress in the pilgrim's road. He has been very anxious, but has now, I trust, found refuge in the Rock of Ages."

Young Medhurst was not the character to keep to himself the discovery of the heavenly treasure. He did not make a genteel, half-hearted profession, but believed. He began preaching, not "to exercise gifts," but to lead souls to Christ's elect family. He told out the Gospel by the river side, on Tower Hill, at Billingsgate, sometimes amidst lively interruptions. His earnest, if rugged, message led two persons to seek salvation and then apply to Mr. Spurgeon for baptism. This incident indicated to the pastor of Park Street Church a new vocation—that of preparing young men for the ministry. He began with young Medhurst, and it was his success in this first effort that led to the formation of the Metropolitan Tabernacle College. Mr. Medhurst, who was then twenty-one years of age, and whose apprenticeship as a rope-maker was finished, was placed for a time with Rev. C. H. Hosken, a pastor at Crayford. Mr. Spurgeon's idea was that, as a ropemaker learns his trade best on a ropewalk, where the work is being actually carried on, and by persons engaged in it, so studying for the ministry is most promising when in connection with a church and guided by a pastor actually in the work. Once a week Mr. Medhurst read theology with Mr. Spurgeon at his home in the Dover Road. Then he went to reside with Rev. George Rogers at Camberwell. He was invited to a pastorate at Kingston-on-Thames, which he held for four years, baptizing 207 converts. There he made some little stir in the dull quiescence of Surrey religion; he preached in the open air, was summoned before the magistrate for obstructing the Queen's highway, but defended himself successfully; shocked some good and proper folk; but the common people heard him gladly, and the chapel had to be enlarged.

In September, 1860, he removed to Coleraine, in Ireland. There he was brought into close friendship with Dr. Carson, and for two years laboured successfully, and baptized eighty-five persons, preaching almost every evening in the open air or in barns or cottages. On November 2nd, 1862, he entered on a seven years' pastorate at North Frederick Street Church, Glasgow. In September, 1869, he began a very successful pastorate of twenty years at Lake Road Chapel, Portsmouth. By courageous, steady work, he here sustained a large church, leaving a fellowship of 807

members. He was popular in the town, and was elected a member and vice-chairman of the Portsmouth School Board. In 1889 he received a unanimous invitation to the pastorate of Hope Church, Cardiff, where he still labours amid many tokens of Divine blessing, and where he has received upwards of 400 into church fellowship.

Our friend has a bright, concise, and direct pen, and used often to contribute to the pages of the BAPTIST MAGAZINE. In the years 1861 and 1862 Rev. C. H. Spurgeon was one of the editors, with Revs. D. Katterns and W. G. Lewis. From this work he retired, expressing sentiments of respect and friendship for his brethren in the work. He had resolved on a magazine of his own, and wrote to Mr. Medhurst in August, 1862, for his aid in the *Sword and Trowel*, which he readily rendered. He published, some years ago, "Rays of Light," and "Streams from Lebanon," both of which are out of print.

Mr. Medhurst is a thorough Baptist. When at Coleraine he had a prolonged newspaper discussion on the subject with Dr. Huston. He is an earnest supporter of our great societies. During his whole career he has shown a profound interest in our Missions, and is a member of the committee of the Baptist Missionary Society, of which his son, Rev. C. Spurgeon Medhurst, is a missionary in China. He has collected over £1,000 for the Stockwell Orphanage. He is now a vigorous advocate of the Twentieth Century Fund. Amongst ministers he is a brother beloved, and, like most men of sturdy principle, large in charity and helpfulness to brethren of other denominations. He is of a sanguine temperament, ready for any advance, so that it is on the old lines. In private life he is bright and affectionate, with a decided delight in humour. He is a true and constant friend. Mr. Medhurst has been twice married, the second time to Miss Bowser, of Glasgow, who is a true helpmate in his arduous work at Cardiff.

C.



THE EVANGELIST'S WALLET and Christian Worker's Note Book, containing outlines of sermons, children's addresses, Bible talks, Temperance chats, &c., compiled by J. Ellis, published by Messrs. Simpkin, Marshall, Hamilton, & Kent (1s.) contains much of interest.

## THREE EARLY CHURCHMEN.

## III.—DEMETRIUS.

**A**S was remarked in the first of these papers, Demetrius has been identified with the Ephesian silversmith who raised the tumult against St. Paul. Such identification is, of course, conjectural. But the conjecture is interesting enough to arrest our attention for a moment. It has been suggested that the minuteness of detail with which the narrative of this tumult is given in the Acts, including a report of the very words used by Demetrius, makes it likely that he was a man well known to the Christian Church, whose story would be interesting to all, and whose own testimony would be accessible. There is nothing inherently improbable in this surmise. In all ages men who have been conspicuous in opposition to the truth, have not only been foiled in their opposition, but vanquished utterly and led captive in the triumph of the King. St. Paul's hostility to the Church was much more violent and systematic than that of the silversmith. Yet he became an apostle; and we can well conceive that the maker of silver shrines in honour of Diana, who had come into such close and memorable contact with Christianity, as proclaimed by its greatest advocate, might yield to its imperial power, and become, like his opponent, a missionary of the faith which once he went about to destroy.

The circumstance is to be noted also in favour of this view that when Demetrius the Ephesian girded himself for conflict with Paul in defence of his imperilled craft, he was already profoundly impressed by the influence of Christianity. He cited the facts that "not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands." Now it has often been proved that no opponent is fiercer than one whose own mind is touched with misgiving, when it seems to him that conversion would be disastrous, as it surely would have been to the business of Demetrius. Close and sympathetic students of the life of St. Paul have maintained that his violence against Christianity was intensified by impressions derived from the heroism of its confessors, impressions to which he would not give place; a reference



to such mental conflict being read in Christ's words: "It is hard for thee to kick against the pricks." Moreover, having regard to St. John's residence in Ephesus, it is likely that his messenger was an Ephesian.

Coming to that which is asserted about Demetrius in St. John's letter, we learn that *he had the witness of all men*. Such men there are, whose privilege it is to be commonly accounted good. Their character exhibits a general attractiveness, and they win the approbation of the many who themselves stand aloof from Christ. The good man whom everybody praises is not necessarily the greatest or the most aggressive. Some of God's servants are called to such work as will inevitably elicit embittered opposition. Elijah, Isaiah, Paul, Luther, were men who could nowise escape enmity and calumny. The approving "witness of all men" depends partly on disposition and partly on opportunity. Certain of our missionaries in China, who were privileged to step in as the agents of mercy in time of bitter famine, found and improved the occasion of winning favourable testimony that was almost universal. A certain type of character and a certain line of opportunity may enable one who is singularly faithful to his Lord to secure the common liking of friend and foe.

It is probable, almost to the point of certainty, that Demetrius was *a genial man*. Sunshine is welcome. All men yearn for the smile and the word of brightness. The ministry of a radiant countenance is seldom out of season. It is often maintained that geniality is a matter of temperament; nor can it be denied that some happily-disposed persons are more genial without effort than others come to be after a lifetime of laborious culture; just as some men, almost untaught, display a greater mastery in music than others attain after weary years of discipline. What is the deduction? That if we are made that way so much the better; and if not, so much the worse. Nay, Christianity is genial. It means a good land and a summer sky; prosperity and success thaw the morose and frigid; and all Christians who know the love of God through Jesus Christ our Lord have attained inalienable wealth. The joy of God is genial; it should shine in every life and make for brightness, no matter how much natural heaviness it may have to overcome.

That he was a *kind man* is beyond all doubt—one whose native benevolence was heightened by sympathy. True kindness implies sympathy. It is the active quality which grows out of the common feeling of those who are akin. It has been said in his praise that Simon Peter was first cousin to everybody; and Demetrius was related to all, a man who entered into the joys and sorrows of others, and gave them of his best in compassion and service. Kindness tells. Geniality without kindness is winter sunshine which brightens for an hour and thaws the frozen surface for a moment. But geniality with kindness is the summer sunshine which penetrates the deeper soil of human life and wakens in hearts that are withered and hardened the pleasant growths of comfort and of love. And there is no power on earth which makes for kindness like the knowledge of the love of God, for us, and for all men.

Equally certain is it that to win the witness of all men Demetrius must have been a *sincere man*. Your charlatan and hypocrite, whose geniality, kindness, and piety are assumed for interested purposes, will impose upon many, if he be clever, but not upon all. The common conscience will revolt. Children and simple folk, who are quite unable to analyse his character as justifying their aversion will distrust him utterly.

Demetrius also had the witness *of the Truth itself*. We talk much about bearing witness of the truth. Not less important is it that the truth should bear witness of us. This may happen in two ways; or, more exactly, this witnessing may be viewed in two aspects. First, when the truth set forth in God's Word is recognised as corresponding to the life in question. For instance, the truth about the godly man is ideally set forth in the First Psalm. "Blessed is the man that walketh not in the counsel of the ungodly . . . whose delight is in the law of the Lord . . . He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Now, in the case of a man whose purity and devoutness spoke of his walk with God, and whose prosperity evidenced the blessing of God, it might have been affirmed, "there is one of whom the truth bears witness." In like manner, when the life of Demetrius

was observed as embodying the Christian virtues, and rich with the fruits of the Spirit, it might have been said rightly and impressively, "he also is one to whom the truth bears witness."

Again, we know that in the thought of St. John, Christ was "the Truth" incarnate; and to have the witness of the Truth would be to have the witness of the indwelling Christ. In all the Christian ages there have been certain men and women who have illustrated with peculiar force and beauty the doctrine that the Lord still looks out of human eyes, touches with human hands, and speaks with human lips. We are familiar with so-called priests, who claim by virtue of official position to speak and act with divine authority, and we count their claims to be vain and destitute of Scripture warrant. But there are priestly souls who make no such claim, to whom none the less the indwelling Truth bears witness. This is a high thing and wonderful. There are both men and women who have the witness of Christ Himself that He dwells in them. And it follows, as it must follow, that the weary and the heart-broken, and the outcast, come to the Christ in them for rest, and healing, and salvation, as they came to the Lord of old.

"*And we also bear witness,*" writes St. John further. Demetrius had the approval of the Church, and especially of the great Apostle. The world, the Christ, and the Church all bore witness to him. It may be urged that this last testimony is a matter of course and of little significance. On the contrary, it is no small thing that a man should merit the signal approval of his brethren and get it. Who is unaware of the miserable jealousies and envyings which withhold the witness from the worthy, and make for belittlement and detraction? There are many nominally Christian people who can hardly constrain their lips to utter words of praise and appreciation of others. If faults are to be exhibited and dissected, their speech is ready and keen. If their own virtues and achievements are the theme of discourse, they do not stammer. But if one should praise others in their presence and expect their sympathy, an impediment of speech is immediately developed, and the response is graceless and grudging. Few things are more disheartening and damaging than the weakness of men prominent in Christian service, who wince when their brethren are eulogised, counter praise with dis-

paragement, and are adepts in the use of the mischievous particle "but."

It is argued sometimes that praise is unwholesome; a rich diet which upsets the health of the soul, tending to produce vanity. Nay, if the honest witness of love will make a man vain, he is vain already. The praise which Jesus gave to signal faith and love and service, is the most magnificent and full-hearted upon record; and John had no fear of hurting Gaius or Demetrius by his unstinted eulogy.

To withhold witness concerning one who has the witness of the Truth is to refuse to honour Christ, and to put ourselves wrong with God. None upon earth thinks so much of a good man as does God in heaven, and we affront Him by restraining sympathy. To love those whom God loves, and who love Him, is part of the duty and the privilege of the Christian Church.

Let all Christians, then, cultivate kindness and brightness. Let them seek sincerity, watching their own hearts. Let them pray for the indwelling of the Truth; and let them honour His appearing in consecrated lives.

GEORGE HAWKER.



## LEAVES FROM AN OLD CHURCH BOOK.

BY REV. JOHN W. WALKER, TODMORDEN.

### II.

**R**EADERS may be interested to learn more about the beginnings of the church into whose records we looked in our last article. The untimely end of Bro. Dean, the first pastor, may have awakened a desire in the minds of our readers to hear more of this unknown hero, and of the church he so faithfully served.

From the chronicles of the General Baptist Society we gather that Bro. Dean was in his sixty-fourth year at the time of his death, and so must have been born during the year 1770. He is praised for his piety and devotion to duty, and is said to have possessed intellectual gifts of a high order, but did not meet with the success that might have been expected.

About the year 1810 he was recommended by the General Baptist Association to accept the invitation of the church at

Burnley, which had been founded by the indefatigable Dan Taylor; and here for several years Bro. Dean laboured.

Towards the end of 1815, while the outside world was discussing Waterloo and the events succeeding the downfall of Napoleon, preaching services were being organised by the Baptists in this peaceful border dale. At length arrangements were made to rent for 3s. per week, an old mill—known to this day as “Naylor Mill,” after the owner—and on December 3rd, 1815, Mr. Jas. Taylor, of Slack, nephew of Dan Taylor, and his first student, conducted the first preaching services. In September the following year, the first baptisms took place, and the church was formed on that date. In May, 1818, the District Conference was held at Shore, and “Bro. Dean was appointed to supply till Christmas.”

The new work went steadily forward, and on January 1st, 1819, a new chapel was opened, Mr. Taylor, of Slack, being again honoured in preaching the first sermon. An entry of this date reads:—

“The congregations were large, and the people attentive. May the work of the day be long remembered with gratitude, and may the great Head of the Church bless all for the good of His cause in this place. Amen, and Amen.”

What may perhaps be called Bro. Dean’s probationary period was passed with satisfaction to all concerned, for at a subsequent meeting, held in the new chapel, the question was put:—

“Does the church approve of Bro. Dean coming with his family to dwell amongst us as our settled minister? Answer unanimously: Yes, we do.” Also:—

“We think it best that Bro. Dean have a certain sum quarterly to depend on for his labours. Agree to give him £16 yearly, till we are able to do more for him.”

Pastors of the present day may well wonder how the good brother managed to make ends meet on this humble allowance. Surely he must have been blessed with simple tastes and a most frugal wife!

The new pastor’s duties are not strictly defined in the records, but those duties evidently embraced work of a secretarial character, for we read:—

“Bro. Dean begun to be the scribe on October 4th, 1818.”

In connection with these duties there is a somewhat amusing entry a few years later. We insert it here :—

“August 6th, 1826. Bro. Dean said the present church book was poor paper, and the ink ran while writing. He proposed to change it for one that he had that he thought better paper, and lined, or ruled with lines, containing twenty-five pages more than ours. If we would give a shilling in exchange he would transcribe what was written in ours into his, and give us his labour. This we agreed should be, and he transcribes the contents as he has opportunity, or can best spare time for the task.”

Under date April 18th, 1819, we find the following :—

“Agree that Bro. Dean should be ordained as soon as he can. We request him to attend to it as soon as convenient.”

Almost another year passed before this interesting ceremony took place. We make an extract of the report in full detail :—

“On May 22nd, 1820, Bro. George Dean was ordained to the pastoral office over this church. Service began by Mr. Henry Asten, of Burnley, with reading suitable portions of Scripture and singing; the general prayer by Mr. James Hodson, of Great Burnless. Introductory discourse by Mr. William Hurley, of Queenshead. Questions proposed to the church and minister by Mr. Hodgson, and answered in behalf of the church by John Ingham. Answers to the questions and confession of faith by George Dean. Ordination prayer and charge from Ezekiel xxxiii. 7, ‘So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me,’ by James Taylor. Evening service: Mr. James Midgley, of Shore, read suitable portions of Scripture, and sung. Mr. Hollinrake, of Birchcliffe, addressed the church from 1 Thessalonians v. 13: ‘Be at peace among yourselves.’ May the great Head of the Church bless all that was done, and may it redound to His glory. Amen.”

The meagre quarterly allowance of £4 was not the worthy pastor's only source of income, for we read :—

“April 5th, 1825. We agree that for accommodating ministers Bro. Dean have for a breakfast 6d., for dinner 1s., for tea 6d., for supper 1s.”

Evidently the pulpit was not infrequently occupied by brethren from a distance. One is tempted to discourse on the bill of fare, but must refrain from making any remark beyond this, that “light suppers” were apparently not in fashion in certain quarters during those days!

What opportunities for the exercise of liberality there were for even the poorest in the Christian Church in those early times!

We quote an instance—which speaks for itself—of the self-denying zeal of this obscure provincial pastor:—

“June 25th, 1826. Some inquiry was made if anything could be done to lessen our expenses. Bro. Greenwood thought if someone could be got to clean the chapel for less than he had—which was £2 in the year—or if a number would do it in rotation for nothing, expense might be thus saved. This did not appear to be the case. Therefore, Bro. Dean proposed that either he or his family would do it for nothing, saving that his daughter Harriet should omit paying her 8s. per year to the church meeting subscription, and this would make a saving to the church of £1 12s. in the year. Several of the friends thought it was not reasonable that Bro. Dean should make this sacrifice, but he said he would, and therefore took it upon him thus to do till times were better, or as long as he was able.”

Here is another instance of the pastor's self-sacrifice, one which at the same time throws light on the state of our churches over seventy years ago, and indicates the way in which they helped one another even out of their poverty:—

“September 3rd, 1826. Bro. Dean informed of his success in Cheshire. At Tarporley he got £2, at Wheelock £2, and other friends gave him small sums that in the whole made it up to £6 6s. The expenses to and from Manchester for horse and himself, bars (*i.e.*, toll-bars), &c., was 19s. Agree to give Bro. Ingham for lend of horse 7s., and Bro. Dean £1 for loss in clothes, time, &c. But he would only have 15s., leaving a sum for to pay interest on debt of £4 5s.”

“Coming events cast their shadows before.” How often would the course of history have been changed if men had read “the handwriting on the wall”!

Read in the light of after events the entry in the church records, dated February 3rd, 1833, would seem to be nothing less than a providential warning. It runs thus:—

“Mentioned Mr. Ramsbottom's proposal to give us 5s. if we would build a wall on each side of our bridge, a yard or two long, to prevent people falling down, as our minister had done, in the dark. We desire Bro. Dean to thank Mr. R. and tell him we cannot do this without leave of the commissioners of the turnpike road.”

No further steps were taken, and unfortunately the neglected opportunity involved irreparable loss; for before the end of that same year, as we noted in the previous article, Bro. Dean again fell in crossing the bridge, and was drowned in the stream.

*(To be continued.)*

## THE QUESTION BETWEEN BAPTISTS AND INDEPENDENTS.\*

**T**HE doctrine of Baptism is aflame again. And if the controversy be carried on in the spirit displayed by Dr. P. T. Forsyth in his recent article in the *Christian World*, no one can regret it. He writes with frankness, manliness, and candour, combining with his evidently strong conviction "sweetness and light." He defends his attitude, as a Christian should, with clear argument and in loving words. We thank him for so valuable a contribution. We differ from him, and think it respectful to let him know wherein we differ. We desire to do so in a spirit similar to his own, free from all bitterness, and remembering the motto of our magazine, "Speaking the truth in love."

We are heartily in sympathy with Dr. Forsyth's deprecation of "the current or any jokes on the subject." They are singularly abhorrent to us, and we feel great disgust that "the Press, abetted by our own babblers, has begun the debased fashion." We have never heard a joke on baptism that has not seemed vulgar. If Dr. Forsyth can slay this shallow and mischievous practice he will have the warmest thanks of every reverent and refined mind. The question he asks with emphasis, "Are we facing things?" deserves careful attention. We venture to think that, on our side of the discussion, we are facing some very real and important things. The Doctor says: "But I am obliged to concede—with, I believe, the best and most disinterested scholars—that there is no infant baptism in the New Testament *practice* at all, nor for long after; there are only points of attachment for it."

He adds: "Its ground must be sought on the Christian principle, and its right in the developing freedom of the Spirit in the Church." "It was a practice that grew up gradually in the early

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\* A note on Dr. Forsyth's eirenicon appeared in our last issue (p. 100), but we gladly insert the present article from the pen of a well known and highly esteemed minister. It is written from a somewhat different standpoint.—ED.



Church." We venture to think that there is some *thing* here very real to be faced. Are we bound by the teaching of the New Testament? or are the practices of a degenerating Christianity to be of equal authority? Dr. Forsyth argues: "The Spirit-led Church had the like right to leave its old *practice* in respect of baptism as truth opened and as the conditions grew more settled and less missionary—so long as it did not make the new form sole." To this we say Yes and No. Yes, if you can prove that those Churches which developed the great Apostacy were Spirit-led; No, if you believe that Christ and His Apostles are still supreme. Grant that a Church lapsing into error has the power to decree and change ordinances, and you have the key to all the monstrosities of Rome, which are defended on precisely the same ground which Dr. Forsyth urges here.

We are greatly surprised that Dr. Forsyth uses the expression, "Those who hold adult baptism." Who are they? We know them not. Through all the ages Baptists have held *believers* baptism, but not *adult* baptism. We maintain with Origen, "Pro hoc et ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare." We baptize children joyously whenever we can, wherever we find them believers. Dr. Forsyth writes of baptism:—"Of course, it is the sacrament of the individual, as distinct from the more collective reference in the Lord's Supper. But it may symbolise individual redemption either as pre-emption or as effective occupation; it may express Divine possession or human profession—Christ's property in the man or the man's property in Christ. Of course, also, it is a sacrament of faith; but it may profess the Church's faith for its individual, or the individual's faith through his Church." And again: "I would only claim the equal right of baptism as an expression of the Church's faith for the individual no less than of the individual's for himself."

But in New Testament baptism the faith of the individual is always expressed, so that Dr. Forsyth's position is not only novel but incomplete. We cannot, therefore, agree with this any more than with older and exploded theories of infant baptism. We fail to understand how it can be "a sacrament of faith." It might be one of hope, which is a different thing. We may hope

that the child will be found at last amongst the redeemed, but we cannot assert our faith that it is so, in the distinctive Evangelical sense. If baptism professes the Church's faith for the individual, then it professes what is sometimes not true. The fact is, except amongst extreme believers in baptismal regeneration, the Church has no such faith. We know no scriptural support for the notion; and, further, it has the aspect, with us, of looking like a delusive sacrament.

Dr. Forsyth says: "Let the compass swing. Do not pin the needle to the card." We add, if left free it will settle in the right direction, but it will not point that way. We note, in passing, a somewhat singular remark, from which we totally differ: "We are under no compulsion to perpetuate for ever the precise usage of the New Testament Church, else we should recline at the Lord's Supper," and respectfully ask a reference to one of the following texts: Matthew xxvi. 20; Mark xiv. 18; Luke xxii. 14.

We agree that it is not desirable to have the question raised at the Spring Union meetings. The platform is not the place for the discussion of so large a question, with its "breezy confusion veiled by fraternal phrases." Especially with Dr. Forsyth do we desire to be delivered from "that sea of sentiment which is so apt to sicken and swamp such occasions." Let us be true, come what may. Baptists do not believe that either infant baptism or the neglect of baptism or a profession of faith is right; but they decline to accuse or to judge their brethren who are in Christ, and desire union, so far as there is no compromise of principle, with all who show the grace of the Spirit of God. We most heartily thank Dr. Forsyth for his candid statements, and especially for the beautiful spirit he displays; and in conclusion we note, without comment, one interesting statement: "The experiments which have been made with the single cases known as Union Churches have ended, for the most part, either in the practical dropping of baptism, or in the practice of adult baptism only. In many cases they are now indistinguishable from Baptist churches. This was inevitable under the intellectual condition in which the union was attempted; and it would be inevitable on the larger scale if the same condition prevailed."

A BAPTIST.

**THE BIRTH OF A NATION.**  
**AUSTRALIAN FEDERATION AS REGARDED BY**  
**BAPTISTS.**

BY REV. ALLAN W. WEBB.



**T**O-DAY we claim as our unifying appellation the euphonious name "Australians." We have ceased to be "Colonials," and form a part of that empire which wears the title—never more proudly worn before—of British. We who have watched the growth of this new nation from its early youth to maturity can scarcely realise the fact which is yet too patent to be denied.

Those who inherit the toils of the pioneers can hardly conceive what it has cost to bring to birth this Commonwealth. Our sires must not be forgotten to-day—the men who faced the unsolved problems of colonial life with all their hazards, and by their courage, self-sacrifice, and persistency, built up Australia. To-day we have all the comforts, the elegancies, of highly-civilised life.

The day was when life itself was all that the early colonists possessed, and that only by dint of hard struggle. They had to discover the conditions of climate and adapt their labour to it. As to their mode of life, they had to accept the inevitable; they had no choice. In their slab and bark huts, lacking almost life's necessities, existence was in many instances a veritable endurance. One thing alone was a source of gratification; the climate was, as it is, one of the most salubrious in the world; and that fact enabled them to live and thrive under circumstances which, in some lands, would have meant certain death. The dwellers in our towns are now well supplied with water, and gas, and electric lights, and trams, and well-made roads; with parks, and gardens, and reserves. How little can they realise what it meant to live when a barrel of water cost half-a-crown, when roads were tracks, and the hot wind raised suffocative clouds of dust, when the ill-formed streets were traversed in darkness, and when no public conveyance plied for hire, but everyone, gentle and simple, had to walk. And even such conditions were civilisation itself, compared with those of the first arrivals on these shores.

And to-day the metropoli of the land vie with those of the old world in almost every respect. And our reputation has, in the

providence of God, risen to such a level that even the old-fashioned appellation "a colonial" is no longer a brand of inferiority.

For many a year our boys proved themselves no mean contestants on the cricket field with the best blood of Britain. But now, as comrades in arms on fields of strife, they have won a place as equals of the bravest and toughest of the nation's soldiers. Never again can they be thought of as an inferior breed; but in all those qualities which have made our nation peerless they are unchallengeably of the same nature. And if, as yet, we have contributed no notable work of genius in the world of literature and art, yet the fact that our efforts in these directions are by no means to be despised gives promise of the emergence on any day of a star of more than ordinary brilliance.

Seventy-five years ago we were known under the generic term of Botany Bay, and the ill-savour of the name attached to everything Australian. To confess to a residence in Australia was to breed suspicion as to antecedents. Seventy-five years ago our best product was wool, and the land was practically a huge sheep-walk. Seventy-five years ago Melbourne and Adelaide were non-existent, and Sydney was not as large as Geelong. It is simply wonderful, this making of a nation!

And who shall predict its future? That it will remain an integral part of the great empire was never more assured than now. That the history of the United States could ever be repeated seems to be an impossibility. Australia will be British, sharing the glory of the nation, and adding her own lustre thereto. The responsibilities of the empire will be hers, and its honours will in due measure fall to her lot. Their destiny will be one, for the bonds which unite them are too strong and enduring to suffer severance. But there is one thing needs to be remembered at this conspicuous juncture in national life. It is that no nation, any more than any man, liveth to itself, except it adopts the Chinese ideal and shuts itself within an impenetrable wall to hibernate for a millennium. And that can hardly be called living. If Australia is to live, she must understand her responsibilities to the great Orient, to which she must be a light bearer. Whilst this should be recognised as her function in every department of mundane life, it is pre-eminently her function as a Christian people.

The Church of God in Australia, if she knows her place and the time, will become the centre whence will radiate light to India, China, and the isles of the seas. Already in some measure she has realised this, and has sent out contingents of missionaries to these lands. But she has a much larger work before her than she has yet attempted. And it is to be hoped that troops of efficiently equipped men and women will yet pour from our shores into Oriental lands to evangelise them.

Our missions must be on a much larger scale. We must find openings for all classes of labourers—for the highly endowed and cultured, and for those of slenderer talents. We may surely anticipate that the new century will witness developments in this direction which will dwarf by comparison all former efforts.

That, with our extended sea-board and our fine ports, we shall become a great maritime people, is certain—our ships will traverse every sea. Surely those ships will carry something more than mere material wares and products of the soil. If we appraise the Gospel at its real worth, Australia will become a great evangelising agent for nations all round her.

There is one thing which alone can make us a great people—and that is national righteousness—that will exalt us. And righteousness cannot be where no conscience is engendered and sustained. And no true, strong conscience will ever be found where the Word of the Living God is not made the source of instruction and the guide of life.

Hence our hope is that throughout Australia God's blessed Word—that Word which inerrant lips attested "is truth"—will be a text-book for direction and conduct. Only so will the moral tone and fibre of the people be worthy of a people bearing the suggestive name of "Commonwealth." If we are to match that grandest epoch in British history (so far as lofty conduct could make it such) which bore that august title, it must be by sustaining the young nation's life with "the sincere milk of the Word." Never with deeper meaning did we repeat the familiar motto—"Advance Australia." In all the breadth of meaning which can be conceived, we pray that the land which has so kindly nourished us and ours for so many long years, and to which we are wedded by fond remembrances and ardent hopes, may "advance" under the new conditions of its existence.—*Southern Baptist.*

### BISHOP PHILLIPS BROOKS.\*

**B**HILLIPS BROOKS had very definite ideas as to biography, which he described as the literature of the individual human life. "I would rather," he said in one of his lectures, "have written a great biography than a great book of any other sort, just as I would rather have painted a great portrait than any other kind of picture." He held that the writing, and, indeed, the proper reading of biography requires one faculty which is not very common—the power of large vital imagination, the power of conceiving of life as a whole. In reading a biography three persons are, so to speak, present—the subject, the author, and the reader; "Johnson, Boswell, and you." He held the opinion that the reading of many biographies should be begun in the middle, for this is the way in which we come to know a man, touching his life at some point, becoming interested in what he is doing, and then, and not till then, caring to know how he came to be what he is, what his training was, what his youth was, and who were his parents and his ancestors. We might do worse than follow this advice in the present case. Professor Allen has presented us with a large and voluminous work, occupying in all some 1,600 pages of closely-printed matter. He is sure to be told, and has doubtless been told already, that it is far too big a book, which would gain by compression into about half its space. This is a cheap objection with which we have but limited sympathy. For those who wish a merely general acquaintance with Phillips Brooks, the work is no doubt carried out on too minute and extensive a scale; but from those who wish to know the man thoroughly, to see him in all his moods, and under the varying conditions of his life, to trace the development of his character, the methods of his work, and to understand somewhat of the secret of his fascinating personality, his power in the pulpit, and his almost unique influence in society, no such complaint will be heard.

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\* "Life and Letters of Phillips Brooks." By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge, U.S. With Portraits and Illustrations. 2 Vols. Macmillan & Co. 30s. net.

Professor Allen has gone into great detail concerning the early years of Phillips Brooks, his ancestry, and his companionships. He has given a large selection from his letters; such, indeed, as would make a welcome volume by themselves. The extracts from his notebooks are also very full, and would constitute a by no means unacceptable *vade mecum* for ministerial students and preachers. Here and there the extracts Professor Allen has given from sermons, published and unpublished, are perhaps too long, and his own comments on them might occasionally, but by no means always, be shortened with advantage. The Life as a whole is a worthy monument to one who in every sense was great, physically, intellectually, and spiritually. Professor Allen has written with sympathy and tact. He is a large-minded man, after the type of Brooks himself, free from partisan bias, and moving in the region which is "higher than all the sects."

Phillips Brooks, who was born December 13th, 1835, came of a good stock. His mother's family, the Phillipses, were Puritans of the early American type, several of them being people of distinction, as divines, authors, orators, and legislators. Wendell Phillips was one of his kinsmen. His father's family was also distinguished, but had abandoned the traditional Calvinism for Unitarianism. But both father and mother left their original associations and joined the Episcopal Church. Mrs. Brooks, who was originally a Congregationalist, was a devout and earnest Evangelical, a woman of strong common sense, wise in her methods of government, and anxious above all things for her children's salvation. The solicitude she displayed was not unlike that felt by the mother of the Tennysons, and the Brookses revered and loved her with a corresponding affection. The Unitarian associations of Brooks's early life doubtless tended to liberalise his mind, and to broaden his sympathies, but he was from the outset and remained to the end strongly Evangelical. From the first he was recognised as a leader. At school and at college he stood head and shoulders above his fellows. The one failure of his life was as usher in the Boston Latin School, where a set of rough, unruly lads, who had driven other masters away, were too much for the shy, cultured, and conscientious student. He afterwards entered the Theological Seminary at Alexandria,

Virginia, a somewhat primitive institution, badly equipped with books and other educational appliances, where, however, his own plain living and high thinking taught him lessons of lifelong worth. One of his fellow students, Mr. C. A. L. Richards, gives the following picture of those college days:—

“The seminary life was simple and primitive. Many of us sawed our own wood, made our own fires, and did nearly all of our own chores. The driver of the mail waggon did our few errands and made our few purchases at Alexandria, some four miles distant. Our clothes were not always of the latest cut, nor in the freshest condition. We took our meals, abundant but not luxurious, in a basement, half under ground. There were coveted seats by the stove door, where one could turn around from the table and toast bread, giving the breakfast or tea a relish. Adjoining the dining-room was Prayer Hall, a large uncarpeted room, with a desk and long wooden benches for its only furniture.”

Brooks began his ministry at the Church of the Advent, Philadelphia, in July, 1859, two members of the congregation there having heard him preach at a mission chapel near the college, and being impressed with his brilliant powers. He at once made his mark in the pulpit. The church became crowded, strangers found their way to it, and cultured people from all parts were eager to listen to the young orator, who seemed to be strangely unlike every other preacher. Invitations to larger churches soon reached him. The Church of the Holy Trinity, Philadelphia, tried for a long time in vain to secure his services, but at length their importunity prevailed, and by the time he was twenty-five, Phillips Brooks was the minister of one of the largest and most influential churches in the Quaker city. It was while there that the American Civil War broke out, and to no one did the patriotic duty appeal with more power than to the eloquent and impassioned preacher at Holy Trinity. Brooks, though no such politician as Henry Ward Beecher, was courageous in his opinions, fearless in his denunciations of slavery, and bent upon complete emancipation. To his brother William he wrote:—

“The war is inevitable, and let it come. I repeat it, let it come. It is in vain to extenuate the matter. Gentlemen may cry Peace! Peace! but there is no peace! . . . Several young men of my congregation have enlisted and are going on high religious motives. Who dare say that it isn't his duty to go when the duty is so urgent and the cause so sacred?”



When Lee threatened Philadelphia, Mr. Richards tells us that—

“Brooks, Cooper, and the rest of us assembled on a Monday morning in Cooper’s study, waxed hot at the local inaction. If laymen would do nothing it was time for the clergy to move. We did move on the moment. We drew up a paper offering our services for the public defence. We would not take up arms, but we could shoulder shovels and dig trenches. Several clerical meetings were in session that noon, and we sent delegates to rouse them. With Brooks and the venerable Albert Barnes at the head of the procession we stormed the mayor’s office, a hundred or more strong, and asked to be set at work on the defences of the city. We retired, bought our spades and our haversacks, and waited for orders. The example served its purpose.”

In 1869 Phillips Brooks, after repeated invitations, began his ministry in the historic Trinity Church, Boston, a building made more famous on its rebuilding, and by a ministry which has few parallels either in America or Great Britain. The church is one of the grandest buildings in the United States, forming indeed a magnificent cathedral, though it will doubtless be long remembered mainly as the scene of a great preacher’s oratorical triumphs. Brooks continued his ministry at Trinity Church for some two-and-twenty years, constantly gaining in character, reputation, and influence, and in this position he would doubtless have continued till his death had he not been elected Bishop of Massachusetts. Into the painful controversy connected with that election, throughout the whole of which Brooks’s calm dignity contrasted strangely with the bigotry and petty-mindedness of the High Church party, we need not here enter. Bishop Brooks was well known in England as one of the most famous of American preachers. The “Sermons” which he published in 1878 speedily attained a sale of twenty-five thousand, and were as widely circulated in this country as in America. The volume fell into the hands of Her late Majesty Queen Victoria, and she was so greatly charmed with it that she expressed a wish to hear the preacher, and this wish was gratified in 1880. Dean Wellesley wrote to Dean Stanley on the following day:—

“Phillips Brooks was a complete success. The Queen and —, who were here, admired him very much. His word-painting—if one may use the expression—was very fine, clothing matter most lucidly arranged and with much unction. I do not remember having heard a finer preacher; and

with it the man himself, most simple, unassuming, and agreeable.' A few days later Dean Wellesley wrote to Phillips Brooks himself, telling him that the Queen was anxious to have a copy of his sermon. She had twice asked for it; and the Dean added—'If it is not giving you too much trouble, you would have it copied in a fair round text, although she would certainly prefer it in your own hand.' "

One of Her Majesty's chaplains for Scotland, the late Principal Tulloch, of St. Andrews, had previously written from Boston:—

"I have just heard the most remarkable sermon I ever heard in my life (I use the word in no American sense) from Mr. Phillips Brooks, an Episcopal clergyman here—equal to the best of Frederick Robertson's sermons, with a vigour and force of thought which he has not always. I never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined; such a reach of mind, and such a depth and insight of soul. I was electrified. I could have got up and shouted."

Mr. Brooks also preached in Westminster Abbey, delivering the sermon that gives the title to his second volume, "The Candle of the Lord." The impression it made upon Dean Stanley is thus described on the authority of his sister-in-law, Lady Frances Baillie:—

"After the service she slipped out into the deanery by the private door, and reached the drawing-room before any of the guests who were to come in from the Abbey. She found the Dean with tears running down his face, a most extraordinary thing for him; and as soon as she appeared he burst out with expressions of the intensest admiration, saying that he had never been so moved by any sermon he could remember."

It may fairly be said that Brooks took the English people by storm, and on the occasion of subsequent visits there were innumerable demands to hear him. He preached at the Chapel Royal, Savoy, at Lancaster Gate, in Westminster Abbey, at St. Margaret's, Westminster, in St. Paul's, in Lincoln Cathedral, Wells Cathedral, the Temple Church, and various other places, and the sermons delivered during this visit (1883) were issued as "Sermons Preached in English Churches." Brooks was eagerly sought after by the most distinguished men in every branch of life. He met, for instance, Archbishop Benson, Sir F. Leighton, the Marquis of Salisbury, Mr. Gladstone, Lord Dufferin, the Duke of Argyll, Mr. Browning, Lord Tennyson, and many other celebrities, and in the

midst of all this lionising kept his heart as simple as a child's. Although he was a very decided Episcopalian, he was not by any means narrow or exclusive. In America he was accustomed to associate with and preach for Presbyterians, Congregationalists, Baptists, and Unitarians, always conceding to others the same right of private judgment which he claimed for himself. He was neither a High Churchman nor an Erastian. He believed neither in the State establishment of religion nor in Apostolic succession. He thus writes to his brother from England :—

“ There are three things, I think, that hamper the mental activity and free thought of the working English clergy. One is the Establishment. No doubt, with the best men, as in Stanley's case, the Establishment seems to be the safeguard of liberality, and an inspiration for tolerance ; but with ordinary men I am convinced that it is simply a weight of responsibility, and makes them fear anything except most loyal adhesion to what they call Church of England views. The second thing is the immense overwork of the clergy in externalities, especially in the care of schools, which is an enormous tax on time and absorption of thought. And the third thing is the Athanasian Creed. That Creed, explain it as they will, has in it the very spirit of a settled, unprogressive, and exclusive theology. It was made in the interest of that spirit, and the need of considering it a ‘ bulwark of orthodoxy ’ crowds hard on men all the while.”

He had a comparatively low opinion of the mental calibre of the average English clergyman, and the triviality of his interests.

“ You will get more live talk about first principles in either our Boston or your New York club in an hour than from any gathering of London clergy in a year. You can hardly get them to talk about anything but the Deceased Wife's Sister, who was convulsing England during most of my visit. Just think of its being the boast of the Church that all the bishops in the House voted together about her, and that, in Convocation, only two men (Vaughan and Farrar) took any other ground, about their artificial arguments. Could anything show more clearly that there is such a thing as an Episcopal and clerical conscience and judgment, professional and special ? And could anything be worse for a nation and a church than that ? ”

His contrast of Cambridge with Oxford is keen and observant :—

“ In Oxford I have had two delightful visits ; staying first with Jowett, and then with Hatch, who wrote the Bampton Lectures about the organisation of the Church. It is a curious world, full now of the freest thought running in the channels of the most venerable mediævalism, which is still strong and vigorous and controversial. Almost everybody you see in Oxford

believes either too much or too little. It is hard to find that balanced mind, so rational yet so devout, so clear and yet so fair, with which we are familiar in the Club. Cambridge, where I also had a pleasant visit, seemed to me to be freer, but less interesting. It is less burdened with the past, and also, it would seem, less picturesquely illuminated by it."

Phillips Brooks was not exactly, in the technical sense, a scientific theologian, nor was he entitled to rank as a great creative thinker. But he had a seer-like vision, and the knowledge of Divine things begotten of sympathy. More than most men, he lived amongst the realities of the unseen and the eternal world. Possessed originally of a high and noble nature, one of the men with "a mind naturally Christian," he subjected himself to a continual discipline of hard work, and sought to develop his powers along the lines of truth and righteousness, generosity, and piety. Though he was free from needless trammels and restrictions, he had a profound sense of responsibility, and held no opinion lightly. He was influenced by Coleridge, Bushnell, Maurice, and Stanley, though he was not a disciple of any of them. He felt the spell of the great Puritan era, and was at home with Milton and Cromwell. He was well versed in modern literature, and accepted within limits the findings of modern Biblical criticism. Tennyson was probably more to him than any other Victorian author. "What a difference it would have made to me had Tennyson not lived!" he somewhere exclaimed. Browning, also, was a powerful factor in his thoughts, and he had a great admiration for Lowell.

His contributions to theology are mainly in the form of sermons, of which we have some seven or eight volumes. The Bohlen lectures on "The Influence of Jesus," and the Yale lectures on "Preaching," are in a sense his most important volumes. The former exhibit, in clear and incisive style, his conception of the unique personality and work of Christ, and show in what manifold ways that personality and work tell upon the developments of today. The Yale lectures are considered by many competent judges to be the best book on preaching ever published, and with Henry Ward Beecher's they certainly constitute the noblest and most memorable utterances which have proceeded from the Yale foundation. There is a comparatively little-known volume of "Essays and Addresses," religious, literary, and social, published

since his death, which contains some of his best work, such as the papers on "The Teaching of Religion," "The Pulpit and Popular Scepticism," "Authority and Conscience," "Martin Luther," and "Literature and Life." The two lectures on "Tolerance," also published in a small volume, are of permanent value. The well-known carol, "O Little Town of Bethlehem," proves that Dr. Brooks had poetic gifts of no mean order, and scattered through the *Life* are verses of great force and beauty.

It has been impossible for us to do more than touch on some of the more salient features of this biography, which every minister and every theological student in the country should certainly read. To them it will prove an invaluable source of stimulus and suggestion. They will here see the great preacher's sermons in the making. The jottings from his note-books, giving us his first glimpses of the meaning of a text, and opening up large vistas of thought, are a monument of his genius and spiritual power, and it would be no difficult task to develop, from the extracts which Professor Allen has given us, half-a-dozen volumes of the highest value. They bring us in contact with a strong thinker, who not only delights us with his thought, but inspires and energises the mind, and enables us, in a measure, to look out over the vast realms of truth and life with his own eyes. The numerous portraits representing Phillips Brooks at different periods of his life, and illustrations of his early home, his churches, &c., form a fine feature of the volumes, and add greatly to their worth.



IN the *JOURNAL OF THEOLOGICAL STUDIES* for January (Macmillan & Co., 3s.) there is a profound and effective sermon on *Balaam*, by the Rev. W. Lock, D.D., recently preached before the University of Oxford, in which the writer reviews the interpretations of the Gentile soothsayer's character given by Butler, Newman, Dr. Arnold, Keble, F. D. Maurice, and F. W. Robertson. Many of the perplexities of the narrative are removed by the critical analysis of the Hebrew text which combines three different accounts—the Elohistic, the Jehovistic, and the Priestly. The interest is spiritual rather than ethical. The Rev. J. Llewellyn Davies has a fine paper on "The Righteousness of God in St. Paul," qualifying one on the same theme by Dr. Sanday. There are other articles, such as Mr. Strong's, on the theological term "Substance"; Mr. Burkitt's on "Christian Palestinian Literature," and notes and reviews, all of which will amply reward perusal.

## THE HOLY SPIRIT AND THE SPIRIT OF THE AGE.

BY REV. J. ACWORTH STUART, B.A.

**I**T cannot be denied that the social problems which present themselves to us for solution owe much of their form and not a little of their intensity to the teaching of the Church. Western civilisation has been deeply influenced by Christianity. The Church has imposed her moral code on communities but partly upheld by her sanctions and by no means permeated by her ideals. The struggle for existence has become all the keener as Christian teaching has closed certain easy and obvious outlets. The prohibition of murder tends to increase the number of the combatants; the law which forbids robbery and intimidation puts a premium on advantages open only to the few, and discounts mere physical force. None the less, the Christian teacher must insist on the value of the individual soul, and help to keep alive the smouldering fire of discontent with the conditions under which the majority of men live.

There has always been within the Church a large body of opinion which holds that any attempt to deal, in her corporate capacity, with the social consequences of her teaching is forbidden by the fact that Christ's Kingdom is not of this world. But if one should convert a thief from his evil way, would it be right, not to say Christ-like, to leave him to starve, rather than face the duty of finding him honest employment? The liquor trade and the sweater might urge us to "other worldliness," but their advice savours of self-interest. A safer guide than any is to be found in the presence of God's working in the world. Where God works the Church must work. Where the Holy Spirit labours to convince men of need, the Church must follow, to exhibit, in doctrine and life, the need actually met, and to testify to the perfectness of God's provision.

Leaving aside, then, all formed conclusions as to the limits of Christian service, we should examine the phenomena of modern life, to discover where and in what directions men outside the

since his death, which contains some of his best work, such as the papers on "The Teaching of Religion," "The Pulpit and Popular Scepticism," "Authority and Conscience," "Martin Luther," and "Literature and Life." The two lectures on "Tolerance," also published in a small volume, are of permanent value. The well-known carol, "O Little Town of Bethlehem," proves that Dr. Brooks had poetic gifts of no mean order, and scattered through the *Life* are verses of great force and beauty.

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Church are the objects of the work of the Holy Spirit. We believe that a careful analysis of the spirit of the age will show that it is divine in origin—is, in fact, but man's misinterpretation of God's leading, expressing itself in the dominant impulses of the day. It is no unwarrantable extension of Biblical teaching to say that modern civilisation as we know it is ordained of God. This sounds much like a paradox. But at least it is an old one. "Shall there be evil in a city, and the Lord hath not done it?" Shall there be evil in the life of a community which may be adequately expressed in terms of human self-will? "Who gave Jacob as a spoil, and Israel to the robbers? Did not the Lord?" Who gave so many to-day to intemperance, and gross materialism, and boastful pride? Did not the Lord?

How evade the plain answer? The bitterness of the exile lay less in the fact that it took the form of political subjection, than that it laid bare a long and degrading moral servitude. The captivity in the modern Babylon is none the less real because the conquering foe has never crossed the inviolate sea but lurks for ever at our central fireside. *Nemo repente fuit turpissimus.* That is a commonplace of the pulpit. It is equally true that God's judgments do not appear in the crises of national life only.

The parallel between the sin of an individual man and that of a society may serve to carry us a step further. Every man, in sinning, employs powers and faculties which were given him for the service of God. Mental and artistic endowments, depths of feeling, skill of hand, tenacity of purpose, may be, and are, prostituted to the service of sin. Just so, the cravings and aspirations which God gives to communities as a means of grace, by perversion become a curse. Designed for the salvation of society, they become the source of the evils which fester in it. For instance, one marked feature of this age is the desire for material prosperity. Behind all the reasons which drive men into the scramble for wealth is one intense longing, common to all men. Those of us who know God as our Father may fear no evil, and no change, because He careth for us. But we are apt to forget that many of our brethren who are jostling one another in the race to be rich, are searching after that very security. They, as we, are under a divine compulsion to escape from all anxiety about their own

future and their children's. They seek to still a God-given longing by amassing a fortune which shall place them beyond fear of fortune's changes. God ordained the sense of the contingency of the world that it might lead men to Him. And in the tyranny of the thirst for gold, and the prevalence of the cult of the unearned increment, we read a striking testimony to the widespread operation of that sense. It is undoubtedly one of the powers that fashion our society; yet men's debased interpretation of its message is one of the forces which most make for evil to-day.

Another feature of the age is the flocking of men into our great cities. Behind the movement which is emptying our villages lie causes deeper than questions of wages, or allotments, or personal ambition. City life must satisfy, or appear likely to satisfy, some general craving, not explicit perhaps, but none the less deep on that account. The relations within a large community are marked, in a degree impossible in village life, by co-operation and fellowship. In a city no man can live in complete isolation. He is a link in a huge machine by which the city is clothed and fed and its life kept going. Others depend on his work as he depends on theirs. Even his pleasures will not be solitary, but will bring him into contact with his fellow men. He is near the source of the great movements in life and thought—in politics, in discovery, in trade combination. He feels himself a part of humanity in its struggle for existence. He helps others, and is helped by them. Those men who stream along the pavement, though he has never seen them before, are his brothers-in-arms. So you may sum up the spell of the city—brotherhood.

This instinct of brotherhood is as necessary to our spiritual life as is the power of association, for instance, to our mental life. It is the root from which should grow the power to keep our Lord's command to love our neighbour and to save our lives by losing them. But thousands misinterpret it, and wreck all that is best in them, amid the temptations of the city, till the record of lost lives reads like a mocking parody of Christ's Word. For they have not found God's way; they know nothing of the help of the Elder Brother. Yet they are blindly trying to conform to that law of their being which bids them live in brotherhood and save their lives by losing them in the common service.

And what of the prevalence of drunkenness? It, too, yields its witness to the perversion of a God-given instinct.

Communion with God in Christ satisfies the deepest aspirations of our nature. It is itself the perfect rest. But unsaved men and women are not strangers to a longing to be raised above the sordidness and disappointment of life—to feel for a space free from care and trouble. To them it may well be intensified a thousand times, who live under the darker shadow. We know what their “homes” are. Love and self-respect can hardly blossom there. Yet—“a sunset touch, a fancy from a flower-bell, someone’s death”—sometimes a voice does call them, as it calls us, to rise beyond their world. Can we blame them if, in ignorance, they try to quench the longing by passing from physical discomfort and mental wretchedness to physical intoxication and forgetfulness? They do obey the instinct. Till their happier brethren have exhausted all means to show them the more excellent way, and made it impossible for children to grow up knowing God’s name only as an oath, the insobriety of the wretched is not without its word of blame for us. God is striving with men, and His leading is made the occasion of sin. It is the modern reading of the seventh chapter of Romans. And we have the Gospel.

There are, of course, other causes at work to produce covetousness, overcrowding, drunkenness. But this is not the place to discuss them. It is enough to show here that God-given instincts are perverted into at least contributory causes, and that, so far, in modern life, sin is working death by means of that which is good.

These features of the age are sign-posts to direct the Church. What the worship of the Baalim was to the Jewish prophets, what the sale of indulgences was to the Reformers, these perverted instincts are to the Church of to-day. They indicate the points on which our teaching must lay special stress. Luther read aright the pathology of his age, and met the sense of sin which, in some part at least, lay under the eagerness for indulgences, by proclaiming justification by faith. So we must meet the dominant cravings sketched above by exhibiting in action the Divine Fatherhood, the brotherhood of men in Christ, and the indwelling of the Holy Spirit. If all professing Christians were to do that there would be no social problem.

It is often objected that social work leads to a mutilated Gospel—a Gospel without the Cross. Yet we are convinced that the contrary is the case. No social Gospel is possible apart from the Cross. It lies behind the great truths we have named. It is their expression and their power. No Christian could live by them who does not know a real atonement. It is as we stand at the foot of the Cross that we learn to care for and hope for our fellow men. For let us not forget that while it is the source of our salvation it is also the badge of our service.

As saved men and women, we are pledged to the religion of the Cross. The Church which proclaims a suffering Saviour to a suffering world cannot be other than a suffering Church. Never before in her history has the Church been met by a clearer challenge from her Master. Never before has she been so free to suffer voluntarily. Suffering inflicted from outside there is none to-day. Is it not that she may be the more free to face the self-sacrifice which the conditions of modern civilisation demand?

The legend of Peter recalls itself: how he fled from Rome to escape martyrdom, and outside the city met his Lord. "Lord, whither goest Thou?" he asked; and our Saviour answered: "I go to the city to be crucified again." Peter accepted the rebuke, and returned to meet a martyr's death. Might not the story be told of the Church even now? Christ is already in the city, at the side of the sufferers. Where else should His disciples be?



## SUNDAY MORNINGS WITH THE CHILDREN.

### III.—THE MESSAGE OF THE BURNING BUSH.

(Read Exodus iii.)



**W**HEN Moses was an old man, and knew that he was shortly to die, he "blessed the Children of Israel," and one of his blessings spoken concerning the tribe of Joseph was that they might have "the goodwill of Him that dwelt in the bush." (See Deut. xxxiii. 16.) His mind went back to the time when God called him to undertake the great work of delivering the Children of Israel from their bondage, and to all the circumstances connected with that call. The form of the blessing is a very beautiful one, and means almost all that our hearts can desire. The goodwill of Him that dwelt in the bush is the same goodwill which sent Jesus Christ into the world to save

us from sorrow and from sin (Luke ii. 14). Some of the little children might not understand the meaning of the burning bush, and they might gather around Moses and ask him—or, perhaps, they asked their parents—to explain it to them. To Moses himself the bush spoke very plainly. It gave to him a clear and never to be forgotten message, and we can imagine him telling the people and telling the children what that message was. It would take some such form as this : God sees you ; God speaks to you ; God hears you ; God loves you, and God will help you.

*God sees you.*—You do not see Him, but He sees you, both in the darkness and in the light, when you are thinking of Him and when you forget Him. You remember the story of the man who, when he was going to do something wrong, looked in every direction around him and thought that he was quite safe, because no one was watching him. His little child, who was by his side, said : “ Father, you have looked every way but one. You haven’t looked up. God sees you.” And that prevented him from doing the wrong deed. God saw Hagar and Ishmael when they might have perished of thirst in the wilderness. He saw Joseph when he was in prison, and delivered him. Jesus Christ saw Zaccheus when he had climbed up the sycamore tree, and he saw Nathaniel when no one else was near as he was praying under the fig tree. So He always sees you, to check you when you are doing wrong, to encourage you to do right, and to enable you to find Himself as your Saviour and your Lord.

*God speaks to you.*—As He spoke to Moses, and through him to the Children of Israel. He spoke to Adam after he had sinned, rebuking him and saying : “ Where art thou, Adam ? ” He spoke to Abraham when He called him to go into a strange country, and follow the life of faith. He spoke to Elijah, when the great prophet was discouraged and fled into the wilderness because he thought his life was vain. God recalled him to duty, saying : “ What doest thou here, Elijah ? ” He spoke to Samuel in the Temple, to Isaiah when He called him to be a prophet. He speaks to men now, through the voice of their conscience, in the pages of the Bible, by the words and lives of good men who set us an example, and in the same way he speaks to you. Oh listen, listen to that “ still small voice within.”

*God Hears You.*—He heard Moses when, in answer to His own call, Moses said : “ Here am I.” He heard Samuel ; He heard David and Solomon and Isaiah. He heard the cry of the Children of Israel because of the oppression of their taskmasters, and the Bible is full of instances in which He heard the prayers of those who sought His help. And God is still with us, and hears our cry and will bless us.

*God Loves You.*—Yes, even as He loved the Israelites in Egypt. He laid their sorrows to heart and delivered them. “ In all our affliction He is afflicted,” and He is anxious to do us good and to make us sharers of His joy. How much we all owe to the love of parents, teachers, and friends ; how poor our life would be without that love ! But, best of all, God loves us. His love is like sunshine, scattering darkness and doubt and distress, and

clothing our life with fruitfulness and beauty. Remember the text, "God so loved the world that He gave His only begotten Son," and then you will feel sure that "with Him also He will freely give us all things."

*God Helps You.*—Just as He did the Israelites. "I am come down," He said, "to deliver them and to bring them unto a good land, flowing with milk and honey"; and He sent Moses unto Pharaoh, that he might bring forth the people. And in like manner He puts forth His power to help us, and sends us kind and loving friends, who teach and guide us, and who, by their care and friendship, make us strong and happy. Even when we do not see Him, God is working for us, removing difficulties out of our way, or giving us strength to overcome them. He puts His spirit into our hearts so that we can fulfil our duties, bear our trials, and persevere even unto the end. And so I want you all for yourselves to listen to "the message of the burning bush," for that message will be a comfort and a help to you all the days of your life.

EDITOR.



## NOTES AND COMMENTS.

**T**HE SIMULTANEOUS MISSION. — In London the Free Church Mission has come and gone, and we are able, in some small measure, to estimate its success and garner its lessons. On the whole, the reports are most encouraging; and Mr. Law, the Secretary of the Free Church Federation, who first suggested the Mission, must be a happy man. The number of those who have attended the meetings at the three hundred centres is enormous, and thousands have been led to turn to God and put their trust in Jesus Christ. One thing is clear, that success has almost universally been in proportion to the diligence, earnestness, and prayerfulness of the preparation on the part of the individual churches. Where there has been no great name to attract the crowd, or even where the missionary has been a failure, spiritual readiness has made the Mission successful in the truest and best sense. There has been a great religious awakening. At the same time, it must be frankly owned that the non-church going class has been scarcely touched. Why should it be? If our ordinary methods of ministry have any rightness in them we should expect to reap our harvests in the fields which we have carefully tilled, and not amongst those who have been beyond the hearing of the Message. On rare occasions the great evangelists, the Whitfields and the Wesleys, will move and win the Godless multitude; but the only method of service which can be permanently and always successful is that of patient continuance in evangelistic work on the part of the whole Church, the burden of the souls and the sins of men lying not upon the hearts and consciences of the few only, but of the many. We must not let the excitement of these brief days subside into dulness and inefficiency

again, but endeavour, by the grace of Christ, to sustain at a high level our spiritual convictions and the loving desire by all means to save some.

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THE PRESS AND THE MISSION.—Generally speaking, there has been little to complain of in the attitude of the secular Press towards the Mission. The *Daily News*, the *Chronicle*, the *Westminster* and the *St. James's Gazette*, and even the *Times*, have made many frank and sympathetic references to the Mission in reports and leaders; and there can be little doubt that if we are anxious to make better use of the Press as a means of influencing the general public we shall be met more than half-way. The *Church Times*, as might be expected, has snarled and growled, and protests against the new and amazing purpose to which the Guildhall was put when Dr. Parker was allowed to inaugurate the Mission there, and is shocked lest Roman Catholics and Jews should claim a similar privilege! This Mission it describes as "a deliberate attempt to push the claims of Dissent where the Church is hard at work." A certain charitable Vicar in the West of England informs his parishioners, we hope "through ignorance," that "this Mission, by which every parish in our land is to be invaded by schismatical intruders, is not, we assert, undertaken with any desire or view of bringing the outcast and the fallen to Christ, but with that of stirring up evil feeling and prejudice against His Mystical Body the Church, and of disparaging her Divine Ministry and Sacraments, thus, through injuring His Mystical Body—we hope in most cases from ignorance—indirectly, fighting on the side of evil against the forces of Christ, by enlisting the aid of His enemies to hinder the work of His Church, and disparage the Grace He died to gain and the Truth He came to reveal." We are glad to see that this narrow-minded and un-Christian jealousy has been rebuked by not a few High Churchmen, among the rest by Dr. Cobb, who contrasted such miserable carping with the noble words of St. Paul in Phil. i. 18.

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THE "CHURCH TIMES" AND DISSENT.—Our contemporary makes a marvellous admission. It has in its time said "many hard things against Dissent and Dissenters"!!! That, however, is only when Dissent is political, and then after its manner it gives a shameful caricature of such Dissent. It is, however, delighted to know that all are not of this type. At Salisbury a meeting of the clergy and Dissenters agreed that it is a Christian duty to promote a more healthy and friendly relationship, and to unite in such practical works as tend to the moral well-being of the community. The *Church Times* is pleased at this; but even in expressing its pleasure shows what its idea of "friendly relationship" is: "What an amazing power for good, what an argument to unbelievers, would be the union of all who profess the name of Christ in Wilts and Dorset under the successor of the Apostles whose seat is at Salisbury"!!! Are we then shut up to this? Must we all be Anglican Churchmen before we can be friendly? Is there to be

no union in good works except under men whose apostolic succession (as the *Church Times* understands it) we, at any rate, can never recognise? It is really too much like "Will you walk into my parlour said the spider to the fly?" We rejoice to know that not all Churchmen are of this type, and, like our contemporary, "we make distinctions."

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FROM THE BISHOPS TO THE CLERGY.—The letter of the Bishops contains some things that are good reading for us all—words which might have been written in view of the great Free Church Mission and other Nonconformist movements. It rejoices "in the reasons for hope and thankfulness which surround us, and in the rich and varied manifestations of religious activity which abound in all quarters. New paths of usefulness have been discovered by Christian zeal . . . From every side at home and abroad the importance of union in the work of Christ is forced upon our attention." It deplores "the lack of faith and prayer, of disciplined life and self-sacrifice." But it goes on to affirm their Apostolic authority, and to claim obedience to their "Godly admonitions" and "Godly judgments." "Those who refuse such obedience are practically setting up a form of government which is distinctly not episcopal," and are, therefore, unable to claim the title of Catholic. Obedience must precede any measures of reform or self-government which may seem to be necessary to enable the Church more effectively to do her work. The Bishops' appeal to the clergy has been received with approval by both the *Record* and the *Guardian*. On the other hand, the *Church Times* deplores that it learns for the first time from the columns of the daily press that the whole Episcopate, with one solitary exception, have addressed an encyclical letter to the clergy, instead of the matter having been communicated with due solemnity to provincial or diocesan synods. It goes on to affirm that the circular begs the question at issue as to the interpretation of the Prayer Book on matters of Ritual; while on Reservation, though the Bishops are no doubt right in their opinion as to the reading of the Prayer Book, yet Reservation must not be given up, as otherwise the majority of the faithful must die without the Sacrament. The *Pilot* is equally hostile, but explains the letter on the principle that "whenever you may very much dislike any utterance of the united Episcopate, you may be quite sure it was assented to by some Bishops, in order to prevent some very much worse utterance on the part of others." The fact is, these High Churchmen are Nonconformists within the Establishment, who will neither obey its laws nor yield up the privileges and emoluments which are theirs solely on the ground of their conformity.

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THE GREATEST FUNERAL IN THE WORLD.—Those who took any part, the smallest, in the solemn rites which expressed the devotion of the whole realm to England's greatest and most beloved Queen will never forget them. Never before had the sea witnessed such a pageant as that amidst



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which were borne across the Solent the mortal remains of Victoria. And yet far more impressive was the great sea of human faces through which the funeral procession passed in the streets of London. The procession itself was moving enough to the heart as, in solemn pomp, with arms reversed and muffled drums, the soldiers of the Queen passed along before the simple gun-carriage with its precious burden and its *cortège* of kings and queens. But most moving were the myriad faces, grateful and sad, expressing at once the veneration and the loyalty on which the throne had rested so securely through the long years of the longest reign. To continental sovereigns the sadness, the order, the good humour, and the simple unpretentious loyalty of the unparalleled crowds must have been a revelation which carried with it not a few lessons on the blessings of liberty as they are enjoyed under a constitutional monarchy in our island home. Where else, so absolutely unprotected, could they have ridden through the open streets and amidst the surging throngs in perfect safety? The Kaiser, at any rate, would not see these things without being impressed. In coming to England at this time, and in remaining so long that he might do honour to the memory of his august grandmother, he has well earned the respect and cordial friendship of the English people which we hope time will only serve to deepen. We trust that a corresponding feeling has been awakened in his own heart, and that England and Germany may be drawn together in friendship and may become rivals in those things only which make for the common welfare of mankind. Certain it is that the depth of feeling and the sincere loyalty of the English people to the throne which the Queen's funeral has been the occasion for manifesting have been a revelation to our neighbours which has not been wholly lost upon them.

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KING EDWARD VII.—God save the King! The new reign begins in troublous times, and the dark war cloud for the present refuses to lift. What may be the effect of the Queen's death in those vast regions of our Empire where the Great White Queen was, as Mrs. Crawford says, a totem, time only can show. Yet the personality and long experience of the King in public affairs are full of hopeful promise; and in recent years he has done not a little to win our confidence. In this England of ours, how many social reforms on which the welfare of the common people depend still need to be taken in hand! The strong arm of the law may do much if animated by those generous instincts which our rulers may awaken, encourage, and sustain. As Chairman of the Committee for the Housing of the Working Classes, and as the head of the great movement to place the hospitals of London on a secure basis, the King has shown how real and practical is his sympathy for the poor. At the same time he has deftly managed to keep himself apart from and above the warfare of political parties. His utterances in connection with his proclamation at St. James's Palace, in which he frankly and almost fervently accepted his position as a strictly constitutional monarch, and declared his resolve to follow his great

mother, have now been repeated from the throne. "My beloved mother, during her long and glorious reign, has set an example before the world of what a monarch should be. It is my earnest desire to walk in her footsteps." We must be prepared for great changes in the life of the Court, over which the shadow of widowhood will no longer be cast. But we may surely anticipate that with so noble and true-hearted a queen by his side, King Edward will maintain the high standard of purity and of honour which has always been associated with the Court of her late Majesty. Long live the King and the Queen!

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THE KING'S PROTESTANT OATH.—It is worth while giving a place in these Notes to the "Statement," "Statutory Declaration," or whatever we like to call it, made by the King on his accession. It brings into strong relief the essential Protestantism of the Anglican Church, and displays a firm and decided opposition to Papal doctrines and claims:—"I doe solemnely and sincerely in the presence of GOD professe testifie and declare that I doe believe that in the sacrament of the LORD'S Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of CHRIST at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the VIRGIN MARY or any other saint and the sacrifice of the masse as they are now used in the Church of Rome are superstitious and idolatrous, and I doe solemnely in the presence of God professe testifie and declare that I doe make this declaration and every part thereof in the plaine and ordinary sence of the words read unto me as they are commonly understood by English Protestants without any evasion, equivocation, or mentall reservation whatsoever and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever or without any hope of any such dispensation from any person or authority whatsoever or without thinking that I am or can be acquitted before God or man or absolved of this declaration or any part thereof although the Pope or any other person or persons or power whatsoever should dispence with or annull the same, or declare that it was null and void from the beginning." We can understand the efforts of the Duke of Norfolk and other Romanists to ensure the abrogation of certain phrases in the declaration. But the one point on which we care to fix attention here is that it shows how utterly illegal is the Ritualistic imitation of Rome by members of the Anglican Church.

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REV. THOMAS BARRASS.—The Nonconformist Bishop of Peterborough, as Bishop Magee called him, has come to his grave full of years and full of all the honour which lies in the deep affection of those whom he has served so faithfully and so well. He began his ministry more than fifty years ago as a village pastor, passing rich on forty pounds a year, and at his first remove he entered upon the pastorate at Peterborough, with which his name will ever be associated. Without any pretence to great gifts he was a man of

great graces, and the Lord was with him. When there were General Baptists and Particular Baptists he was enthusiastically General, but he rejoiced in the work of union, though the active work of his life was in the main over. Sincerest sympathy will be felt for Mrs. Barrass in her widowhood, and for the daughter who is serving Christ and us in India as a Zenana missionary.

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**MR. ROBERT GRACE.**—By the sudden death of Mr. Robert Grace there has been removed from us one whose name has been for long years associated with London Baptists and the benevolent work done by two important societies, the Particular Baptist Fund, and the Widows' Fund. It was only last year he retired from the position of secretary to the former fund after forty-seven years of service on behalf of poor country ministers, and of those who from lack of means needed help at the outset of their ministerial life, or in age or sickness. Of the Widows' Fund, on behalf of the widows of Presbyterian, Congregational and Baptist ministers, he had been secretary since 1882. His church life for many years had its opportunity as a deacon at Denmark Hill Chapel under Dr. Steane, Dr. Stanford, and Mr. Skerry, while he had close and pleasant associations with most of their contemporaries. He was a keen judge of men, but generously appreciative of all who deserved confidence and won his heart.

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**REV. H. R. HAWEIS.**—For nearly thirty-five years St. James's, Westmoreland Square, has been made famous by the preaching of Mr. Haweis, who has been called away in the very midst of active work. He was a Broad Churchman of a type that is passing away. Preaching in a black gown, on all sorts of subjects, but with a special fondness for music and poetry, he touched a large class of hearers that would go nowhere else. How far he succeeded in winning them for the Kingdom of God we cannot tell, but God fulfils Himself in many ways. At least we can admire the courage with which he overcame the difficulties which stood in his path through ill-health and consequent deformity. Another man of equally fine calibre was the Rev. Brooke Lambert, Vicar of Greenwich. Large-hearted, broad-minded, not ashamed to associate with Dissenters. More than once he lectured at Dr. Clifford's chapel at Westbourne Park.

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**THE LATE DR. STEWART, OF BALLACHULISH AND ARDGOUR.**—Among recent deaths we note one of a man little known beyond his immediate neighbourhood, though his name was familiar to naturalists and folk-lorists in all parts of the world. "Nether Lochaber," as he called himself in his journalistic writings (taking the name from the district in which he lived), was the minister for well-nigh fifty years of a beautiful Highland parish near the Pass of Glencoe, lying on both sides of Loch Linnhe. He was a typical Highland minister, a scholar, a good, solid preacher, and a faithful pastor—the true friend of his people, whom he resolutely refused to leave

for the sake of a larger sphere or richer living. Dr. Stewart was almost as much at home with birds, animals, and fishes as St. Francis is said to have been. There was no plant, tree, flower, fern, or weed which he did not know. It was a great treat to meet him, as we several times did, on the MacBrayne steamer between Oban and Ardgour or Ardgour and Fort William. In one conversation he asked a good many questions about our own denomination. He had reached his seventy-second year.



## LITERARY REVIEW.

ENCYCLOPÆDIA BIBLICA. A Critical Dictionary of the Literary, Political, and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, D.D., and J. Sutherland Black, LL.D. Vol. II., E to K. London: Adam & Charles Black. 20s. net.

THE second volume of this monumental work naturally possesses the characteristics of the first. It embodies the very latest results of criticism, and carries them to a point which, in print at any rate, and on so large a scale, has not been previously reached. In our review of the first volume we remarked that one-sidedness was not necessarily and under all circumstances to be censured, but we cannot conceal our conviction that it has here reached a dangerous point. The bias of the editors and the principal contributors—who are very largely Continental—is very marked, and tried by their methods and in their spirit traditionalism and orthodoxy meet with scant justice and have no chance of holding their own. The labour bestowed on the work has been immense, and nowhere does there exist in so compact a form material of such unique value for all who are competent to utilise it. Dr. Cheyne contributes a large proportion of the articles himself—so large, indeed, that his industry and erudition are simply a marvel. There is much in his work that no one can fail to admire. Candour and fearlessness are qualities that cannot be too strongly commended, though they need to be well and carefully balanced by other qualities which do not always accompany them. To Dr. Cheyne's pen we owe the articles on Enoch, Esau, Exodus, Ezra, Faith, Hymns, Immanuel, Isaiah, Jacob, Job, Jonah, Joseph, Judah, &c. Professor R. H. Charles has an elaborate treatise on Eschatology, giving the substance of his learned and instructive Jowett lectures, which we reviewed some time ago. Professor A. B. Davidson writes on Ecclesiastes; Jülicher on Essenes, Gnosis, Hellenism, &c.; Professor Moore on the books of Exodus and Genesis; Professor Noldeke on Edom, Esther, Ishmael; Professor Schmidt on Jeremiah; Professor Schmiedel on the Galatians, Gospels, and John the Son of Zebedee; Wellhausen on the Hexateuch, &c. Speaking generally, the articles are of the most advanced order, and state conclusions which, for ourselves at any rate, we are not prepared to endorse. The "Encyclopædia," as a whole, exemplifies the

process of a radically destructive criticism, though, in many instances, there is an attempt at construction which may undoubtedly be turned to good account. Perhaps the most striking articles relating to the New Testament, and those which will arouse the keenest opposition, are two on the "Gospels," written by Dr. E. A. Abbott and Professor Schmiedel, the Galatians—also by Schmiedel, John the Baptist by Dr. Cheyne, John the Son of Zebedee by Schmiedel, and Jesus by the late Professor Bruce. Dr. Abbott takes a position which will not surprise readers of his "Through Nature to God" and "The Spirit on the Waters." He admits a basis of historic fact in all the Gospels, but contends that legend is everywhere largely mixed with fact, and many of his explanations practically "explain away." His conclusion as to the Fourth Gospel is thus expressed :

"Viewed as history it must be dispassionately analysed, so as to separate, as far as possible, fact from not-fact. No criticism, however, ought to prevent us from recognising its historical value in correcting impressions derived from the Synoptic Gospels, and the epic power and dramatic irony with which it brings on the stage the characters and classes whereby the will of God is being continuously fulfilled, so that we find ourselves learning from Pilate to 'behold the man' and discovering with Caiaphas that 'it is expedient that one man should die and not that the whole people should perish.' It often raises us above details of which the certitude will probably never be ascertained, into a region where we apprehend the nature and existence of a Word of Life, essentially the same in heaven and on earth, human yet divine, the incarnation of the concord of the spiritual universe. Yet, while no Gospel soars so high, none stands more firmly, more practically, below."

Schmiedel, again, who follows up Dr. Abbott's descriptive and analytical article on the Gospels with one entitled "Historical and Synthetical," finds both in the Synoptists and in John the uniform and hopeless dominance of "tendency" writing. He will not allow either the authenticity of the Fourth Gospel, which could not have been written by John, or the supernatural origin, and what most of us understand by the divine nature, of Christ. His theories are purely naturalistic and humanitarian. Christ to him was a man and only a man. He denies the reality of the resurrection, and reaches a conclusion for which we suppose we ought to be thankful, but which contains very small mercies indeed : "The following sections may have sometimes seemed to raise a doubt whether any credible elements were to be found in the Gospels at all; all the more emphatically, therefore, must stress be laid on the existence of passages of the kind indicated in section 131. Reference has already been made to Mark x. 17, 'Why callest thou me good? None is good save God only,' as also to Matthew xii. 31 (that blasphemy against the Son of Man can be forgiven), and to Mark iii. 21 (that his relations held him to be beside himself.) To these, two others may now be added, Mark xiii. 32 ('Of that day and that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father'), and Mark xv. 34

(‘My God, my God, why hast Thou forsaken me?’). These five passages, along with the four which will be spoken of in section 140, might be called the foundation pillars for a truly scientific life of Jesus. Should the idea suggest itself that they have been sought out with partial intent, as proofs of the human as against the Divine character of Jesus, the fact at all events cannot be set aside that they exist in the Bible and demand our attention. In reality, however, they prove not only that in the person of Jesus we have to do with a completely human being, and that the divine is to be sought in Him only in the form in which it is capable of being found in a man; they also prove that He really did exist, and that the Gospels contain at least some absolutely trustworthy facts concerning Him.” This is certainly magnanimous! But does it not occur to the learned professor that there is as good reason for doubting all as for doubting some of the things he has ruthlessly set aside, and that these appear, on grounds similar to those taken here as “absolutely trustworthy facts”? Even Dr. Bruce seems to have been hampered by his associations, and does not display in his article the freedom and charm with which he ordinarily wrote. He insists on the presence of legendary elements in the Gospels, even in the narratives of Our Lord’s passion. “For modern criticism,” he says, “the story even in its most historic version is not pure truth, but truth mixed with doubtful legend.” We regret such a statement, but gladly note that Professor Bruce emphasises the value of the spiritual truth taught by Christ as valid for all times: “The words of Jesus concerning the future show limitation of vision. In other directions we may discover indications that He was the child of His time and people. But His spiritual intuitions are pure truth, valid for all ages. God, man, and the moral ideal cannot be more truly or more happily conceived. Far from having outgrown His thoughts on these themes, we are only beginning to perceive their true significance. How long it will be before full effect shall be given to His radical doctrine of the dignity of man! How entirely in accord with the moral order of the world, as interpreted by the whole history of mankind, His doctrine of sacrifice as at once the penalty and the power of righteousness in an evil world. The purity of the doctrine may seem to be compromised by occasional references to the reward of sacrifice—e.g., ‘great is your reward in heaven’; things renounced are to be received back an hundred fold. But the idea of reward cannot be eliminated from ethics. The heroic man is and must be blessed. The apocalyptic presentation of the reward in the Gospels is a matter of form. The essential truth is that it is ever well with the righteous.” The accounts of Our Lord’s betrayal by Judas fare badly at the hands of Dr. Cheyne. It cannot (he says) be proved that they formed part of the *oldest tradition*! Probably no one knew how the emissaries of the Pharisees found Jesus so easily, and the story of Judas’s treason was a very early attempt to imagine an explanation! Probably Judas did disappear from view, returning to his home as being no longer in sympathy with the disciples. The article on the Eucharist is by Canon



Armitage Robinson, and though it is more ecclesiastical in its tone than we can approve, there is little in it that seems open to strong objection. Dr. Cheyne's brief article on Faith is in many ways valuable.

We have read many of these articles with feelings of profound misgiving, not to say pain. The work is practically a manifesto of the extreme left, revolutionary and destructive—at times supercilious and scornful towards the more conservative school. How men like Schmiedel can honourably claim to be considered Christian, or why they should care to be so considered, we cannot imagine. If the main positions of this Encyclopædia be valid, historic Christianity is a figment and we have been living under a cruel delusion. As a storehouse of criticism it is unrivalled. Nor need we say that its form—its paper, printing, binding, and general arrangement—are exceedingly fine; even its smallest type is perfectly clear.

**ECUMENICAL MISSIONARY CONFERENCE.** New York, 1900. Report of the Conference on Foreign Missions held in Carnegie Hall and neighbouring Churches. April 21st to May 1st. American Tract Society. 6s.

THIS report of the Ecumenical Conference held in New York last April furnishes a perfect cyclopædia of missionary information. There is scarcely a point of interest, whether in the condition of the heathen world, the progress which has been made in evangelisation and education, in medical missions and industrial efforts, the methods of working at home and of keeping the churches in close touch with the needs that have to be met, that is not distinctly and in a way adequately touched upon. The meetings were large and enthusiastic, attended by representative men from all parts of the world and representing all sections of the Christian Church. The editors have arranged the contents, not in the order of the meetings, but according to subject, so that it is easy to consult the book. The divisions adopted are: I.—The Story of the Conference; II.—The Missionary Idea; III.—The Survey of the Field; IV.—Missionary Work; V.—An Appendix, containing details of the Conference, the list of delegates, and a statistical summary of the different societies, and a bibliography of missionary literature. Never before has so much of vital interest been brought together and made available for general circulation. It is difficult to make a selection among so many excellent papers, but we may mention as worthy of special notice those which deal with "Methods of Awakening Interest," "The Literature of Missions," and "The Need of More Systematic and Consecrated Giving." The pages teem with useful suggestions, and will form not only a permanent record of a memorable gathering, but a mine of information from which ministers and others may draw for many years to come. The work has been printed in America, and is on the whole well done, though here and there mistakes have been allowed to creep into the pages. Thus, for instance, there is an evident confusion in the report of the speech of our friend the Rev. Charles Williams near the top of page 355. The price at

which the volumes are published cannot cover the cost of production. Generous friends in America have made possible the issue. A copy of the work should be placed in every Church and Sunday-school library.

THE BAPTIST PULPIT: "Appeals to the Soul," by W. Kirk Bryce; "Pure Religion," by W. Lomax Mackenzie; "The Mask Torn Off," by W. C. Minifie. London: A. H. Stockwell. 2s. 6d. each net.

MR. STOCKWELL is apparently issuing his "Baptist Pulpit" upon the principle that good and successful men who have not yet obtained a hearing beyond their own immediate spheres of work should appeal to a larger public. The three volumes before us contain sermons by men who preach regularly to large congregations, and on this account they will be of interest as showing the kind of sermon that is useful in different large spheres. Mr. Bryce has a Sunday night congregation of two thousand persons, drawn exclusively from the working class. It is often thought that sensational topics are necessary for an audience of this size and character; but Mr. Bryce's sermons have nothing whatever sensational about them, either in title or matter. There are few illustrations, and no great flights of oratory. Such themes as "Christ Revealing the Father," "The Long-suffering of God," "The Fear of Man," are here dealt with. The book is true to its title. Possibly the sermons are condensed from their original form, but it is easy to understand that they must have been helpful to many.

Mr. Mackenzie is very modest in his preface. He thinks that his sermons will chiefly be appreciated by his own people, and he forestalls criticism by announcing himself as a theologian of the old school, who adheres to the textual method of sermonising. All the sermons are short, and composed of short, crisp sentences. There is a good deal of poetry about some of them, and always an earnest and definite message. When a preacher has a sermon upon the Incarnation, we naturally turn to that as a gauge of his theology. We are a little disappointed with Mr. Mackenzie's sermon upon that subject; not that it is unorthodox—far from that—but it does not go nearly deep enough. So far as it does go, however, it is very good. We like as well as any sermon in the volume that on "The True Socialism." It touches rock throughout. Principles only are dealt with. The preacher makes no attempt to deal with modern problems. These sermons are admirably suited for a Blackheath audience.

It is a little difficult to classify Mr. Minifie. He is a Pastors' College student with an evident admiration for the Talmagic or fireworks style of speaking. These sermons are quite dramatic, and abound with metaphors often beautifully mixed. One looks here in vain for much thought; but young people, who form the bulk of Mr. Minifie's congregation, would, no doubt, vote them first rate. In fact, the sermons are designed perfectly for a popular audience. They are not of less value on this account. Indeed, some sermons would gain if a little more liveliness were infused into them.

The best sermon in the volume is that on "Raising the Dead." As a specimen of Mr. Miliffe's style we quote the following:—

"A good horse may have a poor saddle, and a faulty house, badly drained and ventilated, may be brilliantly painted. Do not judge the interior by the exterior. A lovely plant may grow in a cracked flower-pot. A man's mind is not necessarily threadbare because his coat is so. Thin soles are no sign of *thin souls*."

We are glad to see the numbers of the "Baptist Pulpit" growing, and we wish the publisher all success. F. C.

BUNYAN'S PILGRIM'S PROGRESS. Retold for the Young. By Rev. David Davies. Illustrated by D. R. Warry. London: Simpkin, Marshall, Hamilton, Kent, & Co., Paternoster Row, E.C. 4s. 6d.

THIS re-setting of Bunyan's immortal allegory is based upon Sunday morning addresses which Mr. Davies delivered to the young people of his congregation week after week. The form of addresses has been here abandoned in favour of a continuous narrative, which is perhaps on the whole an advantage. Mr. Davies knows "The Pilgrim's Progress" almost as well as he knows the Bible, and has "given days and nights" to the study of it. He understands its characters and has been moved by its incidents as showing the growth of character. Under his guidance the youngest children will see the force of what Bunyan has written, not only in the letter but in the spirit, and will gather many useful suggestions for their own journey through life. It is altogether a beautiful book, and should command a wide circulation. Not the least attractive of its many interesting features will be found in the illustrations by Mr. Warry who seems to have caught fully the spirit of the text and to have entered into the meaning of the great allegory. The representations of Christian being directed to the Wicket Gate, of the Slough of Despond, Mount Sinai, Pliable mocked on his return, and Vanity Fair are specially good.

THE LIFE OF EDWARD WHITE BENSON, Sometime Archbishop of Canterbury. By his son, Arthur Christopher Benson. New and abridged Edition. Macmillan & Co. 8s. 6d. net.

THE original edition of this Life appeared in two large volumes towards the close of 1899, and was immediately recognised as one of the most valuable biographies of our day, almost the only criticism it encountered being in regard to its length. We did not—as we stated at the time—share that objection, as there is nothing in the course of the two volumes that can be regarded as superfluous in view of the Archbishop's peculiar position, and of the great ecclesiastical problems with which he was occupied. An abbreviated and popular edition will, however, be welcome to readers who have no special interest in questions of ritual and Apostolic succession or of the relations of Anglican and Roman orders. The abridgment has been made with judicious care, and so as to give substantially a complete representation of Dr. Benson's life and the development of his character. He was un-

questionably a great ecclesiastical statesman, and during a most critical time filled the highest position in the English Church with dignity and efficiency. There was a delightful simplicity about his character, and all who came in contact with him seem to have felt his charm. We advise our readers to study his life at least in its abridged form, as we believe it will be fruitful in suggestions for the culture of their own character and the development of a healthy and robust manhood. It will also give them a clearer idea of the attitude they should assume towards the English Church. The late Archbishop's correspondence with Her Majesty Queen Victoria, and with the then Prince of Wales, possesses peculiar interest at the present juncture of affairs.

**TWO LECTURES ON THE GOSPELS.** By F. Crawford Burkitt, M.A., Trinity College, Cambridge. London: Macmillan & Co. 2s. 6d. net.

THE questions dealing with Textual Criticism and Introduction are here dealt with in a strong and convincing fashion. Mr. Burkitt allows the pre-eminence of the *Codex Vaticanus*, only under considerable reservations. He holds firmly to the idea of the priority of Mark, as the document used by each of the other Synoptists, independently. He does not accept the Johannine authorship of the Fourth Gospel in the literal sense of the word. It is not, he thinks, the work of an eye-witness, but of one who had access to genuine traditions and Apostolic memories. The two lectures are a valuable contribution to a momentous discussion.

MESSRS. MACMILLAN & Co. have issued in a separate volume **SERMONS ON THE BOOKS OF THE BIBLE**, by the late Fenton John Anthony Hort, D.D. (3s. 6d.), selected from the volume of his village sermons which we reviewed at the time of its publication. The reprint is due to a request from the Principal of St. Stephen's College, Delhi, who has found the sermons extremely valuable for Indian students, rendering help which cannot be obtained in so convenient a form in any other way. Dr. Hort's wide erudition, strong analytical powers, and deep thoughtfulness were never put to better purpose than in the production of these luminous discourses, which explain simply and tersely the gist of the separate books of Scripture and their relation to one another as part of the supreme revelation of God. The book cannot fail to aid a more intelligent study of the Bible.

**SERMONS ON FAITH AND DOCTRINE.** By the late Benjamin Jowett, M.A., Master of Balliol College. Edited by the Very Rev. the Hon. W. H. Freemantle, D.D., Dean of Ripon. London: John Murray. 7s. 6d.

"THE most noticeable fact as to Jowett's doctrinal position," writes the Dean of Ripon, "is that he lays very little stress on the Church system, either of worship or of dogma." This witness is true and goes far to explain the character of his sermons. They are the sermons of a strong man, a clear, resolute thinker, ranging over the whole area of philosophical and ethical truth, presenting more than a "vague" theism, though by no

means reaching the full measure of the faith of Christ. The sermons are steeped in the moral spirit of the Gospels, and afford wise counsel and sympathetic guidance to men of the calibre of those to whom the sermons were addressed. It would be idle for us to pretend agreement with Dr. Jowett's positions. There is very much in the sermons on "Greek and Oriental Religions," and "The Subjection of the Son," as also in that on "Christ's Unity with the Father," to which we strongly object on what may be termed doctrinal grounds, where theory involves far more than theory. Ethically the sermons are bracing and inspiring, and tend to the making of strong men. They present ideals which, enforced by evangelical motives, should prove irresistible.

**A HISTORY OF CONGREGATIONAL INDEPENDENCY IN SCOTLAND.** By John Ross. Glasgow: James Maclehose & Sons.

MR. ROSS must have taken great pains in the production of this well-written history. It covers the period, roundly speaking, of one hundred years, with glances at "origins" in more remote days when Congregational churches were altogether unthought of and Congregational principles were not formulated. Those principles were in various ways recognised—in germ, at least—by the Scottish Reformers. Support can be found for them in the old Presbyterian standards. The history of the Glassites and the Old Scots Independents is briefly and succinctly told, but the main current of the history began with the rise of the Haldanes, who ultimately became Baptists. During the last few years the Evangelical Union churches have united with the Congregational, and now form one united body, a result which affords matter for sincere congratulation. Mr. Ross has worthily commemorated the names of many distinguished men who are famous on both sides of the Tweed, such, for instance, as Dr. Wardlaw, Dr. Lindsay Alexander, Rev. Greville Ewing, the Haldanes, Dr. James Morison, Dr. John Kirk, and Dr. Fergus Fergusson. He has shown us what has been done in the matter of ministerial education, and given particulars of many separate churches. The controversies of former times were often as painful and mischievous as they were unnecessary. We cannot but be thankful that a different spirit pervades the churches of to-day, and that contentions about matters of inferior moment have been so largely laid aside. This history should find many readers in England as well as in Scotland.

MESSRS. HODDER & STOUGHTON have projected another series of books for the minister's library, entitled "The Sermon Seed Series," two volumes of which have already appeared—**BERSIER'S PULPIT: An Analysis of all the Published Sermons of Pastor Eugene Bersier, of Paris, by J. F. B. Tinling, B.A.**; and **SERMONS ON THE PSALMS. Analysed by J. F. B. Tinling, B.A.** 1s. 6d. each. The Bersier volume will be of great value, both for what it contains in itself, and for the wealth of thought and illustration which it suggests as existing in the sources from which it has been drawn. The Sermons on the Psalms are from many authors, chiefly

modern, such as Maclaren, Beecher, Spurgeon, Liddon, Gore, &c., and seem to us to be peculiarly suggestive. The same publishers send out *THE SPRINGS OF CHARACTER*, by A. T. Schofield, M.D. (3s. 6d.). This is a more popular work than Dr. Schofield's treatise on "The Unconscious Mind," but to a considerable extent it is a sequel to it, and a practical application of its principles. It may be strongly commended to all who are interested in the education of the young, and aiming at the formation of character either in themselves or in others. It is at once scientific and popular, and can be read and understood even by young people who are prepared to read it carefully. It emphasises the supreme importance of character, shows the foundations on which it rests, and suggests means for its culture. Dr. Schofield recognises the influence of the body on character, and discusses its relation to heredity, habit, will, conduct, and conscience. He further believes that Christianity is the most important factor in its formation. His book is searching, thoughtful, and invigorating.

*EVENING THOUGHTS*, Being Notes of a Threefold Ministry. By the Rev. Paton J. Gloag, D.D., LL.D., of Edinburgh. T. & T. Clark. 4s. 6d.

DR. GLOAG was introduced to the readers of the *BAPTIST MAGAZINE* many years ago as the author of, at that time, the best and most scholarly commentary on the Acts of the Apostles. Since then he has published many books of a theological character, many of them of a very high type. The "thoughts" which constitute this volume have been condensed from sermons delivered during the various periods of his ministry. They are profoundly suggestive. The chapters on the Test of Experience, Pain, the Permanence of our Actions, the Insight of Love, the Memory and Its Resuscitation, and Christianity the Spirit of a Sound Mind, are at once wise and weighty, and cannot fail to be widely appreciated. They are in the best sense evangelical, the work of a well-informed, reverent, and cultured mind. It is a pleasure to read them.

*KITTY FAGAN*. By Ramsay Guthrie. *Christian Commonwealth Publishing Co., Limited*, 73, Ludgate Hill, E.C.

THIS is the story of a coal-strike and its genesis, the terrible hardships involved in it, and the manner in which it was ended. It is powerfully written, and excels in characterisation. "Ramsay Guthrie" knows and loves the men and women of whom he writes, and if his sympathies are with them in their struggle we cannot be surprised. He does not flatter them nor spare their faults. The manager—Shadrach Reaveley, dogged, narrow-minded, contemptibly tyrannical—is not a pleasant man to come into contact with, though we are afraid there are too many like him. Often men who have risen from the ranks are the hardest masters and most ungenerous to their old comrades. *Kitty Fagan* is a clever, and, in a way, a brilliant character, a capital set-off to Tony; Peter, the fiddler, is again exquisite, and the humour of his doings is delightful. The

intervention of Lady Weston and her little girl is idyllic in its charm ; and the portraiture of "the clerics in the crisis" is admirably suggestive to all ecclesiastics as to the lines of a practical eirenicon.

**MARTYRED MISSIONARIES** of the China Inland Mission, with a Record of the perils and sufferings of some who escaped. Edited by Marshall Broomhall. London: Morgan & Scott, 12, Paternoster Buildings, E.C. China Inland Mission, Newington Green, N. 5s.

THIS is necessarily a painful and in some respects a heartrending book, telling of suffering even unto death of men and women revered and loved by all who knew them in our own country and who were working beneficently in the interests of the Chinese. The China Inland Mission lost fifty-two adults and sixteen children, and fears are entertained for six more adults and four children. The loss was chiefly in the province of Shansi. Many native Christians also were slaughtered, how many we probably shall never know. To many among ourselves Mr. and Mrs. Wellesley Piggot were well known, and nobler, more devoted missionaries never were. We trust that this record may lead to stronger devotion on the part of our churches at home and a determination not to let the missionary enterprise suffer.

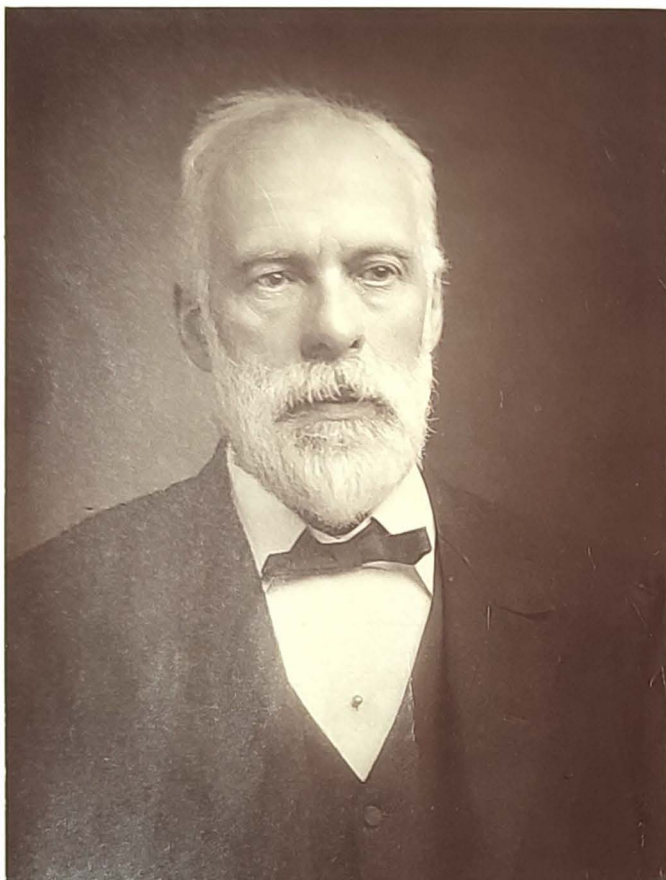
**MUSIC FROM THE HARPS OF GOD.** For the Solace of the Sorrowful. Mrs. Campbell. London: Morgan & Scott. 1s.

A NUMBER of meditations which appeared from time to time in the pages of the *Christian*, written with great delicacy and refinement of feeling, and a profound faith in the Divine wisdom and mercy, and with a power that can only have been acquired in the school of experience. The strains of its music are sweet and inspiring.

**THE TEMPERANCE PROBLEM AND SOCIAL REFORM.** By Joseph Rowntree and Arthur Sherwell. Abridged Edition. 6d.

WE are grateful to Messrs. Hodder & Stoughton for issuing a popular edition of this valuable work. It is now brought within the reach of all classes, and we trust that the enterprise of its authors and publishers will be amply rewarded. It contains many startling facts, and suggests the most practicable remedies for the terrible evils of drunkenness, and is a book which everybody ought to read.

WE are reluctantly compelled to hold over until next month our reviews of "The Historical New Testament," by Rev. James Moffatt, B.D. (T. & T. Clark), a learned and important book; "The Twentieth Century New Testament" (Horace Marshall & Son), a spirited translation into modern English; "Atonement and Personality," by Canon Moberly, of Oxford (John Murray), a valuable contribution on profoundly philosophical lines to the study of the central theme of the Christian Gospel; the Rev. H. Latham's "The Risen Master" (Deighton, Bell, & Co., Cambridge); Mr. Delaney Addison's "The Clergy in American Life and Letters" (Macmillan & Co.); "Christianity in the Apostolic Age," by Prof. Purves (Smith, Elder, & Co.), and various shorter reviews.



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Yours very sincerely

H. C. Williams  

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THE  
BAPTIST MAGAZINE

APRIL, 1901.

THE REV. HUGH CERNYW WILLIAMS.

**I**F a Welsh Baptist, fairly up in the affairs of his denomination, were asked which of the better known Welsh ministers is the most modest and retiring, he would be almost sure to answer: "Williams, Corwen."

If the same man were asked—Who is it that, in all Wales, least puts himself forward, but who, in spite of himself, stands in the very forefront of Welsh *literati* and preachers, he would be very likely to answer: "Williams, Corwen"; and certainly no one with a knowledge of the facts would be inclined to call either answer in question.

The man who is the hero of this short story is not unknown in the denominational committees that meet in London; but few that have looked upon his serious, unassuming face have suspected what a striking and charming personality hides itself behind that countenance.

Hugh Cernyw Williams first saw the light at Llangernyw (whence *Cernyw*), a quiet but pretty village on the banks of the Elwy, in the county of Denbigh. The date of this event was April 13th, 1843, not yet fifty-eight years ago. Born and bred amid such surroundings, colledged in the peerless Vale of Llangollen, his ministry spent among scenes equally romantic, it is not to be wondered at that the poetic fire was early kindled in his breast, and that it has never shown signs of going out or even of languishing. I have heard it said—and it comes from those who knew him in those days—that, as a lad, he was singularly bashful and reticent, and almost utterly indifferent to appearance. But, care-

less about smaller matters, he was, even then, scrupulously exact in his discharge of duty at home, in the school—everywhere; and he was noted for his general thoughtfulness.

When quite young he gave his heart to the Saviour, and in baptism publicly professed his discipleship and consecration to the Heavenly Master. Among the early religious influences that told upon him were, first and foremost, the lives and speech of godly parents, both of them in humble circumstances, but consistent and active members of the local Baptist Church. The youth was also greatly impressed by the conversation and preaching of his pastor, the Rev. John Roberts, "an Israelite indeed." He was encouraged at home to follow after knowledge, and such books as the house contained were put in his way. The chief of these was the Bible, but there were also the writings of Bunyan, Koech, the "Life of Christmas Evans" by Brutus, and some other books of the kind. The few books that came in his way were mastered all the more thoroughly that the reader's attention was not distracted by the thousand and one newspapers, magazines, and books that waylay the town youth and even the country swain, in this age of free libraries and cheap literature.

He was taught in the village school, and made excellent use of his slender opportunities. Among his companions at that school was a boy who, after leaving school, served his time to a local shoemaker, but who is now widely known as Professor Henry Jones, author of able works in philosophy and literary criticism. After a brilliant career at college and at the University of Glasgow, Mr. Jones was appointed Professor of Philosophy at the University of Wales College, Bangor, whence, a few years back, he accepted the chair at Glasgow, which Professor Edward Caird filled until his removal to Oxford to be Master of Balliol. Williams and Jones have continued to be attached friends. That from homes so numble, albeit pure and godly, and that from village schools so unpretending, men of such character and power should come, is no new thing to those who have studied the history of the Welsh people.

In the year 1862 Mr. Williams was induced by his mother church to exercise his gifts in preaching. The year after, he was admitted a student of the Baptist College, Llangollen, now at Bangor. The college had been in existence but one year, so that

he came with the second batch of students. The institution was presided over by the late Rev. John Pritchard, D.D., the assistant or "classical" tutor being the Rev. Hugh Jones, D.D. It is, at least, no exaggeration to say that no Welsh college tutors have ever exercised a stronger or more elevating influence upon their students than these two. In the esteem of the churches they held an uncommonly high place, and in the councils of the denomination their word had great weight, though neither was given to much speech. The life they lived, the public work they did, the quantity and quality of articles, pamphlets, and books they wrote, constitute a source of amazement and admiration to at least one of their successors in the North Wales Baptist College. Mr. Williams was twenty years of age when he entered college, and he fell at once under the magnetic influence of those good men and true. What impressed him most, Mr. Williams tells me in a private letter, was "their noble character, their unassuming piety, their extensive knowledge, their unflagging industry, and their power of sympathy."

For fellow-students Mr. Williams had some who have since, like himself, become famous. Among them may be named T. R. Edwards, of Tredegar, whose light shone brightly for a while, and then God took him where it is all day; Rev. O. Waldo James, D.D., the head and organiser of the Welsh Baptist Forward Movement; Rev. W. P. Williams, D.D., Landore, preacher, pastor, editor of the Welsh Baptist weekly (*Seren Cymru*); and Rev. Owen Davies, D.D., preacher, pastor, author, editor, and Professor of Homiletics and Pastoral Theology at the Bangor Baptist College.

The Life of Dr. Pritchard, by Professor Owen Davies, D.D. (1880), and that of Dr. Hugh Jones, by Mr. Williams, of Corwen, (1884), are among the best biographies in the Welsh language. Both were reviewed by the present writer in the *Freeman* about the time of their appearance.

In December, 1865, Mr. Williams commenced his ministry as pastor of the united churches of Staylitttle and Dylife. Though he remained in this sphere less than three years, he baptized in this time between thirty and forty persons who were brought to Christ by his instrumentality. The church was united and flourished greatly. The young pastor took a deep interest in the questions of education

and religious equality, an interest that has waxed rather than waned as the years have come and gone. Mr. Williams' influence has been none the less because, unwavering champion as he has been and is of the rights of the people, he has always shown the best temper in the world, and his judgment hardly ever forsakes him. It is not, therefore, surprising that he has won the respect of foe as well as of friend.

In September, 1868, Mr. Williams accepted the united pastorates of Corwen, Cynwyd, and Llansantffraid, in the county of Merioneth. In less than a dozen years the churches had grown so that the last-named was able to have a pastor of its own, and Corwen and Cynwyd claimed all their pastor's time, and were strong enough to keep him for themselves. He remains the pastor of these churches, and they were never so prosperous as now.

It would be almost impossible to over-estimate the influence which Mr. Williams has wielded among the churches. The extraordinary growth of the denomination in the North, where, owing to the Scotch Baptist controversy, it was greatly weakened; the development of the North Wales College—these have been largely owing to the quiet, faithful services of Mr. Williams, Dr. Owen Davies, and others like minded. Mr. Williams has occupied every important position in the associations to which he has belonged. He has filled many minor offices in the Welsh Baptist Union, but in 1893 he filled the office of President. From 1877 to 1892 he was secretary of the Llangollen-Bangor College. On the death of Dr. Hugh Jones he rendered valuable aid to his college by conducting some of the theological classes when the late devout and devoted Dr. Gethin Davies acted as president and sole tutor.

As a preacher and lecturer he is greatly in demand among the English churches as well as among the Welsh ones. His style of preaching is thoughtful, literary, and his delivery somewhat quiet. He is not a Boanerges in the pulpit nor anywhere else, but by his natural utterance and his sweet persuasiveness he is much more impressive than many a "son of thunder." Mr. Williams' earliest literary distinctions were poetical, and it is probable that he has published more poetry than any living Welshman, all of it, too, of a high quality. It is as a lyrical poet that he excels; his sense of

form is very strong, and many of his songs and hymns are among the most musical in the language, and will be sure to live and take high rank. As a hymn writer his reputation is very great, and there is hardly a modern Welsh hymn-book that has not some of his work. In the preface to the latest Welsh Anglican hymn-book I was glad to read, when the book came out, hearty acknowledgments, made by Church dignitaries, for permission to use the hymns of this modest Baptist minister. It made me feel quite proud of the college, the denomination, and of my now long time friend.

Mr. Williams was editor of the *Seren Gomer* (quarterly) from 1888 to 1894, his predecessor being the late Dr. Edward Roberts, of Pontypridd, and his successor the cultured young Principal of the Bangor Baptist College (Silas Morris, M.A. Lond.). For twenty-two years he has been joint editor of the *Greal* (monthly), and for five years of the *Athraw* (*Teacher*—monthly).

Besides some volumes of poetry, Mr. Williams has written two biographies and a Commentary on the Epistles of John and Jude. He has collaborated with his bosom friend, Professor Owen Davies, D.D., in a Commentary on the Gospel of John (2 vols.). An Essay written conjointly by him and Rev. J. Spinther James, M.A., on the "Life and Work of Robert Ellis" (*Cynddelw*), won the £21 prize at the National Eisteddfod held at Wrexham in 1888.

In 1900 he published in Welsh the valuable lectures delivered as special lecturer to the students of our Bangor College. Their subject is "Beacons of Faith, or the Principal Points of Christianity in the Light of the Gospel of John." Some of the lectures have been published in the BAPTIST MAGAZINE.

He has contributed to an immense number of periodicals, Welsh and English. Among the latter suffice it to name the following:—BAPTIST MAGAZINE, *Baptist Times and Freeman*, *Baptist, Homiletic Quarterly*, *Expository Times*.

It would be unjust to omit mention of Mrs. Williams, to whose sympathy and co-operation Mr. Williams ascribes much of the happiness and success of his life.

As he has yet two years before he is sixty years old, and his health seems now of the best, there is ground to expect from him much more work, and that his best, for he is as much a student now as he has ever been. Behind all his achievements, and better

than all his gifts, is the naturalness, the genuine unostentatious goodness of the man. Very rarely have I, in any land or in any church, or outside churches, seen such a beautiful blending of high capacities and saintly character. God send the Churches ever more and more men of this stamp, for, next to Himself, they are his best gift.

Bangor, December 27th, 1900.

T. WITTON DAVIES.



## AN EASTER MORNING MEDITATION.

“When it was yet dark.”—JOHN xx. 1.

**D**O not say that such a casual fragment of Scripture, a mere note of time, ought not to be made the subject of serious discourse. I do not think that there are any casual fragments of Scripture, any more than that there are casual fragments of life. The lightest and emptiest moment of our experience is a link connecting all our past with all our future, and, viewed on this wise, is sufficiently important.

And the minor sentences of Scripture, which is not only great literature, but divine revelation, are worthy of study, and yield recompense to patient, reverent thought. For instance, I remember remarking to a friend not long since that the detail in this chapter about the napkin lying by itself, wrapped together in the empty sepulchre, was a curious little fact, for the mention of which I hardly saw sufficient reason. But further thought and study brought to my mind what, doubtless, I ought to have known before—first, that such a detail is the note of an eye witness, the kind of fact that would never have occurred to a maker of historical fiction; and second, that we have here a suggestive hint that the Resurrection was not a thing of hurry and perturbation, but rather deliberate and dignified, in which the Son of God rose from death calmly, as one rises from sleep, folded up the cumbering garments no longer needed, and passed out, not “with haste, nor by flight,” but serenely, as became One Whose was the strength of Omnipotence and the leisure of Eternity. But that is another passage, though a nearly related one.

“When it was yet dark.” These words, taken in their literal meaning, indicate the wakeful sorrow and the passionate yearning for the service of love, which stirred in the heart of Mary and other faithful women who had loved Christ and lost Him. They could not sleep and they could not wait. So, while the night shadows lingered and the deathly stillness reigned in the streets, they left their homes, Mary Magdalene most eager and haply earliest of them all, that they might visit the grave and honour the body of Jesus with more reverent treatment than the haste of the Sabbath eve allowed.

Probably this phrase, “When it was yet dark,” in its literal significance, has found some illustration in almost every life. How many of us have known what it means to be impelled by sickness, sorrow, or alarm, to anticipate the dawn, and walk forsaken streets with heavy-throbbing heart! I recollect starting out once in summer when the early dawn had scarce begun to tremble in the East. I had to walk through a country town, and the only living thing which I saw or heard in my walk was a swallow, which seemed to crave or offer sympathy in the loneliness of a morning which had not yet broken. The little creature passed and repassed me in its backward and forward flight, and followed me from street to street, with cheery twittering song—the only bird awake, as I seemed to be the only man. I was grateful for the presence of that little bird, as a traveller is grateful for the timely gleaming of a star. The faintest hint of sympathy is often incalculably precious, and the world never seems less sympathetic than when it lies slumbering, with the great sky-curtains closely drawn, careless of the wakeful sorrow which urges one forward with echoing footsteps. But verily in such case we ought to find solace in the assurance that if God draws the curtains He does not sleep behind them, and that when He lulls the world to slumber He keeps vigil Himself with those who weep. If only Mary had known how tenderly God felt with her in her solicitude to honour the Lord, whom her heart would not abandon, though He was dead, that knowledge would have turned darkness into daylight, and thrilled the lonely silence with the music of immortal hope.

By the way, have we ever prevented the morning, gone out when

it was yet dark, for the love of Jesus and on His business pure and simple? If not, Mary, in spite of all her misunderstanding and disappointment, has the advantage of us, and suggests that those loyal women whose faith was paralysed, and whose hope was blighted, would do more for the dead Jesus in His grave than some of us will do for the living Christ upon His throne.<sup>1</sup>

But these words have not only a literal meaning, they are fraught with suggestive symbolism. The outer sky was dark when Mary started forth to visit the grave, but deeper was the darkness within her soul. It is impossible for us to conceive the awful and surprising gloom which fell upon the dear friends of Jesus when He died. Summer plunged suddenly into winter, and the noon-day sun was totally eclipsed.

They had learned to love Him more than life; they had learned to trust Him as they trusted God; they had come to realise how lordly were His powers, and that His Kingdom must be universal and everlasting. But in their interpretation of His programme the cross and the grave had no place. Their hearts explained away burdened words about His passion—words which ill-agreed with their expectations and His own prophecies of success. Sorrow and storm might threaten Him, but He who walked upon the sea would triumph over them, and of the increase of His Government there should be no end. What could withstand Him? Demons and disease and death had meekly obeyed His word. The winds and the waves were equally tractable. The cunning of conspirators had been foiled by His ready wisdom. With the lifting of His voice and His arm He had purged the temple; and with a basketful of loaves and fishes He could feed an army.

Though it pleased Him to play the part of lowly teacher, He was the King invincible and irresistible; He it was who should redeem Israel. So thought His friends—men and women who had learned to love Him and trust Him, and to covet above all things that His Kingdom should come, His will be done. And now He is dead. It was awful. It was final. The light of the world had gone out in the storm. The sun had been swept from the sky. It was yet dark, nor could suffering love imagine that it would ever be light again. But in this grievous darkness woman's love finds



one mitigating glimmer in the duty and privilege of worshipfully ministering to the dead. It is dark, but there is light enough to find the way to His grave; and it will be tearful joy to embalm in princely fashion the marred body of Him who died so divinely, though to the thinking of His friends it was such irreparable disaster that He should die at all. Now this faint glimmer of consolation dies out, for Mary finds the grave empty. The previous darkness of her heart is perceptibly deepened, and exceeding bitter is her cry: "They have taken away my Lord, and I know not where they have laid Him."

It is always dark for those who have known the joy of communion with Jesus and have lost it—who were wont to see His face by faith, and now see it no more. One may get a little artificial brightness by forgetting, but 'tis forced brightness, with a sub-consciousness of pain in it, like the fleeting, wavering brightness which a man can procure in total darkness by pressing the closed eye-lids till the eye-balls begin to ache. For one who has known Christian happiness, the happiness of fellowship with Jesus Christ and Him crucified, and has lost it, there is none other real and lasting. The sun has gone from his sky, and the artificial lights which he arranges are fitful and illusory.

In the prologue of his beautiful poem, entitled "Hilda Among the Broken Gods," Dr. Walter Smith makes exquisite and memorable use of Mary's words: "They have taken away my Lord, and I know not where they have laid Him." Verily the case is pathetic when intellectual stress or bewilderment has deprived a pious soul of the sense of the Saviour's presence. Commonly, however, such deprivation results from carelessness, or the kind of selfish weakness which led Peter to warm his hands at the fire of his Master's foes, and by-and-by to make the dread avowal: "I know Him not."

Consider again that, "when it was yet dark," the dawn of a great joy had broken. There is a word in the old Scripture about the sun going down while it is yet day. At one time or another almost every heart is stricken by some new and painful illustration of this utterance. Its supreme illustration was yielded by the Cross. But if the sun went down while it was yet day, at the Cross: in Joseph's garden the sun has risen while it is yet night.

For Mary goes to an empty grave, made empty by the power of the Holy Ghost, the power of an endless life. There is no picture in art or literature, or history, more wonderful, more pathetic, or fuller of rebuke for fearful saints, than that of Mary pleading with Jesus, whom she supposes to be the gardener, to tell her if He can whither her dead Lord has been taken. She contrives for the moment to remain in the darkness, while the Sun of Righteousness is beaming into her very eyes.

In her tender and sympathetic poem on "Cowper's Grave," Mrs. Browning discusses the strange sorrow of this saint, who in his melancholy dreamed himself forsaken of the Lord who held him infinitely dear. She likens his case to that of a child in his mother's arms delirious with fever, who starts and cries :

" . . . My mother! where's my mother? "

As if such tender looks and words could come from any other."

Be sure of this, when a troubled human heart finds grace to break for the loss of Jesus, He is not lost. Through the darkness His eyes of love are shining; through the emptiness He is stretching out His arms to save.

Moreover, the words of the text remind us, along this line of thought, that in the sphere of grace, as well as in the sphere of nature, it seems that the darkest hour brings the dawn. It was dark enough for Israel when Pharaoh taxed his evil ingenuity to make the bondage of the Hebrews intolerable. "When it was yet dark" Moses was on his way from the desert to the King.

Dark was it in very deed when a greater than Moses came again to Israel. The gloom that lay upon the world can hardly be exaggerated. When the Dayspring from on high appeared, the race was sinking in corruption; the old mythologies were discredited; the old restraints were failing; Judaism was largely effete; the Holy Land was unholy in its high places; the House of God was a house of merchandise, a den of thieves. In the prologue of his Gospel, St. John compresses his indictment into a single epithet, "darkness." In the opening of his Epistle to the Romans, St. Paul discloses some of the awful contents of that darkness, and the shameless candour of heathen literature endorses the Christian verdict. This dark hour was the hour of Redemption. The Lord

of light and glory did not wait till the world was bright and fair to greet Him. "When it was yet dark" He came, and coming made the new day. It is His way. One appeals with confidence to Christian experience to bear witness, that the brightest joys shine out from the heaviest shadows; that when the soul has been most burdened and cast down, it has been led to see in clearest vision the mild glory of the Saviour's face.

Maybe it is yet dark with some to whom these words appeal Grief makes dreadful gloom. Black storms of sorrow foil the common sunrise, and turn the summer day to night. Do not wait till the storm is over and the clouds have broken. In the heart of it cry to Him if you cannot see Him. Tell Him all your grief, as Mary did, and there shall come to you some word of grace by some means of God, which shall bring peace and morning.

Is the darkness of sin about you? Are you appalled by a realised perversity of heart, overborne by a menacing environment crushed by consciousness of guilt and failure? Make haste to His feet. Do not wait for strength which may never come—for change which may be for the worse. Remember Mary. This dear friend of Jesus, who has made us all her debtors, was once the thrall of seven devils. Jesus did not wait for their going out ere He touched her with His love. It was the touch of His love which expelled them; and if we go to Him "when it is yet dark," He will receive us, and the day will break, and the shadows flee away.

I heard the voice of Jesus say,  
"I am this dark world's Light;  
Look unto Me, thy morn shall rise,  
And all thy day be bright."  
I looked to Jesus, and I found  
In Him my radiant Sun;  
So in the Light of Light I live,  
And glory is begun!

GEORGE HAWKER.



MR. T. FISHER UNWIN has issued a series of articles which appeared in the early days of the year in the *Daily Chronicle* under the title, "The Mind of the Century" (2s.). They review the work of the nineteenth century in relation to poetry, drama, music, fiction, art, travel, theology, philosophy, medicine, natural and applied science, and the like. The volume forms a very useful summary, compact and comprehensive, written by specialists, and admirably filling a place of its own.

## CHRISTIAN LOYALTY.\*



LOOKING backward over even a few years of Christian life, perhaps the most striking of the changes that force themselves on our attention is the growth of activity. It may be due to the impulse of the great Missionary Revival, in which we take a holy pride that our early Baptist Missionaries were the pioneers, that there is to-day a much wider and deeper interest in human well-being. There is a growing sense that much that is wrong, a growing resolve that what is wrong shall be put right. There is a deeper feeling of personal responsibility which is in large measure a feeling of responsibility to God. There are many, no doubt, who, without a thought of God, are working hard for the benefit of others. Even their inspiration, we believe, comes indirectly from Christ, though they know it not. But the deepest spring of the activity of to-day is the recognition of God, as revealed in Jesus Christ. We rejoice that in our day Christian men are living so largely and so intensely for others and for God, and are finding so many outlets for their energy and enthusiasm in His cause.

But there is a danger in these days of manifold activity that our active Christian life may become scattered and scrappy, and our meditative Christian life tend to vanish. Is there any thread on which our whole Christian life may be strung together, any ruling principle by which the divided parts and scattered energies may be controlled and gathered into a harmonious whole? Is there any motive that may dominate the whole and make it worthy of Him whom in all these activities we serve? I think there is, and I wish to present it briefly and simply here.

But have we sufficiently considered what religion is—I mean, of course, personal religion? There is nothing on which it is of more importance that our thought should be clear and definite. The author of a recent popular novel makes the heroine say to a man who wished to marry her, but who demanded from her an absolute renunciation of Christianity: "I know now that religion is not our attitude to God, but His attitude towards us." ("The Farringdons," by E. Thorneycroft Fowler, p. 133.) If this means, as the context might suggest, that personal religion has its origin in

\* From the Presidential Address to the Manchester District Baptist Union: hitherto unpublished.

‘God, and not in us, it is a feeble and ambiguous way of saying, “ We love, because He first loved us.” But if it means, as I think any reader would naturally take it to mean, and as the sequel of the story seems to show, that religion is something all on God’s side and not at all on ours, it is sheer nonsense. There is no personal religion, no possibility of it, apart from the attitude of the soul to God.

The life of man consists of many parts. Most men, happily for themselves, are under the necessity of toil for their daily bread, though, alas! on many this necessity presses with crushing force. Even apart from such compulsion a sense of responsibility to God should make every life serious and strenuous. If, as so often, work must begin with self, it should never end there; the needs of others should always find a place in our thoughts. But constant toil takes the spring out of a man’s life; he must have rest and recreation, he must have opportunities of self-culture. So life is divided up into departments—business, philanthropy, recreation, pursuit of knowledge, and so on. And with many people religion is one of these departments, related to, yet quite distinct from all the rest. But surely religion, as a department of life, is not, in the Christian sense, religion at all. It may satisfy the conventions of modern society, but it does not even touch the claims of God.

Religion is the whole life in union and communion with God. There is no moment in which a Christian man does not, like Elijah, stand before God. To become a Christian is to acknowledge that life apart from God is sin, is in the true sense impossible, and to surrender the citadel of the heart, and with it the whole life, to Him. This is the meaning of our baptism—death to sin, resurrection to a new life of fellowship with God. And so there is no moment of a man’s life when he can lay aside his religion. Wherever he goes he is one and the same man. If he carries his religion anywhere he must carry it everywhere. If his worship in the sanctuary on Sunday is in spirit and in truth, God must be Lord of his house and of his office, of his study or his workshop, of his amusements and his habits, of his friendships and his deeper affections. It is vain for us to say, “ I will lay down my life for Thee ”—a devotion not likely to be tested here as it has been in China—unless our religion penetrates to and dominates every nook and cranny of our daily life.

If this is the doctrine of the New Testament—and I think no one will venture to dispute that it is—we see at once the motive that should dominate all the energies and activities of the Christian life, binding all its scattered parts together, and making the whole Christian Church one grand army of the living God. It is the supreme motive of loyalty to Jesus Christ.

The word “loyalty” is familiar from constant use. But is it not one of those words, so frequent in ordinary, and especially in religious use, which, like an old penny, have lost the sharp impress of the die that gave them value and made them current coin? What is the essential and fundamental conception expressed by this familiar word?

We use the word loyalty mainly in one connection. We are all loyal subjects of our Sovereign, loyal citizens of our country and of the British Empire. In this loyalty, of which in our sane moments we rejoice that no party in Church or State has a monopoly, there lies a force of incalculable value for the national life. But the word is capable of, and in common use receives, a far wider application than this. It may suggest the relationship of an inferior to a superior, as of subject to sovereign, of servant to master. But if this was originally an element in the conception of loyalty, it has ceased to be so in the common usage of to-day. Loyalty is the essential condition of every relationship, whether of man to man or of man to God. Without it no mutual relationship is possible, and the relationship is perfect only as the loyalty is complete. A wife must be loyal to her husband, not less the husband to his wife—children to parents, parents to children—servants to masters, masters to servants. There is a friend that sticketh closer than a brother—that is, of course, than a brother who is all that a brother ought to be. The same is true of all other relationships—to the Church to which we belong, to the section of the Church Catholic with which we are most in harmony, to the Church Universal. It is because men are not loyal to themselves, to their best selves, that so many, who would scorn to do anything that would bring them under the lash of public opinion, are content to live far below the level to which God has given them power to rise.

But loyalty has a higher application than any of these. No one

can be fully loyal to king and country, to family or friends or self, unless all these lower loyalties, which among themselves sometimes seem conflicting, are lifted above the earthly relationships, so necessary and so sacred, and reach a higher unity in loyalty to God.

It is true that the word "loyalty" does not occur in our English Bible. Yet the conception of loyalty is eminently scriptural. From beginning to end loyalty is the one thing to which God is seeking to bring man, loyalty in all his relationships, loyalty above all and in all to God Himself. The conception of loyalty in the Bible is, alas! often shown up against the dark background of a terrible disloyalty. How often the prophets liken Israel to a wife unfaithful to the husband of her early love! How sadly we hear God mourn over His people's degeneracy! "My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). But the picture is not all dark. There is never an Elijah standing, as he thinks, alone for God, but God sees by his side seven thousand men who have not bowed the knee to Baal. Those grand old heroes of faith, whose pæan we read in the eleventh chapter of Hebrews, were moved and sustained through all their trials by a spirit of profound and indomitable loyalty, which is the most precious part of the great heritage of example handed down to us in Holy Scripture. Where shall we find men more loyal than the fearless, yet tender, Apostle of the Gentiles, or "the disciple whom Jesus loved"? And even Thomas, whom we are apt to pity, if not despise, said out of the fulness of his loyal heart: "Let us also go, that we may die with Him."

But the stream never rises higher than its source. With all reverence be it said, God is Himself the one perfect pattern and standard of loyalty, to Himself, to His creatures, to His covenant, to His redeemed. In all the long history of man's disloyalty, God is ever the God of Truth. With the old Hebrew prophet we may sing to-day, but with far deeper meaning:—

"I will proclaim the name of the Lord:

Ascribe ye greatness to our God.

The Rock, His work is perfect;

For all His ways are judgment;

A God of faithfulness and without iniquity,

Just and right is He."

(Deut. xxxii. 3-4.)

Let us come closer to the subject, and inquire what is the essential quality of loyalty, and especially of Christian loyalty.

We may dismiss at once the unworthy and altogether inadequate view of the man who regards loyalty entirely from without. Loyalty is no matter of bunting and tinsel, of effigies and bonfires, of loud professions and long prayers. Nor is that loyalty in any true sense which regards or seeks the outward splendour or advance of any church or denomination, and has no real concern for the prospering of the whole Church of Christ and the coming of God's kingdom of righteousness and truth among men.

Loyalty is fidelity. It is indeed more than fidelity as ordinarily understood: it is fidelity at its best. If there can be a fidelity which lacks the distinctive tone of loyalty, at least there can be no loyalty without fidelity.

And so there comes to us a sense—God grant it may be ever-deepening—that life is not something that is ours by the mere fact of birth, to make the most of as we think best, but that it is a sacred trust committed to us by God, and that he makes the most of life who best earns God's "Well done!" In our eyes riches and poverty, learning and ignorance, and the like, are far apart—and God forbid that I should seem to undervalue anything that lifts men above the lower levels of life—but in God's sight these outer distinctions are as the distance between deepest valley and highest mountain top seen from the stars. In His thought there is an infinite distance between good and bad, between true and faithless. There are, I suppose, classes and masses according to God's standard as well as ours, but the standards are not the same.

But further, fidelity, in order to a true loyalty, must be intelligent. No one would care to have even an office-boy whose fidelity did not include an earnest desire to understand his master's wishes. Much more in the higher realms of life, and above all in the highest, there must be an eager desire not only to know the expressed laws, but also to enter into the inner spirit and purpose of the kingdom to which we belong.

I plead for the earnest cultivation of intelligent sympathy with the purpose of our Lord and Saviour Jesus Christ. It is enough to begin the Christian life with the knowledge that "He loved me and gave Himself for me," and to the end we cannot dispense with that



glad consciousness any more than we can tear out the foundations of a house when we have placed the finial on the roof. But day by day our understanding of God's love should deepen, and our thought of His purpose widen, until to the limit of our powers we look on men and things as God does, and our heart's longings go out as His do for the salvation of the world. And by salvation God means something far deeper and far better than mere escape from the punishment of sin.

There is nothing that is more disastrous to intelligence than dissipation, and there is a terrible danger of religious dissipation in the present day. Far be it from me to wish back again the time when monks sat in their cells copying the Scriptures all their days, though they rendered thereby an inestimable service to the Christian Church; but I would that the printed Bible, which comes to us so easily and so cheaply, were more in our hands and in our hearts. Zeal is good, and I know that God will judge less sorely zeal without knowledge than knowledge without zeal. But zeal inspired and directed by a knowledge of God's Word, and by a living and humble faith in the Holy Spirit, is the great need of the Church in this as in every age, if she is to win the world for Christ.

One cannot but wonder what changes would be wrought if all the members of our churches sought to enter intelligently into the spirit and purpose of Christ. Would the perspective of life in many cases be changed, and the higher things be seen as higher, and some of the zest that now goes to getting on and getting rich be turned to account for the Kingdom of God? Would Christian workers of all kinds be easier to find and more efficient? Would parents be more anxious that their children should know their Bibles, even if they went ignorant of fairy tales? Would any excuse remain for Church bazaars? Would some of the amusements that now find their way into Church life be deemed unworthy? Would there be so many homes of Christians without a family altar, or where the children have no chance of seeing that religion is absolutely the first thing and the one essential thing in life? Would our churches be half empty at the annual missionary meetings? Would the task of the pulpit be less hard because the lives of hearers were more in harmony with the cradle of

Bethlehem and the Cross of Calvary? In a word, would the millennium come to-morrow?

This thought of intelligent fidelity leads me to the last trait of loyalty which I shall mention. We must all be conscious that loyalty is a warmer word than fidelity. A man may serve a master or a cause faithfully without any warmth of affection or of enthusiasm. But when you say that he is loyal, you feel that his heart has been reached and his affections enlisted. This warmth of affection is to my mind the distinguishing trait of loyalty in its best sense, that which differentiates it from mere fidelity, which is somewhat cold. Alike in trade and commerce and in study, the first introduction to any subject is often weary drudgery, but with growing knowledge and mastery there comes ease and comfort, and then an ever-growing enthusiasm and love. Now if this be true in the regions of business and learning, how much more true must it be when it is a person that awakens our esteem and interest and draws out our affections. And it must be true most of all when the person is not an earthly being like ourselves, even if love is blind to imperfections, but the altogether lovely Person of our Lord and Saviour Jesus Christ. We in this land know well the union of loyalty and affection towards our late beloved Queen. There have been periods in our history, however, when men might be loyal to the Throne, but could not possibly cherish affection for its occupant. In the Christian religion there is no such severance. Loyalty is love, and the measure of our love to Christ is the measure of our loyalty. Love is not feeling alone, evaporating and wasting itself in words and in outward worship, but it will go from words to confession, and from confession to service, and in worship and confession and service it will become a truer love and an intenser loyalty.

There are many problems that are clamant for solution to-day—political, social, religious—the great drink problem, the problem of social impurity, the problem of war, the housing of the poor, the cleansing of municipal and political life, the crushing of priestcraft, and many others. All honour to those, whoever they be, who are devoting themselves to their solution. Thank God for the state of public opinion that demands it. It is due in large measure, if not wholly, to the influence of the Gospel. Yet the Church of Christ

is in part to blame that some of these problems have not been solved long ago. Had she been wholly loyal to her Lord, she would have been ready for, and would have received, such an inrush of the Spirit of God as would have made her a power in the land and in the world far greater than she is to-day. There is only one cure for the evils that afflict mankind, and that one cure is Christ. There are some who have outgrown what in their wisdom they call the worn-out myth of Christianity, but we believe and are sure that in the midst of the throne there is "a Lamb as it had been slain," and we bow in loving adoration with those who surround the throne, and say: "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever" (Rev. v. 13). If there be one thing that before that throne we shall regret, it will be none of the things that often press on us hardly here—lack of ease, of strength, of honour, of power—but it will be lack of loyalty to Christ.

CHARLES S. MACALPINE.



## LEAVES FROM AN OLD CHURCH BOOK.

BY REV. JOHN W. WALKER, TODMORDEN.

### III.

**W**E intimated in a previous article that the church whose records we are perusing was formed in 1816. It is with no little interest that we turn to the pages which tell us what took place at the first church meeting. That gathering, we are informed, was held at Mr. Jas. Stansfield's home, Ewood, November 20th, 1816. Three resolutions claim our special attention:—

1. "Agreed that a new pulpit be made suitable for a new chapel."

This sounds rather like "putting the cart before the horse," and reminds one of the familiar saying: "First get your cage, then catch your bird."

The other resolutions we quote reflect the more spiritual aspects of the young church's activity.

2. "Agreed that an experience meeting be held each Lord's Day at 9.30 a.m."

3. "That Mr. R. Naylor be encouraged to attend to the ordinance of baptism."

Through their establishment of a "Dissenting Meeting Room" the friends very early found themselves incurring legal responsibilities, and at the first church meeting of the year 1817

"Mr. Thomas Hodgson was appointed to get the room in which we meet on the Lord's Day registered in the Court of the Archbishop of York."

—a reminder, this, by the way, of those numerous disabilities and inconveniences under which our fathers in the faith lived and laboured, from some of which we are now happily free.

It has been said that church meetings carry resolutions, but do not always carry them out. This young church had no lack of confidence in itself, however, and the members appear to have been equal to any emergency—*e.g.*, when "interest was falling due" in May, 1817, the church meeting

"appointed to make a larger collection than usual on the first Lord's Day of July next."

It is clear that at this time the church was enjoying a period of spiritual prosperity, and that the religious zeal of the members was in no wise abating.

"January 17th, 1819. Think it would be likely to begin a school in the chapel, the members to inquire in the neighbourhood what encouragement they would afford by sending their children."

That sounds as if these Baptists meant business!

In March of the same year it was

"agreed to have a prayer meeting and an experience meeting weekly in rotation."

At the same time it was also decided

"that a lecture be delivered once a quarter to the church on the duties of members to one another, &c., &c."

—a practice which might with advantage be adopted in many modern churches. That Bro. Dean wisely employed the opportunities which this resolution afforded him is testified by frequent references—*e.g.*, July 9th, 1822:—

"Read instead of a lecture two important essays on the duties of church members, by the late Mr. Dan Taylor; one of these on 'Assisting the Cause,' and the other on 'Keeping from Ungodly Persons.' Recommended

members to be more friendly one with another and with others on the Lord's Days, and other opportunities."

Again:—

"May 15th, 1827. We, as a church, request Bro. Dean to give a lecture to us as a church on the duties of the Church of Christ towards its pastor; to do this when he has thought on the subject at one of our church meetings or Lord's Suppers."

It must have been due to the healthful influence of these wise pastoral counsels that the following admirable resolution was adopted, and, we trust, carried out:—

"November 14th, 1827. Consider it the duty of members of a Christian church to visit, and, if they are able, relieve sick members; but if they cannot relieve, yet go to see them."

"Think we are very deficient in making free one with another as Christians or brethren and sisters, and also in not being more friendly with hearers that attend the chapel. Let us all strive to mend in these matters."

That this was something more than an idle expression of sentiment is proved by an entry of nearly the same date:—

"Agree to make a subscription at the Lord's Supper for our sister who has been so long ill."

It is practical religion of this type which translates profession into life and creed into conduct, which is to win the world for Christ. "It is not singing psalms but being one is music in God's ear."

In reading records of this and previous periods one is forcibly impressed by the unity and solidarity of the Baptist body, and the feeling of fraternity that existed amongst the churches. The "Conference" or "Association" of that day was a much more effective instrument than its modern representative. Now it has plenty of "power to talk"; then it had "power to act." It was the "Conference" at Shore that "appointed Bro. Dean to supply till Christmas" in 1818. Over eight years before that the church at Burnley had applied to the "Conference" requesting Bro. Dean's services. Problems of church government, and cases of discipline, frequently came before "Conference" for settlement; and through this agency churches otherwise isolated realised their oneness with other companies of believers who were fighting the good fight of faith.

Thus we read, August 14th, 1827 :—

“ Agree that a case be prepared against next Lord's Day, and read to the church respecting asking advice of the next Conference what should be done with those members who continue, after repeated admonitions, regularly to neglect the public worship of God and all other means of grace ”

—an everlasting problem !

Not only in the measure of their interdependence and hearty co-operation, but also in the matter of discipline, the Baptist churches at the beginning of the century are in contrast with the churches at its close. A return to some of the simple, straightforward methods of the past might produce healthier results than much modern laxity. Although there were occasions on which they used “ great plainness of speech,” our fathers were none the less “ kindly affectioned one to another.” The Church of to-day owes much of its vigour and strength to the discipline of those early days. We append one or two examples :—

“ At the church meeting, October 4th, 1818, Sister Sarah Clegg was considered somewhat disorderly in attending so seldom. Sister Barker to wish her to attend next Lord's Day after the morning service to give the church some better satisfaction for her conduct.”

“ Next Lord's Day ! ” That is indeed “ taking time by the forelock.” It is extremely improbable that such a resolution would be passed at a modern church meeting. One cannot feel quite so sure that similar action is uncalled for.

Again :—

“ December 28th, 1819. Wished Bro. Stansfield to admonish Sister Mitchell to attend better, and live more according to Gospel directions.”

If churches at the present day dealt so faithfully with their erring members the nominal membership would doubtless be much smaller ; but the standard and tone of church life would be proportionately higher. It is beyond question that the firm, consistent, and wisely regulated action of the church exercised a salutary influence over all the members. One instance must suffice, and with this we close the present article :—

“ September 27th, 1829. Bro. Wm. Stansfield having inadvertently taken liquor that made him tipsy, made this known himself to the church, and expressed his sorrow for being so overcome. The church, therefore, forgave him. May each of us take heed to himself.”

## THE SPIRITUAL BASIS OF FAITH.

**M**ODERN criticism has not so much tended to destroy as to reconstruct the grounds of Christian faith; its part is not that of the enemy, but of the candid friend. It does not assail belief itself, but rather the unstable foundations on which it sometimes rests, thus really strengthening rather than weakening it. This is a great advance on the deistical attacks of the last century. The critics of that day were sceptics, and openly declared their hostility to Christianity. Most modern critics are, at least, avowed believers, and profess to be desirous of conserving Christian faith by placing it on a firm basis. Generally speaking, this attempt takes the form of substituting a spiritual for a historical basis, at least in regard to what the critics hold to be minor and unreliable details, confining the latter to those broad undisputed facts which secular as well as sacred history attests. In this modern criticism shows a remarkable concurrence both with the religious consciousness and with Scripture. The idea, once entertained, that the Christian faith must be founded on a formal historical basis, in which every incident referred to in the Bible found its place and justification, meets no real demand of experience and finds little warrant in Scripture.

This view of modern criticism is lucidly set forth by Dr. Percy Gardner in his recently-published "*Exploratio Evangelica*."\* While pointing out the weakness of certain supposed facts of Gospel history, he shows that Christian faith is really independent of them; that its real grounds are personal experience and inspiration, and that the historical element involved therein is confined to salient indisputable facts. Dr. Gardner says:—

"I have tried to clear away the accumulation of the dust of ages which lies about the foundation of the Christian creed, and to see wherein that foundation really consists, and what kind of superstructure it is capable of supporting. . . . I have tried to show that religious beliefs, like all active principles of our lives, can only be justified when they are based on reality and experience, and can only lead to success and happiness when

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\* "*Exploratio Evangelica: A Brief Examination of the Basis and Origin of Christian Belief.*" By Percy Gardner, Litt.D.

they are suited to their environment, psychological, intellectual, and spiritual."

This fairly represents the spirit of the best modern criticism, which, like Dr. Gardner's, is not formally either "constructive" or "destructive," and certainly not materialistic or atheistic, but ethical and spiritual, seeking to lift the onus of Christian evidence from history, which, it is thought, cannot bear it, to the wider and surer ground of experience and conviction. Such is undoubtedly the chief critical task of the present age. "The removal of Christianity from the historical to the psychological region," to quote Dr. Gardner's motto from Amiel, "is the demand of our epoch."

One point to which Dr. Gardner gives some prominence may be taken as a sample illustration of the insufficiency of the historical basis of faith—viz., the varying accounts of Christ's nativity in Matthew and Luke. Dr. Gardner, following Harnack, contends that these "birth-stories" will not bear the test of historical criticism, and that those who rest the truth of Christianity on such a foundation risk "the downfall of a whole structure of religious belief."\* He quotes Professor Ramsay to prove that even one writing in the interests of orthodoxy "sees clearly that his historic argument must finally rest on a dogmatic substraction." Mr. Ramsay says, in his little book, *Was Christ born at Jerusalem?* "They only will accept Luke's narrative who for other reasons have come to the conclusion that there is no adequate and rational explanation of the coming of Christianity into the world except through the direct and miraculous intervention of Divine power." This admission at once proves that belief of the "birth stories" is not essential to Christian faith; that it is, in fact, *Aberglaube*, as the Germans say, or "extra-belief," and Dr. Gardner immediately confirms this when he adds:

"I hold as strongly as Mr. Ramsay that such intervention really took place. But this fact does not give special credibility to the tale of Luke any more than to the various views as to the birth held by Matthew, or John, or Paul, or any other early Christian writer."

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\* We ourselves differ very strongly from Dr. Gardner's estimate of the birth-stories, and regard them equally with other parts of the narrative as absolutely trustworthy. It is difficult to see how our belief in the Deity of Christ can be logically maintained if they are surrendered.—Ed.



This statement is certainly significant coming from such a source. Both these testimonies indeed show, in different ways, that it is needless to bind up the truth of Christianity with the historicity of the accounts of Christ's nativity.

That Christian faith, as presented in Scripture, does not rest on a formal historical, but on a spiritual basis—on spiritual experience and Divine teaching—is almost too palpable to need pointing out. Theology here, in fact, as in many other cases, has demanded what the Bible does not demand. The lives of Old Testament saints show that it was not through formally-written records, but by direct Divine teaching, that they possessed such a profound conviction of Jehovah's presence and power in their midst. This made the tradition of their leaders' heroic deeds, and of their national deliverances, God's ever-standing witnesses to believing Jews, though to others they might be idle tales. And the faith of the New Testament saints was similarly free from critical tests. The stories of the Nativity, and other details of Christ's life, are never once referred to by the Apostles as facts the acceptance of which was necessary to faith in Christ. And it was only under the teaching of the Spirit that even such events as Christ's death and resurrection could be spiritually and effectively received. Throughout the entire New Testament the real ground of faith is shown to be a spiritual revelation, not a historical deduction. *Fides ante intellectum*, "Faith before knowledge," might well be the motto of the New Testament on this point. Faith, that is, is independent of directly intellectual or dialectical processes, because these are neither sufficient nor ethical, but grows out of that higher knowledge, that direct Divine illumination which transforms character, of which John speaks so often, and Paul everywhere recognises. A firm and assured Christian faith, which shall escape the pitfalls of history, must "not stand in the wisdom of men but in the power of God."

And the faith thus exemplified in Scripture was not a weak, trembling belief, not simply the beginner's faith, but the ideal Christian faith, that "more comprehensive principle," as Mr. Binney says, comparing it with personal trust for salvation, "by which the saint 'lives,' which, in the hour of distress or temptation, assuages grief and invigorates virtue." Unless the

facts recorded in Heb. xi. are entirely fabulous, the greatest faith the world has ever seen rested on a spiritual basis—not only the faith of the penitent, which desires, hopes, and strives, but the adoring faith of the Christian hero, that suffers, endures, conquers; the faith of apostles, saints, and martyrs. And we claim that all such faith has since been essentially identical, in its source and nature, with that of these heroes and saints of Scripture; not a historical, but a spiritual faith. For there is an important distinction between these “modes of faith.” Historical faith consists in an intellectual belief of the truth and authority of Christianity as a Divine revelation; spiritual faith in an inward personal conviction of God’s fidelity and resources—“that what He hath promised He is able also to perform”—which indirectly confirms the Gospel revelation. It is a special note of this larger faith that it emphasises rather “the faith of God” (Rom. iii. 3) than faith in God—not so much our credence of ideas about God as our ineradicable conviction of God’s fidelity—as the sum and substance of Christian faith.\*

But if Christian faith has a spiritual basis, and is now, as always, essentially “the gift of God,” it must be a personal experience; neither dependent, as Dr. Gardner suggests, on historical details, nor, on the other hand, as Dr. Pfeiderer imagines, on the operation of historical evolution. If the faith of Heb. xi. represent an ideal, it is quite evident that Pfeiderer’s theory of historical development and his repudiation of personal inspiration must fall to the ground. For here, at the very outset of the world’s history, are the grandest examples of faith, not the results of any “evolutionary principle” or “development in the process of history” (for which there had not been time), but of a direct Divine revelation and teaching which was independent alike of age and civilisation. And, in fact, Pfeiderer’s idea that all truth must be “scientific,” that development in every sphere must be, in kind and extent, identical with evolution in *nature* is the fatal mistake of all ultra-evolutionists, and is contradicted again and again, not in religion only, but in the general facts of life. Where, for example, can we match the poetry

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\* Gal ii. 20; Heb. vi. 17, 18; xi. 1; 2 Tim. ii. 13. The Sandemanians, to whom Michael Faraday belonged, lay special stress on this aspect of faith.

and sculpture of ancient Greece, or the musical composition and paintings of the old Masters of later days? Is it not plain that the ideals of these arts lie in the past, and that therefore they do *not* follow the "methodic principle of science" any more than religious faith? In nature, doubtless, "every condition" may be explained "as the causally determined development out of a preceding one." But why, we ask, must every other sphere of truth—poetry, art, religion, politics—bend, as Pfeiderer thinks, to this rule which "excludes on principle any condition, event, action, or personality not explicable out of the factors of preceding conditions"?\* There is no just ground for this position whatever. There is a whole array of indisputable facts that disprove it. The assumption that a principle valid in one realm of truth is so in all, instead of being "a scientific explanation of the facts of history," is an utterly unscientific one, one which ignores large bodies of facts altogether. As Dr. Gardner significantly reminds us, "evolution is not always progress." Dr. Pfeiderer, in truth, plays fast and loose with history, appealing to it when it suits his purpose, and ignoring it when it does not. This leads him into two glaring misconceptions—that Christian faith, and indeed Christ's entire life and work, were mere developments in historical evolution; and that, as a consequence, there is no supernatural element in Christianity. "Messianism," he calls "the root of the Church's belief in the supernatural Christ," and thinks it "wonderful" that those who consider this "Jewish idea of transitory worth" accept Christ as Divine. Is it not far more "wonderful" that such an advanced thinker should trace Christian faith to a source about which Scripture is absolutely silent, except as showing that it was utterly misconceived by the disciples? What would John, or Peter, or Paul think, if they could hear Dr. Pfeiderer say, "The faith of the Church in a supernatural Christ is only the reflex of the supernaturalistic Messianism in general which dominated Jewish thought from the time of the Book of Daniel"?\* Was this the source of the apostles' belief in Christ as individuals—a sort of historic wave which washed certain persons—why not everybody?—on to the shores of a passionate experimental and

\* "Evolution and Theology, and Other Essays," p. 9.

† *Ibid.* pp. 16, 17.

individual faith? No wonder "it makes no difference" to Dr. Pfeiderer whether "Catholic or Lutheran or Calvinistic dogma, or no dogma, be set up as a standard," since what we call truth and faith is to him only a "stage of development in the process of history."\* Nor are we surprised at his applauding "the Christ of the faith of the Church, the incarnation of the Divine Logos," in comparison with "the supernatural Christ," when we discover that by the former phrase he means "the Divine Logos dwelling in our race," and so of necessity, as it were, revealed in Jesus as the chief of those "prophets of highest rank," "the force and purity of whose consciousness secures this extraordinary enlightenment." This may not "contradict the strictly scientific view of history," but how it can be logically maintained in harmony with New Testament teaching, and consistently with the denial of the supernatural must be left to Dr. Pfeiderer to explain. The idea that "the Divine Logos dwells in the race" clearly involves the supernatural, while it is inconsistent with the existence of specially inspired men, since by precluding direct Divine inspiration it destroys the "reason of the especial force and purity of their consciousness of God."\*

This necessarily brief glance at Dr. Pfeiderer's historical views shows their marked contrast with Dr. Gardner's in relation to the basis of Christian faith. While the latter recognises the impossibility of a flawless historical basis, embodying every Scriptural detail, he maintains the reality of its spiritual basis of experience and inspiration in connection with the undisputed Christian facts. Dr. Pfeiderer, however, not only destroys the older traditional historic basis of faith, but by substituting a racial "evolutionary principle" for immediate individual inspiration, removes the spiritual basis of experience and Divine teaching as

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\* "Evolution and Theology, and Other Essays," p. 25.

† *Ibid.*, p. 17. If Pfeiderer's theory were true, Christ, as the prophet "of highest rank," ought not to have appeared till *the end of time*, when all the historical factors had worked themselves out, and "the evolutionary principle" reached its climax of development. This critic's objections to "the supernatural Christ" drawn from the Orientalism of the Sermon on the Mount, and the apocalyptic element in the Gospels, could be readily answered. Many of Pfeiderer's general views will be accepted by all thoughtful Christians.

well. In rooting up the tares he roots up also the wheat with them. However "scientific" the notion of "the Divine Logos dwelling in our race" may be, it can never, as Pfeiderer thinks, be a substitute for "the supernatural Christ," nor for that "holy Bible-faith, that comfort in life and in death of which (he admits) no human wisdom can ever supply the place." \* Is it not strange that this "Bible-faith," which this critic thinks so baseless and "unscientific," should have produced the results ascribed to it in Scripture, and have sustained Christian hearts thorough so many centuries and amid so many "fiery trials"? His "evolutionary principle," in fact, carries Pfeiderer to the length of affirming that Christ is no "binding object of faith" at all. Paul's inspiration was only a product of historical evolution; "his Christ" only an "ideal." "Therefore the Pauline Christ can just as little be for us a binding object of faith as the Jesus of history." † The answer to this is that Christian faith, as proved by thousands of believers in all ages, by Scripture and by true philosophy, is not an historical faith, whether of the traditional or scientific sort, but a spiritual faith, originating in spiritual vision, growing into spiritual activity, and consummated in spiritual communion.

CHARLES FORD.



### OUR BEST FRIEND.

I HAVE a Friend so precious,  
 So very good to me,  
 He loves me with such tender love,  
 He loves so faithfully,  
 I could not live apart from Him,  
 I love to feel Him nigh,  
 And so we live together,  
 My Lord and I.

Sometimes I'm faint and weary,  
 He knows that I am weak,  
 And as He bids me lean on Him,  
 His help I gladly seek;  
 He leads me in the paths of light,  
 Beneath a sunny sky,  
 And so we walk together,  
 My Lord and I.

OLD HUGUENOT HYMN.

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\* "Evolution and Theology, and Other Essays," p. 4. † *Ibid.* p. 23.

## SUNDAY MORNINGS WITH THE CHILDREN.

### IV.—THE HEART IN THE RIGHT AND WRONG PLACE.

“A wise man’s heart is at his right hand ; but a fool’s heart at his left.”  
ECCLES. x. 2.



DON'T suppose you knew this before. You thought that everybody's heart was precisely in the same place. I remember once asking a little boy, a *very* little fellow, where his heart was, and he put his hand upon the top of his head. Well, that was not a bad guess for him as he had never studied anatomy. I asked another boy, a Board School boy, and he put his right hand upon his breast, a little towards his left side, and said : “It is here.” I was not able to see his heart, but I believe he was right. And that is where everybody supposes his or her heart to be, near the middle of the body, but rather more to the left.

What, then, are we to think of our text ? Our text says that everybody's heart is *not* in that position. “A wise man’s heart is at his right hand ; but a fool’s heart at his left.” Is that true ? Yes, perfectly true in the sense in which the writer meant us to understand it. You see, he was not thinking about our physical heart—that is, about our heart of flesh, but about something for which the heart stands. In the Bible the “heart” stands for our affections and desires, our impulses and emotions. When it says “My son, give me thine heart,” it means “My son, give me thine affection, thy love.” It means something like that here.

In the Bible, too, the “right hand” stands frequently for the place of honour and dignity, while the “left hand” stands for the place of dishonour and shame. That is what these terms mean in the parable where Jesus speaks of separating the righteous from the unrighteous as a shepherd separates the sheep from the goats, and setting the righteous on His *right hand*, and the unrighteous on His *left*. And so, what the writer of our text means when he says “A wise man’s heart is at his right hand ; but a fool’s heart at his left” is, that a wise man’s affections and desires are on the side of honour and integrity, but a fool’s are on the side of dishonour and folly.

You have been on the cliffs, and you have seen vessels—yachts, and fishing smacks—sailing gaily upon the water. You knew what was driving them—it was the wind in their sails. But you have seen other vessels that had no sails, yet which were going faster even than those that had them. They were not sailing-ships but steam-ships. They were not driven by anything *outside*, but by something *inside* themselves. The fires in their furnaces heated the water in their boilers, and the steam rushed into the piston chambers, and their engines going. Well, it is just like that with us often. We are not driven by anything outside ourselves, but by something within, by our own inward desires and affections. What the Bible calls our “heart” is our

great driving power, and "a wise man's heart is at his right hand"—that is, it drives him in a right and noble direction; "but a fool's heart is at his left hand"—it drives him in a wrong and foolish direction.

I knew a little girl whose mother gave her twopence for helping in the work of the house. What do you think she did with it? She bought some lovely flowers, and took them, without telling anybody, to a poor little cripple who couldn't walk, but had to spend all her days in bed. And the little cripple, when she saw them, brightened up, and her room was sweeter all that day. That little girl's heart was at her right hand, wasn't it?

I knew a boy whose mother gave him twopence for running on errands. What do you think he did with it? He bought a pennyworth of tobacco, and a penny pipe, and made himself very, *very* ill. His heart was—where? You know.

I have read of a man who gave up all the things that were gain to him, and who went over seas and deserts, in spite of many perils and persecutions, to tell people about the love of Jesus. He was often lonely and cold, hungry and sick, and was frequently cast into prison for Jesus' sake. But he was very happy, because he made so many people happy, and when he was old and was drawing near to the end of life, this is what he wrote: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day." Where was his heart? At his right hand.

I have read of another man who was very rich. He had farms and vineyards and oliveyards, and the produce of them was so abundant that he didn't know what to do with it. And then he thought and said: "This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Where was his heart? "A fool's heart is at his left hand"—always on the wrong side.

Children, only Jesus can set our hearts and keep them in the right place. Let our prayer to Him be: "Create in me a clean heart." "Let my heart be found in Thy statutes."

Brighton.

D. LLEWELLYN.

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WE gladly direct attention to the SOLDIERS' NEW TESTAMENT and the SAILORS' NEW TESTAMENT, each having an appropriate and attractive design on the cover, and containing a series of fifty illustrations, representing the manners and customs of the people, &c., drawn by H. A. Harper and J. Clark. Introductory Notes have been written by Lord Wolseley and Admiral McClintock. New Testaments are prepared by the Scripture Gift Mission (15, Strand, W.C.; W. Walters, hon. sec). One hundred thousand copies of the Soldier's Testament have been circulated during the war in South Africa.

## NOTES AND COMMENTS.



**THE FORTHCOMING MEETINGS.**—The Spring Meetings of the Baptist Union and of our Missionary Society are being looked forward to with unusual interest. The meetings together of the two great branches of the Congregational Church under the leadership of such able veterans as Dr. Maclaren and Dr. Parker is in itself full of promise; the presence of Dr. Rainy, the Moderator of the United Free Church of Scotland, will make the occasion unique, and a large proportion of the ministers and delegates who will crowd to the meetings will come to them full of the joyous zest which has been promoted by the great tide of spiritual blessing felt all over the country in connection with the Free Church United Missions. No one seems to have been tempted by Dr. Forsyth's suggestion that the occasion should be used to promote a *modus vivendi* between the two bodies on the subject of baptism. If that is ever to be reached, it must come from within. Public discussion will be the last stage rather than the first. We may hope, however, that the great spirit of brotherhood out of which mutual understanding can alone grow will be most definitely promoted, and both at home and abroad our service receive new impetus and direction. Serious financial problems have to be met both in our Union—in connection with the completion of the Twentieth Century Fund—and in the Missionary Society—in connection with the threatened debt. We hope, however, that those springs of joyful sacrifice may be touched which will reduce these anxieties at once to their true and small proportion. Neither at home nor abroad will the work be half-heartedly sustained when the great motives of the Christian life—the love of Christ and the love of sinners—are fully aroused, and are allowed to have that control over our daily life which is their proper due. One duty which certainly is not recognised as it should be is that when our own hearts are roused, and we feel within us the glow of the fire divine, we should seek at once by word and deed to spread the fire, and set the whole circle of our Christian influence aflame. Few comparatively can attend the great meetings, but if those who go realise their opportunities the many may reap the blessing of them, and the whole power of the Church of Christ in our midst may reach a point of effectiveness on which as yet we hardly dare to count.

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**THE BISHOP OF NORWICH ON CHRISTIAN GIVING.**—At a meeting held a week or two ago for the inauguration of a New Century Fund for Church Extension and aiding the schools, Dr. Sheepshanks pleaded for larger and more liberal giving than had been displayed. The £8,000 or £9,000 that had been raised was utterly inadequate. Twice that amount at least was needed. He appreciated the efforts of "other Christian bodies," but "the National Church was called to do the work in a special



degree. If every communicant gave a sovereign the work would be done. The rich were behind the poor in self-sacrifice. Those who had distinguished themselves by their liberality and self-denying generosity were the poor. If the rich gave in the same proportion as the poor there would be means enough and to spare for all the work. There were not a few wealthy people in that neighbourhood who could send him a cheque in four figures without diminishing in the slightest degree any of their luxuries. But, alas, many gave only of their superfluities, and, whenever a gift would entail self-sacrifice, stopped short." This is good, straight talk, and may be noted with advantage outside "Church" circles. At this juncture of our denominational history, and in view of the appeal of our Missionary Society and the needs of the Twentieth Century Fund, it should come home to many among ourselves.

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THE NATIONAL FREE CHURCH COUNCIL AT CARDIFF. — The Annual Meetings of the National Council of the Evangelical Free Churches at Cardiff, under the presidency of Rev. J. G. Greenhough, M.A., proved to be of a thoroughly interesting and enthusiastic character. The attendances were large; the questions for consideration were up to date. Rev. C. H. Kelly's sermon on the value of a layman's testimony—the experience of a saved man—was most timely. The President was brimming over with dry humour, and set some other presidents we have heard of a rare example of brevity. His theme was the forces at work in religious life which are making for unity. A skilfully drawn resolution on South African affairs, of the only type which could have been submitted to an assembly so sharply and perhaps equally divided in opinion, was carried with unanimity, as was a temperance resolution approving legislation on the lines of Lord Peel's Report. Both Dr. Parker in his sermon, and Mr. Hughes in his paper—read in his absence by Mr. Law—dealt hardly with "the learned preacher," and said some wise things and some decidedly otherwise. The Rev. J. H. Jowett's address—in which he pleaded for a clearer recognition of the fact that the mission of the preacher is to save men, and that we need more of the wooing tone, and less of the scolding—was generally regarded as the finest thing in the whole series of meetings. A most interesting and useful discussion occupied a large part of one morning session, following a paper of Dr. Monro Gibson on "The Old Testament in the Sunday-school." Dr. Gibson walked too circumspectly for some of his hearers, and Dr. Rendel Harris pleaded that children should be saved his own experience of spending a large part of his life unlearning things he ought never to have been taught. Other papers on Sunday-school work followed, dealing with the causes of decline and with the problem of more efficient teaching. Dr. Horton, at another sitting, made a most urgent plea for action of various kinds to prevent the secularising of the Lord's Day, and our Baptist M.P., Mr. George White, dealt with the dangers ahead in the matter of secondary education. Altogether a most serviceable Congress.

THE NEW BISHOP OF LONDON.—The recent exercise of State prerogative in the appointment of a “Right Reverend Father in God” to the See of London marks in some respects a new departure. It was not to be expected that anyone who was not a High Churchman would have any offer of the exalted position, and Bishop Winnington-Ingram is certainly a High Churchman; but he is much more. He is only forty-three years of age. He makes no pretence to great learning. The seventeen years of his ministerial life have all been spent before the public gaze—as curate, head of the Oxford House of Bethnal Green, controversial preacher in Victoria Park, rural Dean of Spitalfields, Canon of St. Paul’s, and Bishop of Stepney. Everywhere he has proved himself capable of endless hard work and of unquenchable enthusiasms. He has now under his care what Archdeacon Sinclair describes as “the mightiest and most perplexing of all the dioceses in the world”; but the fact that he has been so successful a shepherd of souls as well as so capable an administrator will go a long way in helping him to solve the perplexities and bear the burdens of his work. He has one defect. “A Bishop should be the husband of one wife.” He has not one. His wedding was announced two years ago, but something or someone interposed, and he will go “a lonely bachelor” to Fulham Palace. We pray, however, that great grace and wisdom may rest upon him in all his work, and that he may be a broad-minded and great-hearted leader of the Christian life of the great city.

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THE THREATENING GROWTH OF MILITARISM.—Will England ever return to the position which it occupied before the present war, or is it not being made the occasion of a long and permanent advance on the part of the nation to the position occupied by Continental peoples, weighted down by the wasteful burden of universal military service? We greatly fear the latter is the true state of the case. For years we have been told that if we maintain our Navy in a high state of efficiency we have nothing to fear from foreign invasion or aggrandisement. But now, on what is described as “the off-chance” of the Navy failing to do its duty, the Army is to be enormously increased, and a great parade of reorganisation carried through, with a permanent annual charge of many millions laid upon the long-suffering taxpayers of the country. Nor is that all; the scheme proposed is announced as experimental, a final experiment, and if it fails our Government has nothing behind except conscription. The whole lesson of the present war, from the purely military point of view, is surely not one of numbers, but of efficiency and adaptability. Not more officers and men, but a much higher standard of training and of individual resource; not more guns, but better; and the whole detail of our too cumbersome organisation changed and adapted to modern knowledge and modern needs. We have been beaten not by numbers but by skill. It is to be feared the demand for an increased Army comes only from the classes which have treated it as one of the great professions, and who have made use of the present anxieties for

urging their views. In spite of the war, England does not want, does not need a great army. It is not by its means we have held or hold India and our Colonies, while by it we shall undoubtedly lose at an accelerated pace the position of advantage which we have so long held in the commerce and pioneer work of the world through our insular position. The effect of these things is already being felt in the curtailment of liberty. Lord Hugh Cecil has spoken of the House of Commons as "an institution which has ceased to have much authority or much repute," and at an amazing pace its rights and liberties are being destroyed by the present Government.

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THE EXCOMMUNICATION OF TOLSTOI.—Count Leo Tolstoi, who is lying seriously ill at Moscow, has probably been but little moved by the news that "the Holy Synod" of "the Orthodox Church," after deliberating on his "anti-Christian and anti-Ecclesiastical teachings," has excommunicated him for apostasy. Why the present moment should have been chosen it is difficult to say, as his attitude towards the teachings of the Church has been practically the same for many years, and has been freely expressed both in his letters and his books. But in his last novel, "Resurrection," he has written strongly against certain rites of the Orthodox Church, and this apparently has roused their ire, for like most ecclesiastics, ceremony, doctrine, and character is the invariable order of importance with them, and whose touches their pomp and show touches the apple of the eye. In the meantime, Tolstoi knows far more of the Spirit of Jesus Christ than those who would put him to shame, and the letter which his wife has sent in reply to the decree breathes a simple lofty faith in the righteousness of God that brings her far nearer to the Kingdom of God than the persecutors of her husband. The concluding paragraph of the letter rises to an appreciation of the one Church of Christ, that embraces all those that love Him in sincerity. She writes: "The Church in my eyes is something abstract, and I recognise as its ministers those alone who understand what the Church really is. If it were necessary to believe that the Church is nothing but a gathering of men, who out of malice are ready to violate the foremost commandment of Christ, the law of love, all we who are its members and keep its laws would have left it long ago. And the renegades are not those who strive after truth, but those who proudly place themselves at the head of the Church, who, breaking the law of love, humility, and gentleness, have behaved like spiritual executioners. God will be indulgent to those, even without the Church, who have lived a life of humility, sacrifice of worldly possessions, love, and devotion. His pardon goes to them rather than to those whose mitres and decorations are set with precious stones, but who, like bad shepherds, cut away members of the Church whose pastors they are."

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REV. URIJAH R. THOMAS.—The whole city of Bristol is bereaved by the death of Rev. Urijah Thomas, the pastor of Redland Park Congregational

Church, chairman of the Bristol School Board, and for thirty-eight years closely connected with the life of the city, where he has held but one pastorate throughout his ministry. Six years ago he was chairman of the Congregational Union, and spoke out of his own inner life when he spoke on "Brotherhood" and on "Catholicity." He overflowed with both. An unmarried man, living in the simplest fashion, it would have been quite natural to him in other days to have been one of Francis of Assisi's Brothers Minor. His death recalls the great work done by his father, which he also carried on for some years, in the pages of the *Homilist*, a work which did much to enrich the preaching ministry of our Free Churches when helpful books were much fewer than they are to-day.

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REV. ALEXANDER ROBERTS, D.D.—Professor Roberts was best known to ministers south of the Tweed by his expository writings, and especially by his earnest advocacy of the opinion that our Lord, in the days of His ministry, commonly spoke Greek. At first his able advocacy brought many over to his side—including even Professor Max Müller—but during recent years the set of the tide has been quite the other way. His book on the subject, however, led to his being offered the Chair of Humanity in the University of St. Andrews, and he gave up his charge in London in order to accept a position which was peculiarly congenial to him. In doing so he left the Free Church and joined the Church of Scotland.

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REV. WILLIAM ARTHUR, M.A.—To the last generation "The Tongue of Fire," from William Arthur's pen, was almost an inspired production, and was read by tens of thousands who never knew anything of its author. It is almost a religious classic, and now, like most of the classics, somewhat neglected; but it will rise again. A large part of Mr. Arthur's ministerial life was devoted to the cause of foreign missions, though many books came from his pen. Ill-health prevented him from spending more than two years in India. But after labouring in London and in France for some years he was appointed one of the missionary secretaries, holding this office for seventeen years, and still later honorary secretary to the Society. In 1883 he delivered the Fernley lecture on "The Difference Between Physical and Moral Law." The lecture when published received high praise from no less a critic than the late Dr. Samuel Cox, who considered it one of the finest pieces of modern writing on Christian Evidences. For the last ten years he has been an invalid, always residing during the winter at Cannes, where he passed away in his 83rd year.

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REV. WILLIAM BRIGHT, D.D.—In the death of Dr. Bright, Oxford, has lost a brilliant scholar and historian, who for more than thirty years has held the position of Regius Professor of Ecclesiastical History. He was an Anglican who revelled in his knowledge of the ancient councils, patristic literature, and all that lies behind the liturgy of his church. For seven

years (1851-8) he was theological tutor at the Trinity College, Glenalmond, in the service of the Episcopal Church of Scotland, but lost the position through a letter to one of his Bishops in which he spoke slightly of the English Reformation. He has been a prolific author in his own department, and has issued also a couple of volumes of poetry, in which are some hymns. The best known are two Communion hymns, to be found in the Ancient and Modern collection; but they are too theological and too untuneful to find a permanent place in the hymnody of the Church. The volume entitled "Iona, and Other Verses," shows a true appreciation of the character of St. Columba, and of the spell with which he has invested "the sacred isle," to which Dr. Bright was a frequent summer visitor. Genial, brimming over with illustration and anecdote, full of energy, Dr. Bright made one of the best of teachers.

MISS CHARLOTTE M. YONGE, who has just passed away in her seventy-eighth year, was a prolific and popular writer, "The Heir of Redclyffe" and "The Daisy Chain" being perhaps the most popular of her forty or fifty volumes. She wrote a "Life of John Coleridge Pattison," Missionary Bishop of Melanesia, which had the honour of being reviewed by Mr. Gladstone. Its bulk prevented its circulation. Miss Yonge's "Meditations on Keble's Christian Year" form the best commentary on those exquisite poems. Miss Yonge was in her sympathies a decided Tractarian. The proceeds of "The Daisy Chain" (£2,000) she devoted to Bishop Selwyn's Missionary College at Auckland, New Zealand, as those of the "Heir of Redclyffe" were given towards the purchase of the missionary steamer the *Southern Cross*.



## THE CHILD JESUS.

JESUS, when He was a child,  
Sought the temple holy:  
So do we, His children dear,  
With a spirit lowly.

Jesus, when He was a child,  
Loved the Bible truly:  
We would learn, as Jesus did,  
God's dear Word most duly.

Jesus, when He was a child,  
Lived and loved divinely:  
We would, like Him, winsome be,  
Live our lives as finely.

Jesus, when He was a child,  
Was the Lord of Glory:  
In this house His children dear  
Learn His blessed story.

ANON.

## LITERARY REVIEW.

**THE HISTORICAL NEW TESTAMENT**, being the Literature of the New Testament arranged in the Order of its Literary Growth and according to the Dates of the Documents. A New Translation, Edited, with Prolegomena, Historical Tables, Critical Notes, and an Appendix, by James Moffat, B.D. Edinburgh: T. & T. Clark. 16s.

MR. MOFFAT, who was a distinguished student under the late Professor A. B. Bruce, has imbibed no small measure of his teacher's luminosity, thoroughness, and courage. His determination to weigh his authorities, and, with a view to weighing them, to range them in chronological order, is essentially praiseworthy, and has been carried out with minute care and transparent candour. Mr. Moffat has aimed not only to give a new and independent rendering of the text of the New Testament, but to place its contents in the order of their literary growth, and to indicate the chief grounds on which such an order may be determined or disputed. The task is a gigantic one, too gigantic for any single man to attempt. The author's acquaintance with the literature of the subject, ancient as well as modern, is remarkable. He seems to have traversed the whole field. Many of his conclusions are opposed to the traditional views and have occasioned us considerable surprise. He will doubtless be prepared to see them "disputed," but as he has stated clearly and incisively the grounds on which they are based, he will naturally claim that on those grounds they should be discussed. Broadly speaking, Mr. Moffat assigns the whole of the New Testament literature to a later date than has been usually done, and contends that this, as according with the facts of the case, has been to the Christian Church the reverse of a disadvantage. Until development has reached a certain stage, analysis must be inadequate. The following argument is certainly relevant and weighty, though it can easily be pushed too far:

"Lapse of time is essential to a real conception of this as of any other history, for it is only after such an interval of experience and reflection that the meaning and bearings of the life in question come out in their true and sure significance. Interpretation is not bound fast to the contemporary standpoint. It requires facts, but it requires them in perspective. The Gospels in reality do more for us, written between 65 and 105, than they would have done if composed before 35. Drawn up after at least one generation had passed away, and written in a world rich with religious passion, speculation, and achievement, these writings give a wider and deeper account of their subject than any that would have been afforded by records composed in the morning of the Christian religion. During the actual lifetime of Jesus, or even immediately after His death, the vital principle of the life was not to be grasped in its real unity and relationships. Paul understood the secret of Jesus more thoroughly than many who had trodden the roads of Galilee in His company, and listened to His arguments

and teaching in the synagogues ; and the writers of the Christian biography were not necessarily placed at any serious disadvantage for their task and mission by the fact that their vision was one not of sight but of insight, not of memory but of sympathy."

The order adopted is the Epistles to the Thessalonians, Galatians, Corinthians (Second Epistle x.—xiii. 10 being treated as an intermediate letter after Haurath's suggestion), Romans, Ephesians, Colossians, Philemon, Philippians, 1 Peter, Mark, Matthew, Hebrews, Luke, Acts, Apocalypse, The Fourth Gospel, Epistles of John, Pastoral Epistles, 2 Timothy, Titus, 1 Timothy, James, Judas, 2 Peter. That Mr. Moffat's order will be generally accepted as final we do not believe, while his conclusions as to the composite character and late date of the Apocalypse (the close of the reign of Domitian) and the placing of the Fourth Gospel in the earlier half of the second century, will be keenly canvassed. It will be seen from the above arrangement that the Pauline authorship of the Pastoral Epistles is rejected, and, most remarkable of all, the Epistle of James is denied to be the work of our Lord's brother, and is relegated to an unknown writer of the second century, the atmosphere and situation of the letter being said to be nearer the Jewish moralism of the *Didache* than the distinctively Christian writings that lie within the New Testament Canon. So the late date of 2 Peter (the middle of the second century) is treated as no longer an open question.

We have been able to do no more than indicate, in a very imperfect fashion, the conclusions which Mr. Moffat has reached as the result of long and painstaking investigation. To deal adequately with those conclusions, either in the way of affirmation or denial, will be an enormous task. But it is a task which must be undertaken by those who are determined to understand the position of this momentous question thoroughly. Mr. Moffat's is a book to be reckoned with and refuted. The translation has been executed with rigid fidelity. It is not always graceful, but it never lacks force, and many of its renderings are of decided value. No one who is happy enough to possess it will fail to consult it constantly.

THE TWENTIETH CENTURY NEW TESTAMENT. A translation into Modern English, made from the Original Greek (Westcott and Hort's Text). London: Horace Marshall & Son.

THIS work is now so far advanced that we are in possession of the translation of the Gospels, the Acts of the Apostles, and the Apostle Paul's letters to the churches as distinct from those written to individuals. The design of the translators is one with which we are thoroughly in sympathy, their aim being to present the text in modern English, so that they give us not a mere revision of previous versions, nor even a paraphrase. They have sought to bring out the meaning of every word and the emphasis which should be placed upon it, and their success is very marked. No student of the New Testament should neglect to read this rendering, as it will invariably be suggestive, even where we cannot adopt it as final. We are not

sure of the wisdom of rendering **Matthew xxv, 15:** "He gave three thousand pounds to one, twelve hundred to another, and six hundred to a third, fixing the amount in proportion to the ability of each." The ordinary rendering of the five talents, the two, and the one, seems to express better the diversity of the gifts, and to have more force as illustrating the general truth of the parable. As a specimen taken almost at random, we may quote the following from **2 Cor. iv. 16-21:** "Therefore, as I said, we do not act like cowards; but even though what is outward in our nature is wasting away, yet what is inward is, day by day, being renewed. Our light trouble, which lasts only a moment, is resulting for us, to an immeasurable degree, in an enduring store of honour, because we are not fixing our attention on what is seen, but on what is unseen; for what is seen is temporary, but what is unseen is enduring. For we know that if the tent—that earthly body which is now our home—should be taken down, we have a home of God's building, a home not made by human hands, an enduring home in heaven."

**THE RISEN MASTER.** A Sequel to "Pastor Pastorum." By Rev. Henry Latham. Cambridge: Deighton, Bell & Co. London: George Bell & Sons. 6s.

**MR. LATHAM** will doubtless be remembered by many of our readers as the author of "Pastor Pastorum," a valuable book which takes rank with the late Professor Bruce's "The Training of the Twelve." "The Risen Master" is not in every respect equal to its predecessor, either for originality and suggestiveness of thought or for force and beauty of style. But it is none the less a scholarly and helpful treatise, marked by freshness and occasional incisiveness, lacking here and there in orderly arrangement, but always candid, and never commonplace. As an apologetic work it establishes the trustworthiness of the evangelical records, the sanity and sobriety of the Apostles in their accounts of the Resurrection, and the impossibility of their subsequent life had the Resurrection not taken place. The section on the uncertainty of Thomas treats the question of doubt with mingled sympathy and firmness, and shows how much richer the world is because of that—at the time—painful episode in our Lord's ministry. In his discussion as to the brethren of our Lord, Mr. Latham adopts, sensibly as we think, what is known as the Helvidian theory, according to which these brethren were the sons of Joseph and Mary, and neither the sons of Joseph by a former marriage, nor first cousins, as Epiphanius and Jerome respectively asserted. The discussion on the visitants to the tomb "clothed in white raiment" contains the suggestion that they were probably priests who had been converted to the faith and Judean strangers belonging to the Essenes—a happy and not unfruitful suggestion. No chapter, however, is more valuable, whether we agree with it all or not, than the eleventh, "The Later Appearances at Jerusalem," in which Mr. Latham dwells on the adaptation of our Lord's teaching to the mental and spiritual condition of



His disciples and the absence of a cast-iron creed. Thus he tells us "the directions given to them are of the plainest . . . The practical injunctions do not extend beyond the time when the spirit should be given to them, but the command to preach is for all time. Our Lord is most careful to suit His teaching to the abilities of His hearers, and it is not consistent with His unflinching appreciation of men's capacities to suppose that He should, at this time, have distracted the Apostles by pronouncements about doctrinal questions which would involve conceptions beyond their reach; neither is it consistent with the tenor of our Lord's ways to suppose that He would have loaded the Apostles' minds with formulæ, which they were religiously to preserve in their memories without understanding what they meant, and this at a time when all their attention was demanded by outward calls."

TWO LECTURES, Introductory to the STUDY OF POETRY. By the Rev. H. C. Beeching, M.A. London: C. J. Clay & Son, Ave Maria Lane. Cambridge: University Press. 2s. and 1s.

MR. BEECHING is the author of a pleasant volume of verse, "In a Garden," and the editor of various anthologies, such as "The Paradise of Poetry" and "Christmas Carols," and is well qualified to discourse on the study of the Muses. The question, "What is Poetry?" is apparently insoluble. Mr. Beeching's first lecture is founded upon Milton's characterisation of it as "simple, sensuous, and passionate." On this he enlarges with illustrations from Milton, Shakespeare, and Wordsworth. Poets he regards as interpreters of all things, seen and unseen—and shows how they appeal alike to the imagination and the heart. "They make adventurous voyages into hitherto unsounded seas of the human spirit, and bring us word of their discoveries." Mr. Beeching crosses swords with Ruskin in his well-known depreciation of Milton's "Lycidas," and altogether he has given a most informing *brochure*. From the same publishers we have received MACAULAY, by Sir Richard C. Jebb, M.P., a lecture which was delivered several months ago in connection with the summer meeting of University Extension Students at Cambridge, and published by their request. It is wise, clear, and forcible, showing sympathy with and appreciation of Macaulay's strong points without ignoring his limitations. It has been the fashion in certain quarters to depreciate Macaulay as "the great Apostle of the Philistines," and therefore beneath the serious attention of the children of "sweetness and light." Readers of Mr. Matthew Arnold's superfine type have bewailed his popularity. Sir Richard Jebb, who is certainly not lacking in culture, demonstrates Macaulay's thoroughness and sincerity, quoting Thackeray, who justly said, "he reads twenty books to write a sentence; he travels a hundred miles to make a line of description." The following paragraph is as just as it is gracious: "The moral tone which pervades the history is manly and sound. It condones no deed of treachery or cruelty; it has no tolerance for hypocrisy or pretence;

it also awards praise without stint to fortitude, to honest effort, to self-sacrifice, wherever they are found. There is no attempt to win a cheap and spurious credit for originality by the poor device of whitewashing bad characters, or of detracting from generally-acknowledged merit. A robust judgment, an honest and independent spirit, can be felt throughout the work; it inculcates a respect for civil justice, and it is animated by a generous love of constitutional freedom."

**THE TRUE CHRIST AND THE FALSE CHRIST.** By J. Garnier. In Two Volumes. London: George Allen, 156, Charing Cross Road. 10s. net.

THERE is a decided advantage in subjecting the contents of our Christian faith to a thorough revision, and in estimating, from an independent standpoint, its spirit and aim. The creeds of Christendom, indispensable as we believe them to be for theological study, may hinder as well as help the clearness of our faith, and there is nothing in our Protestant Evangelical position to prevent a fresh and searching investigation either of the substance or the sources of our faith. To a man of candid and vigorous mind antagonism is not without its value. It provokes more resolute thought. Mr. Garnier has written a courageous but disappointing book, from the purely humanitarian standpoint. We are at one with him in his rejection of sacerdotal and sacramentarian religion, and in his censure of accretions to rather than inferences from the teachings of the New Testament. But with the New Testament in our hands we repudiate his denial of the doctrine of expiation, and his idea that the work of Jesus Christ avails us simply as an example of victory over evil and by the power of His words to infuse into us His own spirit. Some of his criticisms on the doctrines of "Holiness by Faith" are valid, but when he tells us that "the conscious feeling of a supposed presence of Christ is like the psychical feelings of love to Christ which many generate in themselves, and is merely the effect of imagination and emotion," he makes an assertion which is absolutely unwarrantable. Again, when he speaks of one of Thomas Erskine's books as "a work which abounds in the most patent fallacies, sophistries, and perversions of Scripture, covered by sanctimonious language and pretensions of piety," he betrays a narrow and unworthy bias. Much that is good in his book is spoiled by the assumption that "the whole world is wrong and I am right."

**SCOTTISH CATHEDRALS AND ABBEYS.** By Rev. D. Butler, M.A. London: A. & C. Black, Soho Square, 1s. 6d. net.

THIS is a decidedly interesting volume. From an introduction furnished by Dr. Story we learn that it was to have been written by the learned Principal himself, but that in consequence of other engagements he recommended that it should be entrusted to Mr. Butler, who has done the work so well that there can be no regret at Principal's Story's failure. In regard to its ecclesiastical buildings in Edinburgh, St. Andrew's, Jedburgh, Iona, and other places, Scotland has suffered much—at the hands, in the first instance,

of destroyers, and more recently at the hands of restorers. Whether the reformed faith could have made headway had the monasteries and cathedrals been allowed to remain it is difficult to say. Principal Story hints that Knox and his co-reformers were not responsible for the dilapidation and desecration of these ancient fanes. The blame is laid on "rapacious laymen." But was it not Knox who promulgated the proverb, "Destroy the nests and the rooks will fly"? Whatever may be our views on this point, it is well for us to know how great are the architectural treasures still in possession of the Scottish nation. Mr. Butler is a wise and discriminating enthusiast in describing them, a broad-minded and learned ecclesiastic, and a thoroughly judicious historian.

IS CHRIST INFALLIBLE AND THE BIBLE TRUE? By Rev. Hugh M'Intosh, M.A. Edinburgh: T. & T. Clark, 38, George Street. 7s. 6d.

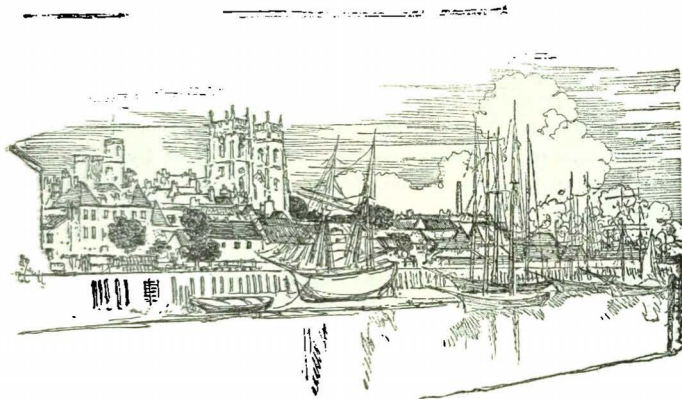
THIS lengthy treatise, extending to 680 pages, supplies an affirmative answer to the questions of its title-page. That answer has been given not thoughtlessly, as a parrot-like repetition of the teaching of "the Church," but as the result of a prolonged and painstaking investigation of the whole subject. Mr. M'Intosh's position is that of a liberal conservatism. He has been strongly influenced by the late Professor Robertson Smith, to whom he is indebted for many fruitful lines of enquiry, though he does not on all points endorse his positions. He is a keen logician, and has an eye to the weak points in the "errorist's" positions, as well as a profound reverence for the truth and validity of the Scriptures, whatever be the theory of their origin. To a certain class of intelligent young men, perplexed by doubts as to the authority and inspiration of the Bible, this work will be of great value. Ministers, Sunday-school teachers, and lecturers will find in it a perfect armoury.

MESSRS. MACMILLAN & Co. have sent out a cheap edition of THE KINGDOM OF CHRIST, by Frederick Denison Maurice, in two volumes. (3s. 6d. each.) The sub-title of the volumes is "Hints to a Quaker Respecting the Principles, Constitution, and Ordinances of the Catholic Church," their aim being to show that the principles of the Quakers may find adequate expression in the Church of England—a point on which we regard Mr. Maurice as, at any rate, historically mistaken, though it is by no means difficult to conceive of a community which should be at once as spiritual and comprehensive as Mr. Maurice desires, and in which men of differing views might cordially unite. The treatise as a whole is exceedingly valuable, and contains much of this great thinker's best and most fruitful work—work that must have liberalised the Church of England on the one hand, and prevented the unnecessary expression of "sectarianism" (which, by the way, is not confined to "the sects") on the other. The standpoint from which Mr. Maurice starts is very different from our own, and consequently we are frequently in antagonism with him. His references to Anti-Pædo-Baptism (page 311, *et seq.*) show several misapprehensions of our position, and he does not refute

our contention that a Christian rite should be administered only to one of avowedly Christian character. The salvation of infants is entirely independent of baptism, and no hardship is inflicted on them when they are withheld from a rite which, so far as the teaching of the New Testament is concerned, was never intended for them, and which can really do nothing to help them in their relations to God. Mr. Maurice has had the rare distinction of profoundly influencing men who differ from him in some of his most characteristic utterances, and it is impossible to come in contact with a mind so penetrated by the power of the Christian faith without feeling more deeply the reality of the Bible as a revelation of God.

HIGHWAYS AND BYWAYS IN EAST ANGLIA. By William A. Dutt. With Illustrations by Joseph Pennell. Macmillan & Co. 6s.

MR. DUTT is evidently at home in the extensive district he describes. His bicycle tour in East Anglia must have been full of deep and varied interest. He started at Ipswich—with its rich historical associations, and its memories of the immortal Pickwick—went on to Woodbridge (the home



LYNN, FROM THE RIVER.

of FitzGerald), to Framlingham, Lowestoft, the Oulton Broads (associated with the brilliant and eccentric George Borrow). He takes his readers to Yarmouth, Norwich, East Dereham, King's Lynn, Sandringham, Ely, and Bury St. Edmunds. Mr. Dutt has an agreeable style, and depicts vividly the places to which he conducts us, whether they are in the country, with its lanes and fields and hedgerows, or in the towns. He has collected the traditions of the neighbourhood, its folk-lore, and literary and historical associations. Mr. Pennell's illustrations are, as in most of his work, choice and expressive. MESSRS. Macmillan allow us to reproduce as specimens of these—"Lynn,

from the River," and "East Dereham," where Cowper spent much of the latter part of his life, and wrote his pathetic poem, "The Castaway."



EAST DEREHAM.

THE PHILOSOPHY OF RELIGION IN ENGLAND AND AMERICA. By Alfred Caldecott, D.D., Professor of Logic and Mental Philosophy, King's College, London. London: Methuen & Co., 36, Essex Street, W.C. 10s. 6d.

PROFESSOR CALDECOTT'S volume is partly descriptive, partly historical, and partly critical. He describes in a few bold and luminous touches the

various types of religion, such as Intuitionist Theism, Demonstrative Theism, Ethical Theism, Social Theism, Theism of Feeling, Theism of Will, Transcendental Idealism, Personalism, Resort to Revelation, &c. Notwithstanding the perplexities occasioned by the multitudinous theories still in the field, the outlook is decidedly hopeful. "The Intuitionist an point with some confidence to the current in which the science of religions is flowing. After generations during which belief in the supernatural has been regarded as derivative from animism, nature worship, and the like, the direction is being reversed, and these are being regarded as derivatives from it; as the manifestations of a spirit of religiousness working underneath like a ground swell, and throwing up these forms on the surface. It is considered that religious belief has, in fact, been a continuum for so long as historical data are at our disposal, and that thus the primary faith which the Intuitionist finds in his own experience is precisely what the general history of mankind discloses." These various types are illustrated by detailed accounts of the positions taken up by our principal theological and philosophico-theological writers, both British and American. Their writings have been subjected to careful analysis, and Mr. Caldecott brings their specific notes briefly and tersely before us, showing how far they agree and how far they differ one from another. We know nothing better than his appreciations, for example, of Drs. John and Edward Caird. The placing of the great Principal as partly an Intuitionist, but as "probing deeper still," and appealing to reason, or thought, and transcending and harmonising different processes is peculiarly happy. Very good also are his criticisms on A. J. Balfour ("Foundations of Belief"), Robert Flint, J. Fiske, F. D. Maurice, and other men of different schools. The philosophy of religion must never be confounded with religion itself, but for intelligent thinking men it is, as the late Principal Caird eloquently pointed out, a necessity. The discussions in this volume are not of course exhaustive, but we know no work in which we can obtain so clear a bird's-eye view of the whole subject, or a survey which is so helpful to the attainment of a valid and consistent theory in regard to the deepest problems of life and thought. What Mr. Caldecott says of those who follow the "Composite method" applies in the best sense to himself: "There are some minds especially characterised by amplitude and variety. They are awake all round; able to respond to appeals from all sides; with a window on every side of the house, sensitive to rays of every colour. If reason speaks they are influenced, if feeling stirs they are moved, if need for active effort comes they are ready. In such characters there is resentment against any attempt to confine the great questions of religious belief to the area dominated by any particular factor of mental life."

PRINCIPLES OF RELIGIOUS EDUCATION. With an Introduction by the Right Rev. Henry C. Potter, D.D., Bishop of New York. London: Longmans, Green & Co. 3s. 6d. net.

THIS volume consists of a course of lectures delivered under the auspices of

the Sunday School Commission for the Diocese of New York. They were delivered by some of the foremost educational authorities alike in Church and State. Their standpoint differs somewhat from our own, although we are thoroughly at one with the authors in insisting on the necessity of religious education for a complete manhood. Some of the writers emphasise the Church Catechism rather than the Bible, when, in our view, they should emphasise the Bible rather than the Catechism. The lectures devoted to the work of the Sunday School are particularly valuable, though some of their suggestions are perhaps needlessly elementary. "The Religious Content of the Child Mind" is the title of a valuable section by Dr. Stanley Hall. Professor Moulton also discourses with his accustomed charm on the study of the Bible as literature. We commend this work to all who are interested in the subject of religious education whether in day-schools or Sunday-schools.

**THE CLERGY IN AMERICAN LIFE AND LETTERS.** By Daniel Dulany Addison. Macmillan Co. 5s.

No class of men have had so profound an influence on the best life of America, alike in literature and philosophy, politics and religion, as the clergy, understanding by that term the ministers of all churches. At one time their power in social life was supreme and autocratic, and was often exercised in a questionable style. Mr. Addison is well read in the history of his country, and has given us a really delightful sketch of the work accomplished by Christian ministers on the lines indicated in his title, showing not only what various divines have done in the directly religious sphere, but their influence in education, in literature, and philosophy. The first part of the book is occupied with a general discussion of the subject and with a valuable chapter on denominational literature. The latter part is devoted to more detailed sketches of Timothy Dwight, Dr. Channing, Theodore Parker, Horace Bushnell, Henry Ward Beecher, and Phillips Brooks, each of whom is brought before us in the more prominent features of his character and work. The "clergy" of England should read this book, as its instances and examples will suggest guidance in their own work and a stimulus which should prove welcome.

**CHRISTIANITY IN THE APOSTOLIC AGE.** By George Purves, D.D., LL.D.  
London: Smith, Elder & Co., 15, Waterloo Place. 6s.

THIS treatise by Professor Purves follows the "Life of Jesus of Nazareth" by Professor Rhees, and deals with the history subsequent to our Lord's ascension. It is a sober and learned treatise from the traditional standpoint, containing, therefore, little that is novel, but displaying a full acquaintance with writers of every shade of opinion, even those who are at the furthest remove from orthodoxy. Dr. Purves' good reason for believing that the ordinary evangelical conception of Apostolic Christianity is the inevitable issue of unprejudiced inquiry. Thus, in regard to the date and origin of the Apostolic epistles, and the rise and spread of Christianity as a

distinct religion, he sees no reason for abandoning, but every reason for maintaining, the usually accepted views. No explanation of the phenomena of Apostolic Christianity is possible which does not recognise the supernatural facts and forces to which the books of the New Testament bear witness. The work will make an admirable text-book for Bible-classes, &c., on the whole subject of Apostolic Christianity.

CAROLINE; OR, THE DAYS OF HER YOUTH. By Marie D. M. Campbell.  
A. H. Stockwell, 2, Amen Corner. 3s. 6d.

AN indisputably well-conceived and well-told story, depicting characters and incidents such as one may meet with any day, both in town and country—charming in its pictures of child-life, passionately in earnest in its exposure of the evils of drink, suggesting by its examples the true relation between employers and employed, and enforcing by the same method the value of Christian evangelism among the lowest and most degraded classes. The love story of Jim Cardew and Caroline Fielding is a beautiful idyll, as, in a lesser degree, is that of Frank Cardew and Rita Havre.

TALES OF A COLPORTEUR. By J. Macalister. London: Arthur Stockwell.

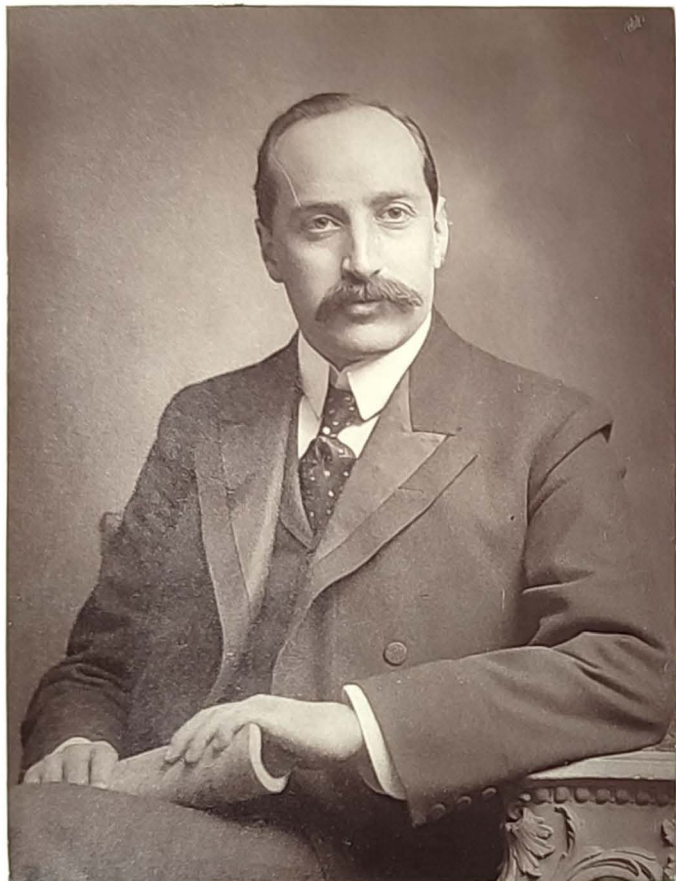
THE stories running through this volume furnish a vivid illustration of the evils with which evangelical religion is confronted in Ireland, both of the social and the ecclesiastical type. They are a powerful indictment of the drink curse, and of the bondage into which people are brought by priesthood and superstitions. But Father O'Reilly is scarcely a fair specimen of his class; such a monster of wickedness is happily very rare. The Salvation Army is entitled to all that is here said in its praise. 2s. 6d.

THE MEANING OF GOOD. A Dialogue. By G. Lowes Dickinson.  
Glasgow: James Maclehose & Sons. 3s. 6d. net.

THE dialogue has many advantages as a form of discussion, and Mr. Dickinson here turns it to capital account. The question of good, the *summum bonum* of life, the true ideal of character, is, in a sense, the most fundamental, and it is here discussed on purely philosophical grounds from different standpoints. The inquiry covers both the personal and the social aspect of the question, touching upon the criteria of pleasure, knowledge, ethical activity, art, and the relation of human life to immortality. The reading of this book is a capital intellectual gymnastic. Philosophy is made attractive, and the reader's sympathy is won for sound and healthy conclusions.

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Yours truly  
Herbert Mainham.

THE  
BAPTIST MAGAZINE

MAY, 1901.

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MR. HERBERT MARNHAM,  
TREASURER OF THE BAPTIST UNION.

**M**R. HERBERT MARNHAM bears a name which has been long well known in Christian circles, and especially among the towns and villages of Hertfordshire. The house of his parents, Mr. and Mrs. Marnham, of Boxmoor, has been always the centre of much religious and philanthropic activity, in which their children were encouraged to take a part; and they have the joy of seeing their sons and daughters treading in their own steps, and devoting their talents and energies to the service of Christ. A third generation is now springing up, trained in the same high principles, and bidding fair to preserve the Christian traditions of the family.

Herbert, the third son, was born in the year 1863, and educated at Mill Hill School, to which he has always retained a very warm attachment. On leaving school he was at once initiated into the ways of business life; and he has had his full share of the anxieties as well as the successes with which the City of London exercises the skill and perseverance of her sons. He is still the careful and energetic man of business, absent from his post only when the recognised holidays arrive, or when he can snatch time for a day's shooting, or an afternoon at golf; and it must be added that no man enjoys a holiday more.

Herbert Marnham's religious decision came early, largely through the influence of the home, aided by the earnest Gospel ministry of the Rev. W. Crosbie, then of Brighton. He joined the church at Boxmoor, under the pastorate of the late Rev. Matthew Hudson,

and threw himself into the work of the Sunday-school, becoming not only the teacher of his boys, but their friend and comrade. Opportunities for local preaching were also offered and embraced; and doubtless in those early essays he gained much of the ease and readiness which help to make him the extremely effective and acceptable speaker which he has become.

In the year 1888 he was married to Miss Hudson, a lady who had enjoyed a Christian training like his own, and had developed a similarly devout and ardent character. The testimonial presented to them, on their marriage, by their friends and fellow-workers in the Sunday-school, shows how warmly they were appreciated, and how well fitted they were to be more closely united in heart and life. They made their home in Hampstead, and soon united themselves with the church at Heath Street Chapel. There their influence has been of the utmost value alike to pastor and people. Mr. Marnham became, shortly after his arrival, superintendent of the Sunday-school, and he has, ever since his appointment, been the life of the school, and of the clubs and classes which have grown up in connection with the congregation. For some years he has been a deacon of the church, greatly trusted by his colleagues and by all classes of the congregation. He is known in Hampstead as a warm and consistent advocate of total abstinence. He is taking a practical part in the movement for erecting dwellings for the working classes by erecting some of them in his own neighbourhood. Indeed, he seems ready for any new venture of benevolence. It is to his honour that, with all the larger and more public duties which have lately devolved upon him, he has never lost his interest in local affairs, or slackened in the faithful prosecution of the work which lies nearest to his hands.

Such a man was marked out for the service of the denomination, and every new post of duty to which he has been invited it may be safely said he has worthily filled. As Treasurer of the London Baptist Association he became the personal friend of many London pastors and the willing bearer of their burdens; and his scanty leisure hours, no less than his money and his sympathy, have been put ungrudgingly at the service of the churches. When the Twentieth Century Fund was projected, the Council of the

Union, being wisely guided, fixed on him as one of the Treasurers; and, on the death of Mr. Henry Wood, invited him to become Treasurer of the Union itself. In this capacity the Secretary of the Union would bear grateful testimony to the ready and valuable aid which he receives from Mr. Marnham in the incessant strain of his manifold responsibilities. It fell to his lot as Treasurer to form one of the small but distinguished deputations which recently presented to the King the address from the Baptist Union, congratulating him on his accession. Whatever similar functions his office may confer, Mr. Marnham may be trusted to discharge with dignity; but his preference will always be for the substance rather than the show; and whatever he does will be marked by the same unfeigned frankness and simplicity of heart. It is the earnest prayer of the many who know and love them that he and his likeminded wife may be spared to continue, through a long and prosperous life, the service to Christ and His Church which they have so conspicuously begun.



### THE PAGAN RENAISSANCE.



ANGLICAN SACERDOTALISM—as represented by the Oxford Movement—is confessedly an attempt to embody Roman Catholic ideas and ideals in forms adapted to English conditions. Even among those High Churchmen who would stop short of organic union with Rome, there is a frank acceptance of Romish doctrine, an adoption of Romish practices, and a studious desire to fashion their Church after the Roman type. The only serious point of divergence concerns the supremacy of the Pope; in almost all else it is sought to approximate as nearly as possible to the standards of Romanism, Apostolical succession, baptismal regeneration, the real Presence in the eucharistic elements, the doctrine of exclusive salvation in the Church, the wickedness of Nonconformist schism, are all definitely taught and embodied in catechisms; the worship of the mass, auricular confession, priestly absolution, the invocation of saints, prayers for the dead, fasting communion, with other similar observances, are persistently practised. Moreover the

ritual accompaniments of public worship and private devotion are directed to the same end—the vestments of the priests, the use of altar-lights and incense, the attendance of acolytes, the exhibition of pictures and images, and much beside. All this is frankly avowed, without apology, excuse, or extenuation. The more earnestly the claims of Apostolical Succession are urged, the more apparent it becomes that Apostolic types of Church life and service are disowned.

It is worth while to ask what is the “true inwardness” of all this? The ultimate explanation has not been given when it is shown to be a return to mediæval types, nor is it sufficient to show the indebtedness of Anglicanism to a decadent Judaism, as exhibited in some of the reactionary and retrograde tendencies in the early Church. The genesis and the inspiration of it are to be found neither in Romanism, nor in Judaism, but in Paganism. It is pagan in its essence, its conception, and its origin; it springs not from the dark ages of Christianity, but from the darker ages of heathenism. It is a remarkable case of *reversion to type*. That it is a reversion is a claim put in the forefront by its advocates; it originated with the Oxford leaders, in the conviction that the English Church had apostatised from the true type, and that its salvation lay in a devout return to it. Its whole purpose and aim is to restore the type. As Professor Freeman claimed that every progressive movement in the development of the English Constitution was the recovery of something lost, so Newman and Pusey contended that true progress for the English Church depended upon its retracing its steps to recover ground lost at the Reformation.

But while there is an acknowledged reversion to type, the critical question is, *What is the type?* Is it the type presented in the Apostolic Church? Is it a Christian type at all? The High Churchmen are seeking the restoration of the Roman type; what they are really securing is reversion to a pagan type: what they call development is a lamentable apostasy, with consequent degeneration. They seek to rehabilitate the Church, but it is at the cost not only of degrading, but often of repudiating Christianity.

The troubles of to-day are a part of the mischievous heritage

left from the fourth century, when Constantine in his attempt to Christianise the State largely succeeded in paganising the Church. The ecclesiastical institution which he founded was built up in succeeding centuries out of materials incongruously supplied both by paganism and Christianity, and it is this monstrous hybrid system that our modern sacerdotalists are set upon perpetuating. In some of its aspects it is Christianity masquerading in a pagan dress; more often it is paganism thinly veneered with Christian forms. It may be true, as Professor Lecky has stated, that for centuries none but a sensuous presentation of religion could find a chance of general acceptance. The spiritual truths taught by Jesus, and embodied in Him, were as a vitalising germ, and, like any other germ, had to master their environment, or, changing the figure, to weave for themselves the garment in which they should appear to the world. Dr. Fairbairn, in "Christ in Modern Theology," has traced with consummate ability the movements of the divinely-created organism in its early dealing with Jewish ritual and rabbinism, with Greek philosophical speculation, and with the imperial genius of Rome. It claimed as its own the first-fruits of Jewish faith and devotion, and made them, through its vitalising energy, the imperishable possession of the race; its doctrine found expression in terms supplied by the cultivated Greek; and in the Roman Empire, arteries had been prepared for the circulation of its life, highways for the chariots of its messengers throughout the civilised world. There was in it a power and vitality which was certain ultimately to command its environment, the leaven by which the whole should be leavened. But in the earlier stages of its growth it could not but be modified by its surroundings; it may be that its temporary submergence was inevitable. Of all systems it is the most loftily spiritual, the least dependent upon external adjuncts and extraneous aids, and centuries might have to pass before the world could fully read its meaning. The light shone in darkness and the darkness comprehended it not. Features of Christ's religion might be adopted or adapted, but entirely assimilated to any other it could not be. It may have been inevitable, that for its fine gold to gain popular currency, it should for the time be mixed with the base alloy supplied by the prejudices, preconceptions, and habits that

belonged to those times of ignorance when the Bible was a lost book and priests were only a little less benighted than their flocks. But the question for to-day is: Are we prepared to admit that the type of Christianity thus presented is that which we should seek to recover and to perpetuate? When the new leaven of the Kingdom and the old leaven of paganism are struggling together, are we willing that the new leaven should be purged out and the old leaven be permitted to remain? Is the image of Christ's holy religion to be fixed as priests have decked it, or as it is seen through clouds of incense? Our indictment against the sacerdotalists is that they are seeking to fix a semi-pagan type to which the Church of to-day shall be conformed; that they are zealously cultivating the pagan elements which, if let alone, would soon be driven out by the energy of a purer faith. We are compelled to re-open the controversy which Paul had with the Galatians: "O foolish Galatians, who hath bewitched you? Having begun in the Spirit, are ye now made perfect through the flesh?" only that with us the opposing forces are not so much Judaistic as heathenish. The sacerdotalists of our time are in the same case with those to whom the Epistle to the Hebrews was addressed—in danger of "going back," or reverting to type; and if any man "go back my soul shall have no pleasure in him."

If this movement were concerned with the mere accidents of religion, it might well be let alone. Reversion to a pagan type is different from the toleration of pagan survivals. Mere survivals may be harmless and unimportant. Such may probably be found in the soundest and most progressive of Protestant Churches. Survivals are represented in biology by organs which have lost their function, and which now appear only in an atrophied form, such, *e.g.*, as the rudimentary muscles in the human ear, which are now little more than vestiges of the natural history of the race. Similarly in social custom, and even in religious observance, there may be relics of paganism and barbarism which none but a fanatical iconoclast would think it worth his while to attack. We are innocent of any apostasy when we call the days of the week—even our holy Sabbath—by names derived from the heathen deities of our Saxon forefathers. Some even of our religious observances, though heathen in origin, have long since been

baptized into the Christian faith. The sprinkling of earth upon the coffins of our dead, so reverently observed, had its origin in the superstition that a person left unburied for a night would be uncomfortable in his grave, and might be troublesome to his friends. Many of the accompaniments of the great Christian festivals, Christmas and Easter, are admittedly pagan in origin; yet we commit no treason by giving them countenance. In these and innumerable other ways we acknowledge our ancestry. These are survivals, and generally harmless survivals. The free spirit of Christianity can carry over even from paganism any idea, practice, or observance that is not hostile to its own nature.

A survival is one thing, a reversion to type is another. What is it that modern sacerdotalism takes over from the Roman Catholic Church—its Christianity or its Paganism? No one would wish to ignore the strands of truth that mingle with its threads of error and superstition, or to deny that like the Papal Church itself it numbers amongst its sons true saints of God. The question concerns what is *distinctive and special* in High Church doctrine and practice. Whence are derived those elements which sacerdotalists emphasise as essential factors, previously neglected, in English religion? My contention is, that they are not Christian at all, but are among the very things which the religion of Jesus cannot assimilate, cannot even tolerate, and against which it did battle at the very outset of its career. They are not mere harmless survivals like some of the things which have been instanced, but they mark an utter apostasy from Christianity itself, and a renunciation of the results achieved by reason in its struggles to emancipate itself from the blighting and paralysing effects of superstition. We have witnessed in the nineteenth century a return to modes of thought and forms of faith more nearly akin to the heathenism of India or Africa than to the Sermon on the Mount or the Epistle to the Romans. The differences between this Christianised paganism and that of the confessed heathen are mainly superficial and accidental; its differences from the holy religion it burlesques are radical and fundamental.

It has often been pointed out that the Papal hierarchy is the direct legatee of the fallen Roman Empire; or more truly, it is the Empire revived in ecclesiastical form. In its imperial pride



its claim of universal authority, its ideals and modes of government, in many of its institutions, it presents something more than mere features of resemblance. It is built, not "upon the foundation of the Apostles and prophets with Jesus Christ as its chief cornerstone," but upon a foundation laid by the Cæsars. The Pope sits not in Peter's chair, but on the throne of emperors; his vestments are but the imperial purple freshly dyed, his tiara the crown of Augustus newly shaped. Long after Constantine the old religion and the new both found shelter in the Church. Constantine himself received divine honours from professed Christians, and some of these even became pagan priests. Almost every observance of the Romish Church has its analogue in heathen worship. The use of incense (recently disallowed by the Archbishops in the English Church, and very reluctantly given up by the Ritualists) was under the pagan emperors thought so contrary to the obligation of Christianity, that in their persecutions the very method of trying and convicting a Christian was by requiring him to throw the least grain of it into the censer on the altar. The belief in the virtue of saintly relics, the superstition about the tears of St. Jannarius' statue, have clearly marked pagan parallels.

We need not, however, build an argument on the similarity of outward rites or casual observances. Where modern ritualism and ancient paganism meet most critically and most dangerously is in their common central principles. Where it can be taught that spiritual and eternal issues depend upon physical acts or agencies, there is a condition of mind not so far removed from heathenism. Incense and altar lights may be forbidden by archbishops, but the mischief remains; candles may be extinguished on the altar, but the priest is left standing by its side. Paganism is not far away when it can be believed that ecclesiastical officials have, by the imposition of hands, been charged with mystic and even miraculous powers, that their word can bind or loose, that their ministration in baptism can open the gates of the kingdom of heaven, that their incantation can change bread and wine into holy flesh and blood, and that the elements so changed have attending them food for the nourishment of the soul. When it is further held that the grace thus claimed is not affected by any defilements in the channel through which it has come, or by the character of the man

in whom it is lodged, that there is given to the most unworthy priest an official grace which the saintliest soul cannot otherwise possess—intelligence is outraged and the religion of Christ is profaned. The whole set of ideas belongs to the childhood of the world, and should long ago have been put away with other childish things. Englishmen have ceased to believe that scrofula can be cured by the touch of a king, or that old hags have the power to curse by a glance of the evil eye. Yet they are bidden in the name of religion to pin their faith to priests, whose true progenitors are not the Christian Apostles, but the witch-doctor and the medicine-man of savage tribes. The modern priest, like the ancient, deals in sorcery and magic. The strange and sad fact is, that the priest is often more deluded than the people, and is sincerely persuaded that he is faithfully interpreting the religion of Jesus, and effectually administering its benefits. With such minds it is vain to expostulate or to reason. Superstition was never yet known to yield to the assaults of logic, and the history of mankind shows by cumulative evidence that superstition persists in religion when it is driven from every other refuge. The only method by which it can be driven out, is by confronting its claims with the spiritual religion of Christ as presented in the New Testament. Heine has a dream wherein he sees the gods of Olympus sitting feasting, with their wine-cups before them. "Whereupon," he says, "I perceived there entered into their banqueting-hall a pale Jew bearing a cross, which cross he flung down upon the table before them; upon which the gods sickened and vanished into air." It is so that all false gods and false beliefs disappear.

E. E. COLEMAN.



SHALL WE BELIEVE IN A DIVINE PROVIDENCE? By D. W. Faunce, D.D.  
—Dr. Faunce is a writer not unknown to readers of this Magazine. He here discusses with great force of reasoning and aptness of illustration a set of questions which are ever with us, seeking to establish the reality of God's supervision alike in physical, intellectual, and spiritual life, not attempting to clear away all mysteries, which are indeed a necessary part of the present dispensation, but leading us step by step to see how near God is to man, and how truly He controls our human life, directing it to wise and gracious issues. Published by Funk & Wagnall's, New York.

## THE PRINCIPLE OF MODIFICATION AS APPLIED TO THE ORDINANCES OF CHRIST.



HE claim is put forward in certain sections of the Church to modify the ordinances of Christ in keeping with the modifications of doctrine that have been evolved in the long process of the historical development of truth. It is recognised that the observance of baptism and of the Lord's Supper is different in form, and, to a certain extent, in spirit and meaning, as compared with their original institution by Christ; but so far from the change being deprecated and deplored, it is defended and adhered to as being perfectly within the Church's right.

Appeal is made to pre-Christian times, and even to the example of Christ Himself, in justification of the attitude assumed.

Concerning baptism, for example, it is said that, prior to its adoption by Christ as a characteristically Christian sign, it had already received several adaptations in the uses to which it had been put and the forms in which it had been observed. Baptism had its place amongst the pagan observances of religion, where its implications were quite different from those associated with its use amongst the Jews, from whom it was borrowed by John; and just as the Jews adapted the form to their own usages and ideas, so also did John when he came preaching the baptism of repentance for the remission of sins. With the Jews it was intended to signify the removal of ceremonial uncleanness, and was therefore imposed upon all proselytes to the Jewish faith, who, by reason of their exclusion from the Covenant, were counted unclean and profane. With John it was the sign, not of an outward change of condition, but of an inward change of state, and the purifying it set forth was not ceremonial, but moral and spiritual—the purifying of the soul from sin. With Jesus its implications were further changed, and under the Christian dispensation it came to represent in figure, on the one hand, the historical facts of Christ's death, burial, and resurrection, and on the other the spiritual experience of the believer in his death to sin and resurrection to holiness by virtue of his oneness with Christ. If, therefore, at a later period, the

Church has made further modifications in the rite, may it not claim equal justification with the past, seeing that the Church is one throughout the ages, and is indwelt by the Spirit of God? Why, then, should not some Christians have the same freedom to pour or sprinkle as others have to immerse? And, further, if it be thought that infants should not be excluded from the Church, why should the rite be denied to them? And so is the change justified from the baptism of believers to the sprinkling of babes.

And similarly also with the Supper of the Lord. Here, as before, there had already been changes in the rite on which the observance was based. The Passover, as observed in the time of Christ, was different in many respects from that enjoined by Moses at the first. As it was first instituted the Passover meal was to be eaten standing, as if in readiness for sudden flight—loins girt, feet shod, and staves in their hands. As Jesus and His disciples observed it on the night in which He was betrayed, the position, assumed in accordance with long-established Jewish custom, was that of reclining at their ease, the implication of which was the very opposite of that which was intended at the first. In the original feast no wine was drunk, for that was the symbol of joy, and bitter herbs accorded better with its spirit; nor was there the singing of any Psalm, which again was inappropriate to the spirit of the time; but, still acting in accordance with Jewish usage, Jesus sanctioned the use of both. And then, when the symbol passed over into the Christian Church, still further changes were introduced. Even as it was observed in the Apostolic Church itself, some of the features present on the betrayal night were entirely wanting. None of the heaviness and gloom and suspense with which the dark forebodings of the Cross had filled the disciples on that strangely memorable night were present in after days, but only a deep sense of thankful joy. Nor yet was the observance limited to the eve of the Passover, but was observed at other times as well, and not always at night. On the first day of the week it soon became a regularly-established custom, and was probably more frequent in the morning than at any other time. May not, therefore, any further modifications that have taken place be justified by the example of Christ and of His Apostles? What

if, instead of being a simple memorial feast, it has come to be observed by some as a sacrificial offering, administered by priestly hands alone, and is made an actual eating and drinking of the flesh and blood of Christ, by what right should such practices be condemned? Is it not merely an extension of the principle applied by Christ? Why, then, should it be disallowed?

Such are the questions asked, and asked with a great show of reason and charity, so that to answer them in such a way as to deny the claim set forth is, in some circles, to render oneself liable to the charge of narrowness, alike in sympathy and thought. Nor indeed does it seem possible to make the answer an unqualified denial without condemning changes that are perfectly lawful and good. The principle of adaptation applies more or less to everything that exists, and it would be strange if this were an exception to the rule. Even life itself is described, in the best scientific language of the day, as "the continuous adjustment of inner relations to outer relations." Whatever in Nature fails to adapt itself to its environment falls out of the line of evolution, and thereby fails in the fulfilment of its destiny. The power of adaptability becomes the measure, as it is the means, of life, and every failure to conform to the law ensures a self-sealed degeneracy and doom—all of which argues strongly in favour of modification as applied to the matter in hand. Let it be granted then that the principle does apply—that even the ordinances of Christ are not exempt from the working of this law, and may, therefore, be modified along certain lines and within certain limits: it still remains for those lines and limits to be defined.

Where, then, shall we find the principle in accordance with which such definition can be supplied, determining at once the nature and the extent of the changes that may be allowed? The answer to this question is implicit in the very law of modification to which appeal has just now been made, and will become explicit in proportion as that law is understood. Life, as we have seen, consists in the continual adjustment of the organism to the environment, but let it not be forgotten, which indeed is nothing more than a truism, that such adjustment must be true. For there is such a thing possible as mal-adjustment, and Nature is everywhere witness to its results in the specimens of arrested development, dwarfed

life, and defective or distorted growth that abound. Side by side with the process of evolution there is as constantly at work in the world the counter process of devolution. "The great condition of progress in the organic world is that the evolving creature should be in growing harmony with its environment. When this condition is fulfilled, we find an upward movement—*i.e.*, a movement towards improvement of type. When, however, as often happens, there is a lack of correspondence between the creature and its environment, there is either degeneration, if the disharmony is not so great as to endanger life, or extinction, if it becomes so dangerous" ("The Ascent through Christ," p. 151).

In view, therefore, of this possibility let us further ask, What are the conditions on which a true adjustment depends? The conditions are two, the one having to do with the organism, the other with the environment. On the one hand, any change must not be at variance with the essential nature of the organism; and, on the other, it must correspond to some actually existing change in the environment. In other words, the organism must only make such adaptations as harmonise with its own true internal nature and with some real external fact; otherwise it must pay the penalty by the loss it inevitably incurs in the dwarfed and distorted existence to which it is thenceforth doomed, if indeed its existence be not forfeited outright. Let us now apply this principle as a test to the matter before us.

And first, as to the changes in the institutions prior to their adoption by Christ.

In the matter of baptism there had been no change in the root idea for which it stood, namely, that of purifying. Nor had there been any change in the mode of its observance that was incompatible with its nature, for it is of the nature of baptism to be a washing by immersion. Such changes as had been made were necessary adaptations to actually existing facts, as, for example, when the baptism of John was made the sign of a spiritual as opposed to a ceremonial cleansing—a distinction in which the whole difference between the dispensation whose close it marked, and that whose commencement it signalised, is set forth. So also with the further change from the Johannic to Christian baptism. The new significance it received was necessary to accommodate the

form to a new series of facts, historical and experimental, and while baptism continued to set forth the root idea of cleansing, it set this forth no longer as an isolated fact, but in conjunction with its historical cause and spiritual effect.

Or take the other ordinance, that of the Lord's Supper, viewed in relation to its prototype, the Passover. As regards its later rabbinical in contrast to its earlier Mosaic form, a very little consideration will show that all the changes that had taken place were in keeping with actual changes of condition, while the main idea of the rite as a memorial was preserved throughout. The leisurely reclining on couches, in contrast to the hurried, standing meal of earlier times, was in token of the fact that God had given them security, so that there was no longer need for haste or fear. The use of wine, and the singing of psalms, were intended to set forth the fact that the visitation that had filled their fathers with fear and dread, when wine and song would have been out of place, had wrought for them a deliverance that filled their children with joy, of which wine and song were the most natural and fitting expression. And similarly with the further change from the rabbinic to the Christian form. The essential idea of a memorial was still preserved, as was also the form of eating and drinking, in token of participation in the blessings set forth. The new significance imported into it was necessitated by the fact that for Christian believers Christ had taken the place that for the Jewish nation had previously been filled by the Passover Lamb. "Christ our Passover hath been sacrificed for us," and that significant fact made needful a corresponding change in the symbol that set it forth. And if, further, amongst the early Christians, the annual feast gave place to a frequent observance, and the sadness of the betrayal night was exchanged for a thankful joy, the alteration in both respects was merely an adaptation to actually existing facts, the one setting forth the truth that, in the Gospel, spiritual participation in Christ can be anywhere and always enjoyed; the other, that out of the dark passion of the Cross there has come healing and life for the world—that by drinking the cup of sorrow Christ has filled for us the cup of joy.

So far, then, the changes are in fullest accord with the principle we are applying as a test, and are therefore unhesitatingly to be

allowed. And now let us apply the test to later changes that have been made.

As regards baptism, there have been, in many sections of the Church, a change of mode, a change of subject, and a change of meaning; and with regard to these, a faithful application of the test makes it difficult to escape the conclusion that in all three respects the true law of modification has been most flagrantly outraged, so that that which so largely counts for baptism is only of a distorted and degenerate kind, and is utterly failing to serve the end for which it was designed, nay, is even helping to defeat that original design, and to render it of none effect.

The change of mode from immersion to sprinkling, or pouring, is guilty of a double sin. It is inconsistent with the essential nature of baptism, which is immersion, and which, ceasing to be immersion, ceases, in any proper sense, to be baptism; and it is, further, without warrant in any corresponding change in the facts it is intended to witness to and express. Baptism is still the sign of a complete spiritual cleansing and of the believer's death, burial and resurrection with Christ, facts which only a total immersion can adequately set forth, and which by the substitution of sprinkling or pouring tend rather to be obscured.

Nor, again, can the change of subject, from the intelligent believer to the unconscious babe, be justified by any corresponding change in the purpose baptism was intended to serve, seeing that no evidence of any such change can possibly be produced. If baptism was intended to serve as a personal confession of faith in Christ, as the Scriptures abundantly testify, then, by the very nature of the rite, it cannot be applied to babes without violating its true design—a transgression which some sections of the Church have tried to cover by a further violation of the spirit and teaching of the Gospel, in the invention of sponsors, who shall stand surety for the child, and profess faith in its stead, as though by a second transgression they would rectify and atone for the first.

Of the altered meaning of baptism it is difficult to speak, seeing that those who adopt the change of mode and of subject are by no means agreed as to the change its meaning has undergone. With some it is merely the sign that God claims the child for His



Kingdom, on which we remark that such an interpretation of its meaning is quite an inversion of the original idea, which was not so much God's claim upon us, of which the Gospel itself is sufficient witness, but rather our response to that claim. With others, again, it is the instrument by which the child is made a member of the Kingdom; to which we reply that such an idea is altogether contradictory alike of its primitive meaning and of the very essence of the Gospel, both of which are to the effect that entrance into the Kingdom is gained only through personal repentance and faith, for which reason it was appointed only for those by whom such repentance and faith were professed. A change, therefore, that would subvert the very foundations of Christianity is surely by no means to be allowed.

An application of the same principle to changes that have been introduced into the other ordinance of Christ, the Lord's Supper, will lead to similar results. If only such changes are to be allowed as do not violate the essential nature of the ordinance itself, but are merely adaptations of it to actual changes of fact, then the conversion of the memorial into a sacrificial act, or an identification of the receiving of the elements with the receiving of Christ, are most emphatically disallowed; for in each case the sign is made to do duty for the thing signified, and in neither case has there been any change in actual fact such as alone could warrant so radical a change in the form. Even so apparently minor a detail as kneeling to receive the elements from the hands of an ordained minister, or the refusal to allow anyone other than a minister to administer the rite, must also be disallowed, if the implication in so doing is that a virtue is thereby conferred upon the rite which otherwise it would not possess, for this also is at variance with the essential idea of the ordinance, which makes its virtue depend, not on the official position of those who dispense it, but on the spiritual condition of those who receive it. So that it is difficult to understand how anyone could say, even with regard to such details as these, as the late Dr. Cox said, his piety and scholarship notwithstanding, that "no principle is involved in them" (Expositions, vol. ii, p. 227). There is principle, and principle of the most vital kind; and it is because we believe the principle to be fundamentally wrong and destructive of the true idea of the Christian life

that we dissent from its embodiment in such a modification of the ordinance of Christ.

If, then, the test we are applying does not allow such changes as these, except under penalty of injury and loss, such as have followed them all through the history of the Church, what changes does it allow ?

If in baptism we may not so change the form that it virtually ceases to be baptism, and if we may not so change the meaning that it ceases to represent the original idea, what changes may we make ? The only legitimate reply to such a question is surely this—we may make such changes in the observance of the form as are necessary to adapt it to actual changes of condition, and are therefore needful to secure its perpetual and universal observance in the Church. Such changes will allow full liberty in the arrangement of details in keeping with custom, climate, &c., so long as there is no interference with anything vital in the form or its meaning. Whatever is needed to adjust the form to actual existing fact may be adopted and allowed. Hence some of the accompaniments of baptism will differ in the different countries where it is employed. With us indoor baptism will be the rule, and outdoor the exception. Various kinds of preparation will be necessary in the matter of dress, heating, &c., for which in Oriental countries there is no need—changes which do not in any way affect the symbolism of the act, but are merely an accommodation of the rite to our Western modes and needs.

A similar liberty is also accorded to the second of the ordinances of Christ. For example, seeing that the essence of the symbolism does not consist in the amount of bread and wine consumed, the amount may be varied ; it may even be reduced to the slightest participation by which the purpose can be served. And, again, as the essential facts are not connected with the kind of bread or wine employed, there is no necessity to confine ourselves to the precise kinds used in the original feast, consisting of unleavened bread and probably unfermented wine. This is a matter of convenience and expediency which each Church has the fullest liberty to decide. Indeed, in an emergency, it need not be counted essential to use bread and wine at all, however desirable the use of these as the general rule may be ; but, under exceptional conditions, anything

that served the purpose of bread and wine, and so fulfilled the intention of Christ, would suffice equally well. Posture is another of the unessential details the form of which each community of believers may determine for itself, provided the reason for assuming the posture be not at variance with any essential feature in the meaning of the rite. Hence, in place of reclining round the board, as did the first disciples, we have every warrant for adapting the rite to the customs of our country and age, by sitting before the table on which the elements are placed; or if we think that kneeling is more reverent and helpful, we are just as free to employ that. In these, and matters such as these, the two apostolic rules may well apply: "Let every man be fully persuaded in his own mind," and "Let all things be done decently and in order."

In conclusion, let us remind ourselves again of the purpose and meaning of these two ordinances, which alone are essential for us to maintain, together with as much of the original form as is necessary to express them. And here I venture to borrow the words of Dr. Cox, to whose exposition I have previously referred, and from some of whose conclusions I cordially dissent, but can frame no better statement of the purpose and teaching of the ordinances than that which he has given. "Baptism, then, was the initiatory rite of the primitive Church, the rite by which men were admitted to the Christian community. It was intended to mark, to signalise, the commencement of a new spiritual life. Historically, it commemorated the death and the resurrection of Christ. Spiritually, it bore witness to our death to sin, our resurrection to holiness, in virtue of our oneness with Him." The Lord's Supper "sets forth, in lively images, the sacrifice of the Cross, the sacrifice which took away the sin of the world and atoned men to God. Historically, it commemorates the dying of the Lord Jesus, His triumph over sin by being made sin for us, His victory over death by submission to death. Spiritually, it bears witness to our dependence on Him for salvation and life; it teaches us that we live only as we live in Him, as we feed on Him, as we receive the power of His endless life, as we become partakers of His death and of His resurrection" (Expositions, vol. ii., pp. 224, 225).

So long, therefore, as this historical testimony and spiritual teaching are unimpaired, changes in other ways are of very

secondary concern, and may, indeed, be serving the interests of truth by helping to acclimatise the rites to the changed atmosphere of time and place; but beyond the liberty thus allowed no one has the right to modify the ordinances of Christ as they have been committed to the Church. Let us therefore be faithful to our trust.

FRANK SLATER.

Halifax.



## OLIVER CROMWELL'S GRAND-DAUGHTER.

By REV. E. C. PIKE, B.A.

“**S**HE exactly resembled the best picture of Oliver which I have ever seen,” wrote one who knew intimately the subject of this sketch. He added: “She seems, also, exactly to resemble him in the cast of her mind.” In fact, she was regarded by her contemporaries as a wonderful reproduction in woman’s form of the great Protector. There is a fine portrait of her in a book now out of print (the first edition of “*The House of Cromwell*,” by James Waylen), which bears a striking resemblance to the splendid little painting on ivory of Cromwell which is one of the two very special treasures of the museum in the Baptist College, Bristol.

The father of this interesting personage, so like to Cromwell, was Lieutenant-General Henry Ireton, and her mother the Protector’s eldest daughter, Bridget, between whom and her father there existed a spiritual fellowship deep and intimate. Carlyle has preserved to us a letter in which Cromwell opens his heart pathetically and tenderly to her. In subsequent letters his “dear Biddy” is referred to as one with whom he had in common the things he cared for most. “Whom I entirely love, both naturally and upon the best account.” And again: “Who is a joy to my heart, for what I hear of the Lord in her.”

The little daughter Bridget, the subject of this sketch, was early an inmate of Whitehall, and quite her grandfather’s pet. Born in the year of the execution of Charles I., she would be about nine years old when the Protector died. She had been with him long enough to receive an indelible impress of his character. He treated

her as if he could see the sterling strength of the little creature's soul. In after life she would tell how, when only six years old, she sat between grandfather's knees at a Cabinet Council. Some objected to the child's presence when important affairs were being discussed. But Oliver said there was no secret he would trust with any of them that he would not trust with that infant. The tradition is that he tested her very thoroughly. Having confided to her a secret, he set her mother and grandmother the vain task of extracting it from her. The child was proof against promises and caresses and bribes. Nor could threats or more severe treatment shake her fidelity.

Bridget's father died when she was about two years of age, and shortly afterwards her mother married Lieutenant-General Charles Fleetwood. The young girl became motherless also full early. She and her sisters, however, were warmly attached to their step-father, and it was from the home at Stoke Newington that they were severally married. Bridget was a bride when about nineteen. Her husband was Thomas Bendish, of Gray's Inn, Middlesex, and Southtown, Suffolk. He was a gentleman of ancient family, a son of Sir Thomas Bendish, Bart., Ambassador to Turkey in the reign of Charles I. and during the Protectorate. It is almost needless to say, since Bridget Ireton entered the family, that the Bendishes were attached to the Parliamentary party.

Those were times of sore trouble and peril to Nonconformists, by reason of the Act of Uniformity and the persecuting measures with which it was quickly supplemented. And the tragedy continued during the first twenty years of Bridget Bendish's married life. She could not be insensible to the sufferings around her, and now and again she used her woman's wit, and more than woman's energy, to frustrate the fell designs of the infamous gang of spies and informers. Sometimes she would out-manceuvre them, sometimes she would bully them, generally the poor parson whom she befriended escaped their clutches. Once, it is said, she delivered a relation imprisoned for high treason at the risk of her life, and when the movement began for bringing the Prince of Orange over to save the country from the cruel bigot, James II., Mrs. Bendish is credited with great adroitness in disseminating suitable literature where it would be likely to aid the good cause.

I may here mention indebtedness to three accounts of Mrs. Bendish given by Mark Noble in his loosely compiled book on "The Protectoral House of Cromwell," for which Carlyle mingles thanks and execration. One of them is by Samuel Say, a Dissenting minister. The others are by Dr. J. Brooke, of Norwich, and Mr. Hewling Luson, a nephew by marriage of Major Henry Cromwell, Mrs. Bendish's cousin. Their personal reminiscences relate to the later years of Mrs. Bendish's life. Dr. Brooke refers to impressions when he was a boy of twelve or fourteen, and Hewling Luson was not more than sixteen when the old lady died.

None of these writers get clear of the fog which settled over Cromwell's memory, when Royalists dug up his bones and heaped foul slanders on his name. To Mr. Say "the character of Cromwell seems to be made up of so many inconsistencies." And Mr. Hewling Luson, while describing Cromwell as great in his courage, in his parts, in his politics, and in his fortune, must needs insert among these greatnesses hypocrisy! It was the fashion of the times to reckon hypocrisy part of the make-up of Oliver's character, and men bewildered by his greatness thought this a simple explanation of what they could not comprehend.

It is not strange, therefore, that Mrs. Bendish, whose mind so wonderfully reflected the Protector's, should be a difficult subject for gentlemen still dwelling in fog-land to describe. Mr. Say especially writes of her in perplexingly contradictory terms, like one tumbled about by cross-currents of conflicting emotions. Evidently he had experience of the lady in different moods, for he says: "Whose friendship and resentment I have felt by turns for a course of many years' acquaintance and intimacy." He tells us that Mrs. Bendish was "generally received and regarded by those who knew her best as a person of great sincerity, piety, generosity, and even profusion of charity." Then he adds: "Yet possessed of all these virtues, and possessed of them in a degree above the ordinary rate, a person of no truth, justice, or common honesty (I am tempted to say), who never broke her promise in her life, and yet on whose word no man can prudently depend, nor safely repeat the least circumstance after her." He describes her as "of great and most fervent devotion towards God and love to her

fellow-creatures and fellow-Christians; and yet there is scarcely an instance of impiety or cruelty of which perhaps she is not capable; fawning, suspicious, mistrustful and jealous without end of all her servants, and even of her friends." Then he proceeds to testify how ready this woman, whom he has made to appear so unpleasing, is to render "all the service in her power" both to friends and to those who have injured her! Having enumerated as above what he calls her "blemishes and vices," he protests that it would be very wrong to call her a wicked woman. He extols her "true magnanimity of spirit," and her "sincere desire to serve the interest of God and all mankind." He concludes that wrong principles instilled early, and peculiarity of temperament account for the defects. He has a theory that by reason of an exceptionally enthusiastic and visionary turn of mind, whatever Mrs. Bendish heard, was mixed up with her own sentiments, and that so fact and fiction got inextricably bound together. This is as near as Samuel Say can come to a solution of what to him are the difficulties of Mrs. Bendish's character. Plainly he was in contact with a mind of far greater compass than his own, as he alternately basked in the sunshine of the lady's favour, and smarted under the lash which possibly he deserved.

The attitude of Mrs. Bendish towards Cromwell was that of a devotee. No fog obscured her vision. She saw the colossal figure of her grandfather in all its grandeur, and would suffer no aspersion to be cast upon his memory in her presence. She always declared that if she had anything valuable she learned it from him. Once, lying ill with a violent fever, and supposed to be too weak to notice what was going on, someone speaking evil of Cromwell, she roused herself to rebuke with great severity her aunt, Lady Fauconberg, for not sufficiently resenting the imputation on one of the best of men. There is a story that, travelling in a coach with two gentlemen that had swords, one of them insulted the Protector's memory, and that when the coach stopped she took the other gentleman's sword, and challenged the offender to prove himself a man. It is said he thought it wise to add some words of appreciation of her grandfather's great qualities, and the storm passed off.

In Mrs. Bendish's estimate of Cromwell it was his godliness

which always stood first and highest. In defending him it was that on which she insisted most. Hewling Luson thinks this was absurd of her, because whilst many would admire Cromwell as a great general and politician, few would admit him to be a great saint. He calls Mrs. Bendish's way of talking of Oliver's saintship "jargon." He admits that she did firmly believe in it, and that she considered all other glory to be by comparison vain.

Like Cromwell, Mrs. Bendish believed thoroughly in the worth of prayer. When troubled by uncertainty as to the lawfulness or expediency of any great or hazardous undertaking, she adopted the plan which she said her grandfather always employed. She shut herself up in her closet, and waited upon God with fasting and prayer until the answer came. This might be in some text of Scripture which appeared suitable to the occasion. And then she was impervious to all arguments or appeals against her decision. She said she would trust "a Friend that never deceived her." Mr. Say, who disapproved of her method, cites an instance in which he tried in vain to dissuade her from her course. Singularly enough, he adds a note after her death to record that what she said came true.

Fearing God, Mrs. Bendish, like Oliver Cromwell, was fearless of aught beside. Her courage in defending the persecuted has already been mentioned, and in later life it was still conspicuous in her whole bearing and course of action. She was a woman of affairs, and one business in which she engaged was cattle-grazing. She would go to fairs in her one-horse chaise, and travel as confidently by night as by day. It might be on a bad and lonely road, or upon the open heath, the thunder growling, the darkness only broken by the flashes of lightning. Bridget Bendish would drive on singing a psalm, and not doubting that the angels of God surrounded her carriage.

"Mrs. Bendish was sure of the common people," says Luson; "she was, as she deserved to be, very dear to them; when she had money, she gave it freely to such as wanted; and when she had none, which was pretty often the case, they were sure of receiving civility and commiseration." She was the trusted advocate and champion of the poor and the miserable, and she would sit for hours in the poorest chambers to render personal service to the afflicted when she found them not properly cared for.



Whatever Puritans in general might be, Cromwell's grand-daughter was not, at least in her latter days, of sombre mien. She determined to "serve the Lord with gladness." She rejoiced in the Lord always, when she was successful and when, as often happened, she suffered adversity. "Happy delirium of pious enthusiasm!" exclaims Hewling Luson, who records this. The Apostle Paul would have given it quite another name. This joyful soul must, however, have had her times of depression; and probably in some periods of her life experienced something akin to her grandfather's melancholic moods. Anyway, Isaac Watts, in 1699—when Mrs. Bendish would be fifty years of age—addressed to her an ode, "Against Tears." The advice with which he concludes his strain would have seemed superfluous in later years.

"Then let these useless streams be staid,  
Wear native courage on your face;  
These vulgar things were never made  
For souls of a superior race.

"If 'tis a rugged path you go,  
And thousand foes your steps surround,  
Tread the thorns down, charge through the foe:  
The hardest fight is highest crown'd."

It has been said that the daughter of Ireton had "dignity without pride," whereas some of her fair cousins had "pride without dignity." Certainly she was a wholly unconventional person. Whilst capable of moving in the highest society, she was wont on occasion to turn her hand to the meanest occupations and drudgeries of life. She would work as few could, then eat and drink freely of whatever was at hand, fling herself down on the nearest couch, go soundly to sleep; and presently rise up with new life and vigour. After that, she would perhaps dress herself in all the grandeur that might have suited Whitehall, and go and spend the evening in company where she would shine in conversation, and be yielded the precedence appropriate to her former station. Hewling Luson gives his youthful recollection of her at home at the Salt-Pans, near Yarmouth, as Southtown had been called. The place was quite open to the road, and he says: "I have very often seen her in the morning, stumping about with an old straw hat on her head, her hair about her ears, without stays, and, when it was

cold, an old blanket about her shoulders, and a staff in her hand ; in a word, exactly accoutred to mount the stage as a witch in 'Macbeth.' Yet if, at such a time, she was accosted by any person of rank or breeding, that dignity of her manner and politeness of her style, which nothing could efface, would instantly break through the veil of debasement which concealed her native grandeur ; and a stranger to her customs might become astonished to find himself addressed by a princess while he was looking at a mumper."

The eccentric old lady had the faculty, as one can readily understand, of greatly interesting the boys where she visited. She made them happy with stories of herself and her times, interspersed with instruction and good advice. Her visits to some of her friends were at most inconvenient hours. "She would frequently come and visit at my father's at nine or ten o'clock at night," says Hewling Luson, "and sometimes later, if the doors were not shut up. On such visits she generally stayed till about one in the morning." No servant was permitted to attend her. "God was her guard," she said, "and she would have no other." She drove an old mare which aforesaid she used to ride. It was for many years the faithful companion of her adventures, and was about as well known in Yarmouth as the old lady herself. About one o'clock in the morning then, Mrs. Bendish takes her seat in the chaise, and as the mare begins its gentle trot, the old lady in a voice "untuneable" as Oliver's, sings aloud a psalm, or one of Watts' hymns, and very soon the home, a bare mile from Yarmouth, is reached.

And so we bid farewell to one of the strongest-minded and tenderest-hearted members of an illustrious house. Long, long ago she and the poor and the persecuted whom it was her delight to befriend have passed to the rest beyond.

"Our life is but a fading dawn,  
Its glorious noon how quickly past!  
Lead us, O Christ, when all is gone,  
Safe home at last."



## RELIGION THE LIFE OF GOD IN THE SOUL OF MAN.\*

BY PROF. WALTER RAUSCHENBUSCH.



UR theme is the personal religious life. The formula in which the theme is stated seems to call for a discussion of the deeper philosophical aspects of the religious life. We are to-day inquiring for a religious ideal large enough to include social as well as individual salvation, and for ways and means of making the latent forces of religion operative in public life. But with this new and dominant interest in our thought the personal religious life has been somewhat overshadowed. With many, I fear, the religious habits and the intercourse with God have waned as the social interest grew. There is less personal appeal in sermons. Revivals have declined not only because people are less susceptible, but because preachers have lost conviction. With others there is, perhaps, no loss in religious life, but their thought is deflected toward the new problems. This is in a measure my own case. When I began on the task your committee assigned to me, I found that while I had been busy clearing the forest on the hill, the bottom-lands where my fathers raised abundant harvests had been lying fallow, and ploughed hard like new ground.

We must not neglect the personal religious life and the tremendous problems of individual destiny. There are two objects of salvation, the race and the individual. If we insist that saving the individual does not necessarily save the common life, let us remember that saving the common life does not save the individual either. Goethe says: "Mankind is always progressing, but man is always the same." Every new soul presents a new problem of

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\* Paper read at the New York State Conference of Religion. Professor Rauschenbusch is connected with the German department of the Theological Seminary at Rochester, U.S.A. Our friend, Professor Harwood Pattison, to whose kindness we are indebted for the securing of this paper for our pages, speaks of him in the warmest terms. His father, who was a student under Neander, practically founded the German Baptist Churches in America. His sister, Mrs. E. Rauschenbusch-Clough, Ph.D., &c., is the writer of that delightful Telegu missionary book, "While Sewing Sandals." —ED.

redemption. The souls filled with the life of God are the fountains from which all life-giving impulses flow out into the life of society. But a human soul is of eternal value for its own sake, and not merely for the effect it may have on society, just as our children are dear to us apart from any work they may do.

My thoughts have turned mainly to the strength and value of the religious instinct in man, and to the objective justification for that instinct in Nature ; on the instinct that seeks God and on the God that satisfies the instinct.

I need not remind you of the strength of the religious instinct in the past of our race. It has been one of the driving-wheels of history. And the fact that men still go to church, in spite of the crudeness of much of the thought furnished to them, in spite of the monotony of prayer meetings, the meagreness of worship, and the wealth of attractions elsewhere, goes far to justify the assertion that man is incurably religious. Even the faintest reinforcement of the spiritual life is seized with pathetic eagerness ; and when some really strong religious soul gives utterance to original experiences, the general heart-hunger is unmistakable. Even when men leave the churches they still seek religion. Find out what really moves them in the philosophy or poetry or sociology which now is their highest good, and you will find it is something at least bordering on religion. Many men are reluctant to talk of religion, not because they are indifferent to it, but because it takes hold of them so strongly that they are afraid of violating the urbanity required in our social intercourse.

The happiness felt when the religious instinct is satisfied proves and brings to our consciousness the intensity of the desire. In its supreme moments religious joy is as complete and all-possessing as the passion of love. And when it has become the permanent possession of a soul it sheds a quiet radiance over all things and gives a relish to life which is comparable, so far as I have experienced, only to the joy of doing good work, which comes at times to the intellectual and artistic worker. Other pleasures charm most in the pursuit, and leave us sated soon after we have taken possession. We are always goaded on by unsatisfied desires. Love, money, and honour are fairest in the distance. It does not seem to be so with religious joy ; the less so, the more purely

religious it is. It does contain the desire for new and larger experiences, but not because the old have palled. There is no unrest in it. The expression "I have found peace" is, of course, a stock expression, but it does express what is the overwhelming personal feeling in first entering into religious joy. It seems to be the universal testimony of those who have made personal test of it that the joy of religious satisfaction is beyond anything else that life holds.

And as the happiness in gaining it is great, so is the pain in losing it. Doubtless many have shared the feeling of Romanes in the closing words of his "Candid Examination of Theism": "Forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the waning splendour of 'the old,' I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

We have probably all felt the poignant sense of want and loss when our religious life declined and we remembered our first love from which we had fallen; or when the grey mist of doubt crept between us and the face of our God, and we feared that our faith might be lost to us for ever. At such times the words of the Psalmist did not seem overdrawn: "As the hart panteth after the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God."

For those who have never had a vigorous and conscious religious life, there is no contrast between past and present to make them realise their loss. Hard work, good health, æsthetic pleasure, and moral enthusiasm do give a large measure of satisfaction. Yet many non-religious men probably have their hours of wistful homesickness, especially when they watch others who

have what they lack. This surmise receives confirmation from the facts observable in nations or classes that have lost their religious faith. Life there seems to lose its savour; *Weltschmerz* increases; there is disgust for mankind, proneness to despair, and increasing frequency in the act of suicide and the contemplation of it. The resoluteness of life is sapped.

Other powerful cravings leave a sense of degradation after they are satisfied. In our really religious moments, on the other hand, we are conscious that now our life is at its best, and this impression holds good in the retrospect. There is a sinister resentment in us against those who minister to our debasing instincts. But for those who have called forth or nourished the religious life in us we cherish a peculiarly tender gratitude and devotion. If they were previously bound to us by friendship or family affection, we were conscious of the infusion of a hallowing influence that ennobled the old relation.

In the time of his religious chaos, Robertson of Brighton still held fast to one conviction: "It must be right to do right." That is the fixed point of modern philosophical discussions too—the sacrosanctity of the moral impulse. Whatever threaten, that stands impugned. Now, however much we may lament the feebleness of the influence of religion on the social morality of our time, and even doubt if there is any influence at all, we are not in doubt of its influence on our personal life. We remember that our religious dedication was synonymous with a dedication to righteousness. It raised and established our moral ideals and reinforced our will. And any decline of our spiritual life, if it lasted long enough, brought in its train a corresponding decline in our moral vigour. Our ideas paled; our love for men grew chill, and selfishness and calculation took possession.

The common judgment of mankind indorses that experience. In spite of all disappointments men still believe in religion as a constitutive element in moral character and as a cause for trust. Among larger minds we observe a profound concern lest religion be lost to us. They know that we have no scientific basis for our ethics, and that if our morality should slip down from its religious basis to a merely utilitarian basis, it would be a landslide that would bury many of the most precious possessions of civilisation.

So deep-seated and influential is the religious life in man. And does all this rest on an illusion? There is no other instance in organic life of a strong and general instinct pointing at nothing. There must be some objective reality to correspond to these inward motions of the soul. Can our highest joys and our deepest woes, the aspirations in us which we and others judge to be the noblest, the influence which strengthens our moral life and lifts it beyond self-seeking, can all this be adequately explained as the flickering recrudescence of aboriginal ancestor worship?

But however deeply we may feel this instinct in ourselves and in the past and present of the race, it is not easy for the modern man to believe in the objective reality that would justify the religious life. You remember, perhaps, that exquisite passage in the diary of George Fox: "And I went into the valley of Beavor, and as I went I preached repentance to the people. And one morning, sitting by the fire, a great cloud came over me and a temptation beset me. And it was said: 'All things come by Nature.' And the elements and the stars came over me. And as I sat still and let it alone a living hope arose in me, and a true voice, which said: 'There is a living God who made all things.' And immediately the cloud and the temptation vanished and Life rose over all, and my heart was glad and I praised the Living God." That is our condition. Even when we have preached repentance to the people the elements and the stars come over us. And it is a vaster universe and a more relentless march of the constellations that the great Quaker knew. When the world was small, and when good and evil came without apparent cause, it was easy to believe in a tribal God, dwelling on yonder hilltop, and blessing harvest and flock of those who paid Him tribute. But the world has grown so large. Even the greatness of our globe would have appalled the savage, but this great sphere has come to look tiny to us. We look dizzily into the abyss of the Milky Way, and our imagination flutters along the endless systems of systems like a butterfly over the combers of the Atlantic. The immensities themselves take up the cry of the ancient scoffers: "Where is now thy God?" As Vivien buried Merlin in a charm "of woven paces and of waving hands," so Science seemed for a time to imprison our spirits with a

rhythmic enchantment of fateful law and an inexorable web of cause and effect.

But slowly we are winning our way out. Our God has grown immeasurably larger, but our thoughts are growing great to meet Him. That universal law of causality which pressed us down will yet lift us up. Why should there be any causing at all? In what common unity are cause and effect imbedded that they can so act on each other? And why is the law of causality universal? Whence this uniformity of law and this unity of the world? If custom had not blunted our feeling for it, we should realise that as one of the most marvellous facts in the universe. It is one of the closest approaches that Science has made to the idea of God.

*(To be continued.)*



## SUNDAY MORNINGS WITH THE CHILDREN.

### No. V.—GOVINDU'S REVENGE.

“**T**HE master has lost his money.” “Yes, a whole silver rupee.”  
 “Who can have taken it?” “No one was in his room.”  
 “How angry he must be.” A babel of childish voices filled the courtyard of a small mission school in India, where the children were eagerly discussing the loss of a certain rupee. Their small brown faces were very excited, and their small hands gesticulated in Eastern fashion as they talked together of the theft.

“The master will ask each of us what we know about it,” said a shrill little voice at length, “and when the thief is found he will be punished.”

There was a general chorus of “Iyo! Iyo!” (Alas! alas!) at this announcement, and then the buzz of talk began again. Only one child was silent—a thin, dark-faced boy with a timid, almost frightened manner. He stood a little apart from the others, but his face showed how keenly he was interested in their talk. Just then there was a cry of “Hush, hush!” and the master of the school walked into the courtyard. He was a tall and very stout man, and he wore a turban of red cotton, and a long white coat.

“I am sorry to tell you, children,” he said, “that a rupee was stolen this morning from my desk. Have any of you been in my room?”

“No, sir. No, no!” came a chorus of emphatic denials.

“Have you seen anyone else go in?” continued the master.

“No, sir,” the answer came again as clearly as before. But after it had died away a small voice sounded feebly from a corner of the courtyard: “Govindu went in, sir. I saw him.” All eyes were at once turned upon Govindu, a bright, merry-faced child who stood near the door.



"Govindu," said the master severely, "what were you doing in my room? You know that you are forbidden to go there."

"I was not in your room, sir. I never saw the rupee. I ——" Here Govindu's voice failed him, and he burst into tears.

The master looked grave. "Did anyone else see Govindu go to my room?" he asked. There was silence for a moment, and then came another chorus of "No, sir."

The master seemed in some doubt what to do next. He was vexed by the loss of the rupee, but still more so by the thought that his favourite pupil, Govindu, should have been the thief. Perhaps it was this feeling which made him anxious to let the matter blow over as quietly as possible. He would speak to Govindu afterwards, and, in the meantime, give him a slight punishment as an example to the other children.

"I never knew you disobey me before, Govindu," he said, "and I do not say that you stole my rupee. Ruthnum, however, saw you enter my room, and for this disobedience you must be punished. Copy forty lines from your English Primer, and bring them to me at four o'clock."

So Govindu spent the afternoon copying out short sentences from his lesson-book. He was outwardly calm, but in his heart a hot fire of anger was burning against Ruthnum. He had never gone to the master's room, as Ruthnum had reported. How dare he accuse him so falsely? His eyes filled with hot tears, and the pencil trembled in his hand.

Meanwhile, Ruthnum was quite as unhappy as Govindu—indeed, more so. Was not a silver rupee carefully concealed in a fold of his turban? And was not a heavy load of guilt resting on his conscience? Yes, he was the thief, and in an evil moment he had foolishly tried to lay the blame on Govindu. In sudden fear he had hit on this plan as a means of diverting suspicion from himself, and without any real thought of the trouble into which it might bring Govindu. It was only to shelter himself—not from any wish to harm Govindu—that he had accused him of going to the master's room. He had blurted out his name without thought, but now he was bitterly ashamed of what he had done. Was not Govindu the only boy in the school who had ever shown Ruthnum the least kindness, and now he had repaid it in this way! Ruthnum's parents were very poor, and just then poverty was pressing very hard upon them, for the rain that year had failed, and the price of food was very high. This had really been the cause of Ruthnum's temptation to steal the rupee. How much milk would it not purchase for his baby sister at home, whose plump face was growing pinched and thin for want of sufficient food? Yes, the temptation had been very great, but Ruthnum wished now that he had never seen the rupee. He could hardly attend to his lessons, and he was greatly relieved when four o'clock struck, and the school was dismissed. He glanced at Govindu as he left the room, but Govindu's head was bent over his slate.

When all the children had filed out, the master himself went up to

Govindu, and said kindly: "Now, my boy, I want to speak to you for a moment. Tell me frankly what took you to my room this morning?"

Govindu looked up with an indignant glance. "I was not in your room, sir. I never went there."

The master looked puzzled. "But Ruthnum says that he saw you go there. You cannot both be telling me the truth."

"Ruthnum is not—he is a liar. I hate him, and I will never speak to him again," said Govindu, passionately.

"Hush, hush, my boy. Do you not remember what I was telling you this morning?"

"Yes," answered Govindu, more calmly. "You told us that we must always return good for evil."

"And who gave us this command?"

"Christ," said the boy, reverently.

"Then try to forgive Ruthnum, although he may have wronged you, and remember, too, that I will forgive freely whoever has taken the rupee from my desk, if he confesses the theft."

Then the old man turned quietly away, and left the boy alone. In his heart there was little doubt now that Ruthnum had taken the rupee, for he knew the poverty of the boy's home. "This time of famine is hard on us all," he muttered to himself. "No wonder that sometimes the poor forget to be honest."

Next morning Govindu went to school with very mixed feelings in his heart. The teacher had spoken of forgiveness, but how could he forgive Ruthnum for the evil he had done him?

Ruthnum himself looked shamefaced and miserable. The rupee was still hidden in his turban, and the theft was stinging his conscience. He was feeling weak and tired also, for he had only eaten a thin rice cake for breakfast, and he did not know where his dinner would come from. He did not go home in the middle of the day, as he lived at some distance from the school, and for the same reason Govindu also spent the whole day at school. It so happened, therefore, that the two boys generally took their dinner together, and on several occasions Govindu had shared his curry and rice with Ruthnum. But Ruthnum felt now that he could never expect Govindu to show him any such kindness again. He stood a little apart from Govindu and several other children who were eating their curry and rice with great enjoyment.

"Why are you not eating anything, Ruthnum?" asked a small boy at last, looking at him curiously.

"I am not hungry," said Ruthnum, turning away rather proudly.

"Not hungry!" struck in another child. "I am always hungry. But perhaps you have nothing to eat," he added, after a pause.

Ruthnum made no answer, but Govindu, who was watching him, saw his lips tremble. He noticed, too, how thin and pinched his face looked,

and his kind little heart felt the old pity for Ruthnum. He knew how hungry he must be, and he remembered, too, the teacher's words about returning good for evil. But, then, had not Ruthnum forgotten all his past kindness, and almost accused him of being a thief? A short struggle went on in his heart, and it was a hard one.

Then he rose up, and went to Ruthnum. "I have eaten all I wish," he said. "Won't you take the rest of my dinner?" Then before Ruthnum could speak, he turned away, and quickly left the room. Ruthnum was alone now, for the other children had also gone away. He stood for a moment looking at the heap of curry and rice which lay on a plantain leaf upon the floor. He could not touch it, he thought—every mouthful would choke him. But then he was so very, very hungry, and Govindu had been so kind. He sat down on the floor and satisfied his hunger. When he got up there was a new light in his face, and he clasped the rupee tightly in his hand.

"I'll go to the teacher and tell him that I took the rupee. He may send me to prison, but Govindu must not be blamed any longer," he resolved.

A few minutes later he stood in the old man's presence. His voice trembled a little, but he made his confession boldly. "I stole the rupee, sir," he said, "and I never saw Govindu go to your room." Then he stood timid and frightened, for he expected an outburst of anger on the teacher's part. But the old man only said very quietly: "And what has made you tell me this now?" Ruthnum blushed and looked very shy. At length he said: "I was so hungry, and Govindu gave me his dinner, and I was so unhappy." Here he paused, and shuffled from one foot to the other. But the master smiled, and then said gently: "Go to Govindu now, and tell him what you have told me, and tell him too," he added, "that the good he did you has overcome the evil done by you."

CAROLINE GRANT MILNE.



## THE CAPTIVE SOUL.

THIS soul-captivity is living death!  
 Fast fettered to my constant tyrant grim  
 I live, an abject slave to every whim  
 In thought and deed; I speak but with his breath;  
 His ruling hand lies heavy on my head;  
 With iron strength he grips my very soul;  
 And every heart-throb holds in his control;  
 Till all, beside his sovereign will, is dead.  
 I cannot know the truth of aught around,  
 For, to this dark, close cell, all sound and sight  
 Come through his eyes and ears in dismal light.  
 So close are Self and I together bound!  
 Let I too gently strike, take Taou Thy sword,  
 Slay Self, O Saviour; then be Thou my Lord.

M. E.

## NOTES AND COMMENTS.

**H**IGHER ELEMENTARY EDUCATION. — We are glad to know that the pressing aspects of the Education question will be again brought forward at our Spring United Assembly by our veteran Rev. Charles Williams. At the present moment a blow has been struck at the educational system of our country which, while it has taken the form of the judgment of one of the King's Courts, falls in with the determined effort of the governing party to damage in every possible way the good work which our Board Schools have been achieving in the gradual extension of technical instruction and instruction to those who have passed beyond the limits of school age. By the Cockerton judgment two-thirds of those at present under instruction in the Continuation schools of the London School Board will be cleared out, and the possibility of ministering to the remaining third with effective teaching will be made doubtful. Similar results will follow all over the country. We are greatly afraid that in the existing temper of the House of Commons there is no possibility of any favourable reception being given to a Bill which would legalise the work which has grown up under the shadow of the Education Department; and in any case legislation would have to wait on the favour and convenience of the Government. We must possess our souls in patience, endeavouring as opportunity offers to enlighten public opinion and to encourage those who labour in the good cause. Time, and no long time either, will show how much national well-being and prosperity depend on a high level of common education.

**CANON GORE ON THE EUCHARIST.**—One of our contributors will deal in the next issue of our magazine with Dr. Gore's new work on "The Body of Christ," but there are several points connected with it worthy of notice here. It is, indeed, a memorable volume, considering the writer's position, and will probably make no small stir in the ecclesiastical world. Intended as an eirenicon, its immediate effect—as our contemporary, the *Guardian*, says—will not be peace. Dr. Gore is a master of lucid and forcible exposition. His spirit is devout and candid, his tone courteous. He makes concessions in the interests of historical truth which the extremists of his own party will resent, and contends for a type of doctrine which they will not consider "catholic." It is well that the spiritual side of the rite should be so clearly emphasised as it is here. The misfortune, from our standpoint, is, that Canon Gore retains in his theory so many of the "shreds of Rome." He is apparently in a stage of transition, and has far outgrown the absurdities of transubstantiation and the grossly carnal elements of the idea of the Real Presence, but he has not seen the rite in its simplicity, without the unreal and mysterious properties attributed to it by a sacerdotal theology, and in its truest, grandest, and most impressive form

Canon Gore appeals not to the New Testament, but to "the ancient and undivided Church," whatever that may mean. He has, however, to admit that the teachers of that Church, whose writings remain—*i.e.*, "the early fathers"—do not speak with one voice on the subject, but with several. Then Dr. Gore assures us that "all reason demands that the New Testament should be read in the light of the ancient Catholic tradition," which really means not merely the co-ordination of tradition and Scripture, but the subjection of Scripture to tradition. On such a principle of interpretation we may prove anything we wish to prove. Why the ancient and undivided Church should be exalted at the expense of later ages we have never been able to understand.

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INCONSISTENCIES OF THE POSITION.—For one who believes in the Divine ordination and constitution of the Church and its ministry, the grace of Apostolic succession, and the continual presence of the Holy Spirit, the following admission is as fatal as it is humiliating: "It is not too much to say that if the development of eucharistic teaching and practice in the Church, from the time of St. Cyril and St. Chrysostom in the East, and from that of St. Augustine and his followers in the West, down nearly to our own time, were to be obliterated, hardly anything that is valuable would have been lost, and a great deal that is a most serious hindrance and cause of division would have been dropped out." We believe that the same may be said of much of the teaching of our own time. Canon Gore's own belief—which is not that of transubstantiation, but consubstantiation—is indicated in the words below: "I do not think it is disputable that the Church from the beginning did, as a whole, believe that the eucharistic elements themselves in some real sense became by consecration, and prior to reception, the body and blood of Christ in the midst of the worshipping assembly; and that the body and blood thus made present objectively, in undefinable identification with the bread and wine, were the same body (or flesh) and blood as the faithful hoped to receive—that is, the flesh and blood of the living and glorified Christ, the flesh and blood which are spirit and life, and are quite inseparable from the living person of Christ Himself."

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THE POSITION OF THE CHURCH OF ENGLAND.—Is Canon Gore's the doctrine of the Church of England? It seems to us that the Canon has an uneasy consciousness that it is not. We say nothing of his attempt to "go behind the Reformation." But take the following from pp. 230-231: "The teaching of the objective presence (as explained above) of the body and blood of Christ, and so of Christ Himself, as sacramentally identified with the consecrated elements—the teaching that the bread and wine are themselves consecrated to be, prior to reception, spiritually and really the body and blood of Christ—is at least allowed doctrine according to the Anglican formulas. The objectiveness of the presence in this sense is indeed at least suggested by their language in several places." This is significant. It

is "at least allowed"—"at least suggested." And what shall we say of the admission made on page 232: "We must admit, on the other hand, that the doctrine of the objective presence in, under, or with the consecrated elements is plainly evaded and not asserted in the revised declaration about kneeling appended to the Communion Service in 1662; and, what is more important, it is evaded by the special turn given in the form of consecration to the prayer for the blessing of the elements." The Prayer Book of Edward VI. was deliberately altered with the view of "evading the question of the effect of consecration upon the elements themselves"—i.e., of setting aside the doctrine for which the Canon pleads and substituting for it the doctrine of the Reformed Church: "Grant that we receiving these thy creatures of bread and wine may be partakers of His most blessed body and blood." Certainly this does not favour the Anglo-Catholics. That, however, is a small matter in view of the main issue. There can be no settlement of this controversy until, setting all inferior authorities aside, we go back to the simple and decisive teachings of our Lord and His Apostles.

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LEO TOLSTOI AND HIS EXCOMMUNICATION.—The Metropolitan of St. Petersburg returned what the mere ecclesiastic might regard as a sympathetic and even tender reply to the protest of Countess Leo Tolstoi against her husband's excommunication. But it shows utter inability to enter into the outraged heart of the wife or into the intense convictions of the Count concerning the utter perversion of the teaching of Jesus Christ by the Russian Church. In the meantime Tolstoi, moved by recent disturbances among the students in Russia, has addressed an earnest open appeal to the Czar. He traces all recent troubles back to the mistaken action which was taken upon the unfortunate assassination of the Emperor Alexander II., for which the whole people were made to pay the penalty by measures which separated the Government more and more from the people and sympathetic attention to their demands. He asks first that equal rights should be given to the peasant working classes with all other classes of the population; secondly, the abolition of martial law, the rules of special defence, so-called, by which the common liberties of the people are overridden; thirdly, the removal of all obstacles to education. He ends with a noble appeal for religious freedom, which we give in his own words. "Fourthly and lastly—and this the most important—it is necessary to abolish all restraint on religious freedom. It is necessary (a) to abolish all those laws according to which any digression from the established Church is punished as a crime; (b) to allow the opening and organisation of the old sectarian chapels and churches, also of the prayer houses of Baptists, Molokans, Stundists, and all others; (c) to allow religious meetings and sermons of all denominations; (d) not to hinder people of various faiths from educating their children in that faith which they regard as the true one. It is necessary to do this because, not to speak of the truth revealed by history and science and recognised by the whole world—that religious persecutions not only fail to attain their object, but

produce opposite results, strengthening that which they are intended to destroy; not to speak of the fact that the interference of Government in the sphere of faith produces the most harmful, and therefore the worst, of vices, hypocrisy, so powerfully condemned by Christ; not to speak of this, the intrusion of Government into questions of faith hinders the attainment of the highest welfare both of the individual and of all men—i.e., a mutual union. Union is in nowise attained by the compulsory and unrealisable retention of all men in the external profession of one bond of religious teaching to which infallibility is attributed, but only by the free advance of the community towards truth.”

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LONDON CONGREGATIONAL HOME MISSIONS.—We shall watch with intense and sympathetic interest the endeavours of our Congregational friends to initiate and sustain prosperous missions in neighbourhoods from which their ordinary church life has passed away. On the whole, with a more varied ministry, churches of our denomination have shown greater capacity for adaptation to changing circumstances and for dealing with a purely working-class population. Yet here and there the same problems face us, and we shall be glad if their successful endeavours show us the way. The first effort is to be made at Claremont Chapel, Pentonville, forty years ago a centre of vigorous and almost fashionable Congregationalism, now surrounded by a dense population of struggling toilers. May great success wait on the new enterprise.

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R. FOULKES GRIFFITHS.—It must have been with surprise that most of us heard of the death of Mr. Foulkes Griffiths; he seemed so strong and capable, meant for life not death, work not rest. Yet he had been seriously ill for nearly two years before the end came. For thirteen years at Tarporeley and Nottingham he was one of our ministers—a General, of course; and then—no, not forsook the Gospel, but took up with the law, and became a barrister. His legal knowledge was always at the service of the Baptist clans, and he rendered good help as many of us remember at the time of the amalgamation of the General and Particular Baptists. In recent years his energy has been largely given to the Temperance cause. Out of Court, in public meetings, he has sought to rouse the lethargic consciences of Christian electors, and in Court he has done much to make the best use possible of existing machinery in restraining magistrates who were heedless of their responsibilities, and brewers who were seeking to take in a public all too easily gulled.

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REV. GEORGE H. BENNETT.—The death of Rev. George H. Bennett removes one who, for several years, has occupied an honoured place amongst the Baptist churches of the East Midlands. He was a Westbourne Park lad, and took there his first steps in Christian service. The Midland Baptist College was his *alma mater*, and Bourne, Lincolnshire, was his first charge. While there he took up the important work of secretary to the Midland

Baptist Association, which he discharged with immense advantage to the associated churches. For sixteen years he was a veritable bishop of Bourne and its neighbouring villages and hamlets, labouring in season and out of season, up to and beyond his strength, on their behalf and on behalf of the Gospel. It was only when health was broken that he surrendered the work at Bourne and accepted a less exacting field of work at Louth, where in weakness and pain he closed his earthly ministry. Most sincere sympathy will be felt for Mrs. Bennett in her sore trial.

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AUGUSTE SABATIER.—The death of M. Auguste Sabatier removes from us the most distinguished and best known of French Protestant scholars. A cousin of M. Paul Sabatier, the rediscoverer to this age of St. Francis of Assisi, his fame rests for the most part, in England, on his original work on the Apostle Paul; but he has left two other books of equal, or greater, value: “Sources de la Vie de Jésus” and “Esquisse d’une Philosophie de la Religion.” In 1866 he became Professor of Theology in the Protestant Faculty of Strasburg, and after the Franco-German War he came to Paris, and, after a little waiting, became Professor and Dean of the reconstituted Protestant Faculty in that city. Two years ago he came over to England, and spoke at a theological conference over which the Dean of Ripon presided, and in which Dr. Horton and Mrs. Humphry Ward, and others, took part. A recent little book of his on the Atonement, originally an article in a symposium, shows some of his fine qualities at their best.

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SIR JOHN STAINER.—The whole of the Christian Church in England owes a debt to Sir John Stainer for the noble use to which he has put his great musical gifts during a long and honourable professional career. He held the post of organist at St. Paul’s Cathedral for sixteen years, but left it rather more than ten years ago in failing health to resume work at Oxford, where he had done so much in his earlier career for the music of Magdalen College, as well as to continue his duties as Inspector of Music. His anthems and hymn tunes are sung everywhere, and to him belongs the honour of introducing into our cathedrals the great oratorios, which seem to be made for the solemn grandeur of these Gothic piles.

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MORE MISSIONARY MARTYRS.—A brief Australian telegram appearing in the newspapers of April 22nd conveys the sad intelligence that two missionaries of the London Missionary Society, the Rev. J. Chalmers, D.D., and Rev. O. F. Tomkins, have been murdered in New Guinea while in the prosecution of their work. The name of Chalmers is indissolubly associated with work in that dark island, the story of which he has told so well in his books. It was hoped that with ordinary precautions all peril of this sort had passed away from this field of missionary enterprise, and most earnest sympathy will be felt with those who have been bereaved of loved ones and of faithful comrades, and with the Society.



## LITERARY REVIEW.

ATONEMENT AND PERSONALITY. By R. C. Moberly, D.D. London: John Murray. 14s.

DR. MOBERLY'S new work has long been anticipated by theological students of every class. At Oxford he is exercising a powerful influence in the Chair of Pastoral Theology, and as one of the *Lux Mundi* school. His work on "Ministerial Priesthood," written from the Anglican High Church standpoint, is a distinctively able—we need not scruple to say a masterly—production; not, indeed, conclusive, but at times brilliant, with a firm philosophical grasp of great principles, and failing in its purpose only because of the invalidity of its premisses. The question of Atonement lies behind that of Priesthood in every form, and a writer of Dr. Moberly's position and calibre cannot fail to have studied it profoundly. His essay is by far the most valuable contribution to this special theme which we have received for many years past—the boldest and most comprehensive attempt to grapple with its difficulties, on an adequate scale, which any living writer has made. We agree to a considerable extent with Dr. Moberly in his contention that the difficulties which are generally felt about the Atonement arise neither from the evangelical history of the Cross itself, nor from anything in the original apostolic proclamation of the fact or the doctrine, but from the inadequacy of current inferences, explanations, and theories concerning it. It may also be conceded that questionable conceptions of personality have obscured our vision of the work of Christ and its precise influence upon us—alike in our character and our standing in the Kingdom of God. Further, we must discuss the doctrine relating to it in terms of personality, but personality is not an equivalent of mutual exclusiveness or impenetrability, but rather realises itself in the self-identification of the Christian with the Spirit of Christ—the constitution of Christian selfhood by the Spirit of Christ—man's reason, his free will, and his love reaching their ideal through personal union with the Spirit of the Incarnate Lord. The chapters on Punishment, Penitence and Forgiveness contain much fresh and suggestive thought; as, again, do the sections on the Obedience of Christ and the Atoning Death of Christ, though the author's position as to a perfect penitence is over subtle, and he is more successful in refuting false conceptions of the Atoning Death than in establishing his own. He has done good and much-needed service in his attempt to establish the true relations between "objective and subjective," for it is fatal to look upon the efficacy of the Atonement as only an "external transaction." We cannot at all follow Dr. Moberly in his elaborate attempt to show that the gift of the Holy Spirit is mediated through the Church and the sacraments. He here goes "beyond his authorities"—if, at least, these are to be found in the New Testament, and not in ecclesiastical traditions and those "more or less current explanations" which have caused so much

trouble in other directions. The Appendix on the Atonement in history is a valuable *résumé*—more especially of the theories of Anselm and Abelard, of Maurice and Jowett, of Dale and McLeod Campbell—to the last of whom Canon Moberly looks up with the reverence of a scholar to a great teacher. He regards Dr. Campbell as being “greatly in advance alike in philosophical grasp and theological insight” both of Dale and Jowett. Equally with Dr. Campbell, Dr. Moberly sets aside the idea of satisfaction to Divine law and to the justice of God, and advocates the theory of sympathy and the self-identification of Christ with men, He offering to God a perfect confession of our sins, as well as an adequate repentance for them—a perfect Amen (in Campbell’s phrase) to the judgment of God upon them. Dr. Moberly insists on the impossibility of our offering a perfect penitence, which is open only to one who is absolutely sinless. Here are his own words in relation to what perfect penitence involves: “First, a real personal self-identity with the consciousness of sin in its unmeasured fulness, as seen by God; secondly, a real personal self-identity with the absolute righteousness of God; and, thirdly, by inevitable consequence, a manifestation of the power of inherent self-identity with righteousness in the form of voluntary acceptance of all that belongs to the consciousness of sin—a realisation, not of holiness merely, but of penitential holiness. . . . Jesus Christ on the Cross offered, as man to God, not only the sacrifice of utter obedience, under conditions (themselves the consequence of human transgression) which made the effort of such perfect will-obedience more tremendous than we can conceive; but also the sacrifice of supreme penitence, that is, of perfect will-identity with God in condemnation of sin. Himself being so self-identified with sinners that this could take the form of offering Himself for sin. He voluntarily stood in the place of the utterly contrite—accepting shame, anguish, death—death possible only by His own assent, yet outwardly inflicted as penal; nay, more, in His own inner consciousness accepting the ideal consciousness of the contrite—which is the one form of the sinner’s righteousness—desolate, yet still, in whatever He was, voluntary, and in that very voluntariness of desolation sovereign. He did, in fact and in full, that which would in the sinner constitute perfect atonement, but which has for ever become impossible to the sinner just in proportion as it is true that he has sinned.” It is true that Dr. Moberly points out various limitations in Dr. Campbell’s theory, but these relate mostly to form, and in its essence he has accepted it. It is a valuable theory, but does not cover the whole ground of the subject.

**BIBLE STUDIES.** By Dr. G. Adolph Deissmann, Professor of Theology in the University of Heidelberg. Authorised Translation by Alexander Grieve, M.A., D.Phil., &c., Forfar. Edinburgh: T. & T. Clark. 9s.

**MESRS. CLARK** have frequently laid Biblical students under obligation by the publication of works which appeal only to thoughtful and scholarly readers, and cannot therefore command the circulation of a novel. This is

one of such works. The studies consist of contributions "chiefly from papyri and inscriptions, to the history of the language, the literature, and the religion of Hellenistic Judaism and primitive Christianity." The first section of the work, dealing with the Biblical Letters and Epistles, comparing them with the letters of the Oxyrhynchus Papyri, the letters of Seneca and Pliny, and with the Epistolography of the Alexandrian period, is indeed of general interest, and will be read with profit by all who wish to understand at their true worth the Epistles of the New Testament, whether on apologetic or doctrinal grounds, though these epistles have a far profounder theological and dogmatic value than is here assigned to them. A considerable part of Dr. Deissmann's studies are occupied with the Septuagint, and discussions on its language and the interpretation of particular texts. The dissertations on such words as αἰώνιος, ἀναφέρω ἄφεις ἰδσκομαι, ἰγαστήριον, &c., show that the book bears directly on questions of the highest moment to theological students and preachers. Deissmann's positions will not invariably be accepted. More can be said for the existence of a New Testament Greek than he allows, though he proves that there are far fewer Hebraisms in the Septuagint than is generally supposed. To the value of the Septuagint as one of the great powers of history he bears striking testimony. It is impossible to read his pages without obtaining fresh and welcome light and finding a new interest in the Bible.

THE BAPTIST PULPIT. Vols. X., XI., and XII. London: A. H. Stockwell.  
2s. 6d. each net.

THIS series has now run to a considerable length, and is meeting with marked favour. In "Christus Consolator" (Vol. X.) Dr. Z. T. Downen gives evidence of much reading, careful thinking, and earnestness of purpose. The first sermon—on Christ's cure for heart troubles, and the one which lends its title to the book—is a discourse full of evangelical thought. The preacher is anxious to secure his own and rightful place to the Incarnate Redeemer in the work of Redemption and in the Church. He looks upon Christ as the revelation of God's love, and the interpreter of all mystery. The interest of the volume is enhanced by its many references to illustrious names, and the quotations from great authors. The author, whilst showing indications of a catholic mind in this respect, is not afraid of referring to eminent men of our own denomination, such as Roger Williams, Bunyan, Keach, Dr. Gill, Fuller, Carey, Dr. Fawcett, Robert Hall, John Foster, Christmas Evans, Dr. Brock, C. H. Spurgeon, &c. Why should we be afraid of honouring the saints of our own household, whilst we at the same time delight in the grace of God as shining in the lives of others who follow not with us? The sermon on "The Prodigal" is very telling, a well-worn subject being treated with freshness and power. Vol. XI., by the Rev. Joseph Gay, A.T.S., contains ten sermons on "The Seven Sayings from the Cross." Many preachers have advantageously dealt with some portion of Scripture, by delivering a series of discourses on some special theme. To do it successfully requires very great labour, but

if done with conscientious care, and as a result of deep study, it may be very profitable both to preacher and hearers. As a rule, the best way to gather general information is to make a special study of a certain subject. You cannot master one subject thoroughly without a good knowledge of many subjects, for the tree of knowledge has many branches, which have a connection the one with the other. In the light of the Sayings from the Cross we see the working of the love of God, and also of the sin of man; we feel that the atmosphere is charged with the tenderness of God's mercy; we are told of the forgiveness of God, and we feel the mystery of suffering. Mr. Gay treats these momentous doctrines with discretion and power. The twelfth volume is entitled "The Spiritual Observatory," and contains twelve sermons by Rev. Harri Edwards, who is already known to our readers by his valuable work on "Principles of Church Defence." The discourses are mostly on familiar texts, but the titles are fresh and striking. It is well to have striking titles when good taste is not violated thereby. Amongst several sermons worthy of commendation we feel inclined to mention specially the one on "Individuality and Environment," where various useful and very suggestive lessons are drawn from the life of Nehemiah. Mr. Edwards, who is, we believe, a young man, gives every indication of one who will efficiently serve his generation by means of pulpit and press, and we confidently anticipate good work from his pen.

W.

LIFE AND LETTERS OF JOHN ALBERT BROADUS. By Archibald T. Robertson. Philadelphia: American Baptist Publication Society. London: Baptist Tract and Book Society, 16, Gray's Inn Road. 6s.

DR. BROADUS was every inch a student, a man who early "found himself," intellectually and spiritually, and knowing himself knew God. He realised the responsibility he was under to perfect his own nature as the best means of glorifying God, and in every period of his life he threw his whole energy into the tasks which claimed his attention. Dr. Broadus will be remembered in academic circles as the President of the Southern Baptist Theological Seminary and the author of one of the finest homiletical treatises extant on "The Preparation and Delivery of Sermons," which has been widely used as a college text book. He was the author of the American New Testament Commentary on Matthew, a masterly and invaluable work, and of various smaller books. An eloquent and persuasive preacher, a learned and inspiring professor, a genial and faithful friend, a witty and engaging correspondent, his "Life and Letters" cannot be other than instructive and stimulating. Prof. Robertson, with the instinct of the true artist, hides himself that he may concentrate attention on his subject. We have been greatly pleased with this admirable memoir.

UNITY IN CHRIST, and Other Sermons, by J. Armitage Robinson, D.D., Canon of Westminster. London: Macmillan & Co. 6s.

SERMONS preached in St. Margaret's and Westminster Abbey are likely as a

rule to command a circulation corresponding to the importance of the place of their delivery, and Canon Robinson's volume will prove no exception to the rule. Apart from the fact that he is one of the ablest and most scholarly leaders of the younger High Churchmen—a worthy henchman to Canon Gore, he is a preacher of more than ordinary attractiveness—thoughtful, fearless, and earnest. He deals with vital questions and addresses himself to the deepest needs of the day. His position might be defined as a liberal High Churchism. The Church looms largely in his thought, but he is not of those who avow that there can be "no salvation outside the Church." In the fine sermon preached at the Consecration of Dr. Ryle as Bishop of Exeter, Mr. Robinson insists on recognising "societies of baptized men and women to whom the bishop is nought . . . devout souls, earnestly serving the Lord Christ but separated from the unity which the bishop represents." If the vitality of the English Church can be urged as an unanswerable argument in its favour in the controversy with Rome, "are we to be deaf to the argument when it is urged to prove that others who are separated from us at home are not without the grace of God in their corporate life; that their ministry, though we count it irregular, is a Christian ministry; that their sacraments are sacraments of Christ?" Some of the sermons are specially notable, "A Sight of Christ," "Be ye Angry and Sin Not," "He was sad at that saying," "Why not to the World?" In many places less sketchiness and greater elaboration would be an improvement and more detail of application. But the volume is a notable one and should not be overlooked by anyone who wishes to understand the increasing power of the pulpit in the Church of England.

A NEW HISTORY OF THE BOOK OF COMMON PRAYER, with a Rationale of Its Offices, on the Basis of the Former Work, by Francis Procter, M.A. Revised and Re-written by Walter Howard Freer, M.A. London: Macmillan & Co. 12s. 6d.

PROCTER on the Book of Common Prayer has for the last forty or fifty years been recognised as the standard authority on its subject, and its value is sufficiently attested by the fact that it has been reprinted, with occasional additions, a score of times. The edition of 1889, reprinted in 1892 and 1898, was an advance on its predecessors, but so great has been the enthusiasm displayed in liturgical studies, and so many the previously undiscovered facts which have been brought to light in regard to early service books, and the modifications through which from time to time they passed, that certain parts of "Procter" had become quite inadequate. In Mr. Freer's revision the section dealing with the Edwardine Prayer Books has been considerably enlarged and altered, the history of the Primitive and Mediæval service books—of which the Prayer Book is the lineal descendant—is much more fully dealt with, and the work is at least a third larger than it was in its—hitherto—latest form. The Book of Common Prayer is not used in our own churches. Free prayer is our rule, though there is nothing

in our constitution and principles to prevent the use of suitable forms, if we should feel them to be desirable. We are by no means blind to the charm of the English liturgy, which it is no exaggeration to describe as "incomparable." Liturgical studies have more than an historical value—the main ground on which many would defend them. They bear witness in various ways, sometimes to the progress, at other times to the retrogression of the Church's life and thought, to its spirit of growing devotion, as alas, to its frequent legalism and almost mechanical ceremonialism. It is interesting to note the differences between the English, the Scottish, the Irish, and the American Prayer Books, and to learn the grounds on which they rest. The researches—of which we have here the result, into the origin and rationale of the various offices—the Litany, the Baptismal Service, the administration of the Lord's Supper, &c., have been conducted with a thoroughness and care which cannot be too highly commended. The study into which we are led by this scholarly work forms one of the most fruitful branches of ecclesiastical and theological inquiry.

THE SOCIETY OF FRIENDS: Its Faith and Practice. By John S. Rowntree. 1s. 6d. A DYNAMIC FAITH. By Rufus M. Jones, M.A., D.Litt. 2s. 6d. QUAKERISM IN ENGLAND: Its Present Position. By Edward Grubb, M.A. 6d. London: Headley Brothers, 14, Bishopsgate Without, E.C.

MR. ROWNTREE'S manifesto reaches us at an opportune moment, when the subject of Christian union is in the air, and it is incumbent on the Free Churches at least to "close their ranks." This is a beautiful and impressive statement of the principles of the Friends, and a vindication of their existence as a society; their organisation being altogether unintentional on their part, and forced on them by the ecclesiastical conditions of the seventeenth century. Their principles have, in some respects, leavened all other communities, and are now widely accepted, though their position in regard to Baptism and the Lord's Supper, as well as on one or two other points, are unscriptural and invalid. Professor Jones's lectures, "A Dynamic Faith," should receive a cordial welcome from all who value spiritual religion. They deal with principles that are independent of all sects; and though we cannot endorse the positions in regard to a visible organised Church and kindred points, we find ourselves in accordance with by far the greater part of these scholarly and graceful pages. Mr. Grubb's pamphlet contains much valuable information on the present position of the Quakers, numerically and otherwise. All these publications are worthy of a wide circulation among Evangelical Christians.

A HISTORY OF AMERICAN BAPTIST MISSIONS. By Edmund F. Merriman. Philadelphia: American Baptist Publication Society.

MR. MERRIMAN is well known among our churches in America as the editor of the *Baptist Missionary Magazine*, and is well qualified for the task he has here discharged. His *History* consists of a number of brief and compact

sketches, narrating the origin of American missions and the formation of the General Missionary Convention, the Missionary Union, the Women's Societies (which play a far larger part in the activity of the American churches than they do in our own). Burma will always be associated with the revered name of Judson. But not only there, but in Assam, in Siam, in India, China, Japan, Africa, and Europe, good work has been done. The record is instructive and stimulating, and should be read by our own churches. The stories here told would furnish material for capital missionary lectures and speeches. In the Appendix on English Baptists and their Missions there are one or two misstatements which should be corrected in future editions. We are no longer divided into two bodies, General and Particular Baptists. There was an amalgamation not only of our missions but of our associations and churches some years ago. Then Mr. Merriman attributes to the former General Baptists that general Calvinistic trend in their theology which was really the mark of the Particular Baptists. Arminian views were not the note of the latter, as is here asserted. Views in regard to the Communion were not greatly affected by either the Calvinistic or Arminian trend. The English Baptist Missionary Society, formed in 1792, the pioneer of modern missions, was that of the Particular Baptists, not, as Mr. Merriman asserts, of the General Baptists.

THE CENTURY BIBLE: ST. MATTHEW. Introduction, Authorised Version, Revised Version, with Notes, Index, and Maps. Edited by Professor W. F. Slater, M.A. Edinburgh: T. C. and E. C. Jack. 2s. 6d. net.

OF this popular undertaking, so far as we can judge from the present volume, we most heartily approve. It is beautiful in form and general get-up, and discusses in its introduction the questions of sources, structure, mutual relations, and dates of writing with sufficient fulness for general readers. The notes are terse and lucid, often full of suggestive seed-thoughts such as busy men are glad to come across. The series, which comprises thirteen volumes of the New Testament, is under the general editorship of Prof. W. F. Adeney.

THE TASTE OF DEATH AND THE LIFE OF GRACE. By P. T. Forsyth, M.A., D.D. London: James Clarke & Co., 13 and 14, Fleet Street. "Small Books on Great Subjects" Series. 1s. 6d.

WE are not sure that a more weighty book—weighty, that is, with strong thought and feeling—has appeared in this valuable series. Dr. Forsyth is a theologian *sui generis*, with the clear insight, the intense earnestness, and the strong logical power which give him an easy grip of his audience. He here deals with the great mysteries of the Incarnation and the Atonement of Christ in a profoundly reverential and practical manner, and so as to intensify Christian faith and affection.

THE Fleming H. Revell Company, Chicago, issue in their "Popular Religious Series" MODERN EVANGELISM: Problems and Solutions, by

Rev. Myron W. Haynes, D.D., a clear and impressive diagnosis of the evils from which the churches are suffering and by which their work is crippled, and a wise prescription of remedies. The condition of things in America is very similar to what it is in England. The love of pleasure and gain, sordid worldliness, and spiritual indifference are working sad havoc among us, and we need the tonic which is here so faithfully administered. The prayerful perusal of these pages should issue in more than one local revival of religion. We imagine the pamphlet can be secured through the Baptist Tract and Book Society, of 16, Gray's Inn Road.

WITH CHRIST IN SAILOR TOWN. By Frank Bullen. Hodder & Stoughton. 1s. 6d.

IN a graceful and sympathetic preface Dr. Horton refers to Mr. Bullen as able to command an audience of hundreds of thousands. His writings, so vigorous and vivacious, have secured an entrance into widely different circles, and are everywhere welcome. The little book now before us depicts with startling fidelity the risks run by our sailors not only at sea but on land, and shows how their steps are dogged by demons of lust and drink in human form. The Seamen's Mission Mr. Buller commends is a noble institution for which this little book ought to secure greatly enlarged support.

IN MEMORIAM. By Alfred, Lord Tennyson. Edited, with a Commentary, by Arthur W. Robinson, B.D. Cambridge: University Press. London: C. J. Clay & Son, Ave Maria Lane. 2s. 6d.

FOR students of literature and poetry this is an almost ideal edition of the "In Memoriam." The text is admirably printed, the analyses and notes are the result of careful and accurate study. Other analyses of the poem exist—notably F. W. Robertson's, Dr. Alfred Gatty's, and Mrs. Chapman's. There are essays on its structure and teaching in Mr. Stopford Brooks's "Tennyson," and several similar works. But this is the only book that gives us the text, introduction, and notes together. As a rule the explanations of uncommon words and phrases, of obscure allusions, &c., are of great value, and the work is scholarly. The quotation from George Eliot, pp. 192-3, need not have been given as quoted by Munger. When that author's book was published the quotation had become a commonplace, and Dr. Abbott had used it with marked effect a dozen years before. Section cxiv. is finely illustrated by a sermon of Robert Hall's on "Wisdom" (Works, vol. v., p. 239), which contains one of the most profoundly philosophical and brilliant passages in the English language.

THE American Baptist Publication Society have lately sent out several good stories. THE TRAINING OF RACHEL HALLER, by L. M. N. (6s.) is at once arresting and complicated, though its main threads may easily be followed. Some of the characters are exquisitely drawn—Mr. and Mrs. Francis, the Sowerbys, Davis Martin, Becky, and, in her own way, Rachel.



The tone of the story is healthy, and we are made to see how out of sorrow and discipline the finest issues may arise.—*L'HASA AT LAST*, by J. MacDonald Oxley (3s. 6d.), and *THE LADY OF THE LILY FEET and Other Stories of Chinatown*, by Helen F. Clark (2s.), both deal with various aspects of Chinese life, and with events so recent as those of last autumn. At this crisis the books will be read with great interest.

MR. JOHN MURRAY has completed his choice illustrated edition of the works of George Borrow with *THE ZINCALI: AN ACCOUNT OF THE GYPSIES OF SPAIN AND WILD WALES: ITS PEOPLE, LANGUAGE, AND SCENERY* (6s. each). Neither of these works are equal in interest to "The Bible in Spain" (that marvellous and bewitching book of travels), or even to "Lavengro" and the "Romany Rye," but if the distance between them were far wider than it is, they would still be great books, which no lover of literature would neglect, for their vivid descriptions of scenery and character, their strange and weird adventures—strange to the point of incredibility some would say—their stores of gipsy folk-lore, at times rollicking in fun, and at times grim in their humour. "Wild Wales" takes us over ground which to many of us is familiar, but no personal acquaintance with the scenes will ever do other than make Borrow's pages more delightful. The illustrations in both volumes are exceedingly good, and add considerably to their value.

IN the "Library of English Classics," Messrs. Macmillan have issued Izaak Walton's *THE COMPLETE ANGLER*, and the *LIVES OF DONNE, WOTTON, HOOKER, HERBERT, and SANDERSON* (3s. 6d.)—quite the most delightful popular edition of "The Father of Angling" we possess. Walton was a quaint, meditative, charming character, a lover of God, man, and nature. Charles Lamb was drawn to Walton by his spirit of innocence and purity, and said of "The Complete Angler": "It would sweeten a man's temper at any time to read it; it would Christianise every discordant, angry passion." Equally choice are the Lives. The men were worthy of the record, but the record has added to the lustre of their names. Dr. Johnson found the Lives specially attractive.

*THE CRITICAL REVIEW* of Theological and Philosophical Literature, edited by Principal S. D. F. Salmond, D.D. (Williams & Norgate. 1s. 6d. net), contains as usual a number of well-written and valuable reviews; that of Phillips Brooks's Life is a case in point. We are glad to find that Principal Salmond takes a precisely similar attitude towards the second volume of the "Encyclopædia Biblica" to that which we felt constrained to take in our notice of the work in our issue for March. In an appreciation of the Rev. W. Medley's Angus lectures, "Christ the Truth," by the Rev. Joseph Trail, B.D., of Wick, we find the following well-deserved tribute: "The style is a model of clear writing. Every step of the argument is easy to follow, and the skill shown in seizing the vital points makes the book a valuable contribution to the subject. A perusal will richly repay even the student or expert."



Woodburyprint.

Waterlow & Sons Limited

*Yours very faithfully*

*Thomas Lewis*

*(Signature flourish)*

THE  
BAPTIST MAGAZINE

JUNE, 1901.

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REV. THOMAS LEWIS, OF THE CONGO.

**T**HE first magazine I ever presumed to write for was the BAPTIST MAGAZINE. In the early months of 1883 there appeared by me three articles on William Mortimer Lewis, first Professor, and then Principal, of the Pontypool College, a friend and teacher, lovingly and gratefully remembered by all his surviving pupils. I have been asked to write for the same magazine some account not of a TEACHER whose work on earth is ended, but of a DISCIPLE who is in the very prime of life, and whose best work is, we hope, yet before him.

Thomas Lewis was born on the 13th of October, 1859, at Whitland, a Carmarthenshire agricultural town, on the main line between London and New Milford, about midway between the towns of Carmarthen and Haverfordwest. His father owned a smithy, and was one of the most faithful and capable workers in the local Baptist cause. He died in August of last year, and up to the very last he was diligent as a teacher in the Sunday-school. Before the child Thomas was able to walk so far, the father used to carry him to the Sunday-school. No wonder that the future missionary became in course of time himself such an ardent worker in connection with this important institution of the church.

From the age of five to that of eleven he attended the Zoar British School. I am told by one who was with him at school during the latter part of these six years that Thomas Lewis was noted for his love of solitude. If other children walked one side of the road, he would pass over to the other. He seemed deep in

thought about something; perhaps it was about what he was to be. The same informant tells me of a significant incident of those school days. One morning, on his way to school, Thomas Lewis noticed that an iron pipe conveying fresh water had been displaced by some cattle. He at once set to work to replace the pipe; the task was not so simple as he expected, but he did not relax until it was thoroughly done. When he got to school he, always before punctual, was one hour late, and the master demanded an explanation. Young Lewis gave so clear and straightforward an answer that the master, in the hearing of others, praised his frankness and his unselfish concern for other people's interests. In the candour, kindness, and mechanical skill revealed in this incident the "child" was "father of the man."

After passing his eleventh birthday, Thomas Lewis, the eldest of the family, was taken to help his father in the smithy. Here he remained for the next seven years, and who knows how much of his success as missionary is owing to the physical strength that was stored up in those years, and the manual skill that was acquired? It will be remembered that the never-to-be-forgotten Alfred Saker, with whom Lewis was to work for a while, was, by calling, a wheelwright, and for some time one of the cleverest craftsmen in the Devonport Dockyard. Both Saker and Lewis found endless demands upon their practical knowledge and genius in situations which required them to be carpenters, builders, and smiths. Indeed, it is quite wonderful how every kind of experience and capacity can be consecrated to the service of Jesus Christ, and WILL BE, if we have consecrated ourselves.

"Take my LIFE, and let it be  
Consecrated, Lord, to Thee."

At the age of twelve, Thomas Lewis was baptized by David Davies, who was pastor of the churches at Whitland and Bwlchgwynt, a member of the same Davies family to which that great and good Baptist scholar, Benjamin Davies, of Regent's Park College, belonged. This David Davies was an admirable man, an earnest and faithful preacher of the Gospel, and a most unselfish labourer in the best of causes. Mr. Lewis's first interest in Missions was awakened by the missionary talks of his pastor. He was greatly impressed by one speech, in which Mr. Davies laid stress on the

fact that Dr. Carey was but a cobbler, though he accomplished a work of stupendous magnitude. On his way home from this meeting, and many a time afterwards, Lewis muttered to himself the words: "If a cobbler could do so much for the heathen, why may not a smith do something?" He had chosen his calling; he *would* be a missionary, all difficulties notwithstanding.

At the age of sixteen he went to his father—his mother died when he was young—and asked to be put to school with a view to becoming a missionary. His father said he could not spare him, but promised to let him have his wish in two years if David the younger brother was able to take his place. As soon as the two years had expired, Thomas went to his father and claimed the fulfilment of his promise, saying: "David is now strong and able to do my work." The father, as a man of his word, acceded to his request, and Thomas was sent to the Grammar School, St. Clears, some half-dozen miles from his home. The head master, Rev. J. Evans, B.A., took no end of pains with his aspiring and persevering, albeit backward, scholar, and Mr. Lewis feels a debt to him which no words can exaggerate. At the end of a year he returned to the smithy in order to await an opening at the Haverfordwest College, and also to save enough money to carry him through his college course.

In January, 1881, he was admitted a student of the West Wales College, now merged in the Bangor and Cardiff Colleges. It was in that very month that I entered upon the so-called "classical tutorship"\* of the College, after less than two years' very happy pastoral work at the High Street Church, Merthyr Tydfil. Lewis was, therefore, the only student whose work at the dear old College commenced with mine. I wish our revered Principal, the venerable and versatile Dr. Thomas Davies (my Merthyr predecessor)† were alive to bear witness to the excellent behaviour in every respect of Mr. Lewis as man and as student. But I am glad to quote the late doctor's own words from the College Report of 1883: "Mr.

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\* An archaism often perpetuated in current denominational publications; perhaps, at least in some cases, on the *lucus a non luceno* principle.

† See portrait of him, together with biographical sketch by the present writer in BAPTIST MAGAZINE, June, 1888.

Thomas Lewis . . . made marked progress in his studies during the time he was at the College."\*

Though he was but one of twenty-six students whom I found at the College, all of whom were in my classes, Mr. Lewis stood out from the bulk of them by his intense sincerity, his simplicity (in the best sense †), his industry, and his high ideals. He had set his mind on a London degree, and was in my matriculation class preparing for that degree. As he left for Africa two years after entering college, and was backward at the start, he had to give up the idea of graduation; but it was not for want of either ability or perseverance. I have one grudge against Mr. Lewis—he helped to spoil one of my Christmas holidays. It was the Christmas vacation of 1881, the end of his first year, and Mr. Lewis wished to spend a good deal of the time working at Haverfordwest. He asked me would I mind reading with him if he stayed? It is always a pleasure to any teacher worthy of the name to do extra work for a pupil who himself wants to pursue special studies. So I at once accepted the challenge thrown out to me, and Mr. Lewis and I met alone often during these two or three weeks. The favourable impression I had received of him was but deepened as knowledge of him increased.

Mr. Lewis's zeal for missionary work grew with time, but it became a bit unmanageable through the visit to Haverfordwest of our able and enthusiastic deputation secretary, Rev. J. B. Myers. As I had the honour of entertaining Mr. Myers for the five days he was in our neighbourhood, Mr. Lewis asked me if he might have an interview with him. This was readily arranged, and the interview took place one evening in my study. I am proud to recall the incident now, because so much has come of it. The rest is denominational history.

In February of 1883 Mr. Lewis went out to the Cameroons, where he was fellow labourer with Alfred Saker and Quintin Thompson. How much the young Welshman owes of his subsequent success on the mission-field to the apprenticeship he served under those devoted and able men no one can say, but it must be much.

In 1885 Mr. Lewis married Miss Jennie Phillips, of Haverford-

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\* Page 10.

† As contrasted with *duplicity*.

west, daughter of the late highly-respected Baptist deacon, Mr. David Phillips. Miss Phillips was a singularly bright, intelligent, and devoted young woman, beloved by all ; and her early death by fever, four weeks after she reached her African home, brought sorrow to all who knew her. In the following year Mr. Lewis married Miss Gwen Thomas, who had been for some years lady missionary of our Society in the Cameroons, and she has proved one of the most remarkable missionary wives that our Society can tell of.

Her father was a North Wales Welshman, but she was reared in London under the ministry of the late saintly Francis Tucker. She has accompanied her husband in all his journeys, and few of our missionaries have been more successful in breaking fresh ground and planting and building new churches than Mr. Lewis. By her courage and common sense, by her general intelligence and goodness of heart, Mrs. Lewis has been a real tower of strength to her husband. They have had no children, and thus it has been possible for them to give themselves up unreservedly to the work of bringing the Africans to Christ.

In 1886 our Government ceded the Cameroons district for some considerations to Germany, and the Basel Mission was likely to take over our churches. But Mr. Lewis was a sound Baptist, and had made good Baptists of the people he worked among in the Cameroons. Our principal churches in those parts refused to give up their Baptist principles, and in course of time the German Baptists took them over and now control them. I have before me a letter from Rev. Carl J. Bender, whom I got to know among the German Baptists. Under date April 25th, 1900, he tells me he had recently baptized forty persons upon the profession of their faith in Christ ; so the work proceeds.

In 1887, Mr. and Mrs. Lewis were transferred to the Congo, and there they have accomplished a work no less than extraordinary. They had very much to do in founding the very first Baptist church of our Congo Mission—that at San Salvador. In the erecting of the chapel Mr. Lewis was architect, carpenter, builder, and almost everything. I am informed by our excellent missionary, Rev. George Grenfell, that Mr. Lewis is very largely responsible for the policy of native support which now governs our Congo Mission. According to this policy, native teachers and

evangelists are wholly maintained by the native churches. New sub-stations are opened at the expense of the same churches. The aim is to make the Congo churches wholly independent of the home churches. This policy is being wonderfully vindicated by its results. Mr. Lewis has all along shown great capacity for establishing, building up, and organising new communities. He is firm and fearless, but he is blessed with far more than the average man's common sense, and he is as kind-hearted as a woman. The natives love him and trust him, and are glad to carry out his wishes. Of late he has been opening up fresh territory in the Zombo country. He and his brave wife have already begun work in that part, and they have high expectations of success. At present they are in England, and Mr. Lewis is working hard at a map of the parts he has been the first European to explore. Next year they return to the land of their adoption, and they purpose on their return pushing their way further east into the Zombo country.

Mrs. Lewis has rendered signal service to the Congo Mission by the energy, ability, and success with which she has sought to promote the education and Christianisation of the African girls and women. Mr. Grenfell lays great stress on this work, and the need for it. He writes in a letter to me: "If Christian young African men are compelled to take wives from heathen surroundings, they are soon dragged back into the old life. . . . Unless Congo women are Christianised as well as the men, the work will be lop-sided, and there will be but dim promises of abiding results. The progress at San Salvador would not have been possible but for the work done by Mrs. Lewis and the missionaries' wives associated with her among the women and girls in that place."

The Congo Mission, above most Christian missions, has been served by a band of heroic outstanding men, just the men that were wanted for that part of the world. Bentley, born linguist, grammar and dictionary maker of languages previously without a literature; George Grenfell,\* the gold-medalled explorer, recognised by our Royal Geographical Society as almost unique among British explorers; Thomas Lewis, the practical man, builder up of chapels,

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\* See an admirable account of him in the BAPTIST MAGAZINE for January, 1868, by Rev. J. B. Myers.



and of churches; not to speak of Comber—dear Tom Comber!—and others too numerous to mention. In India and in China, with their ancient civilisations, men more versed in the history and philosophy of religion have been needed, and linguists too, though of a different order, and they have not been lacking, though I do think that a deeper knowledge of general religious history, and especially of the history of the culture and religions of India and of China, are demanded from men who labour as missionaries in those great countries. On the Cameroons and on the Congo different and diverse workers have been called for, and the Head of the Church has sent them in abundance. May the memory of those who have died for Christ in those parts, and of those now being spent for Him, move the Christians at home to make larger and more self-denying efforts to bring the heathen of our own country to Christ.

T. WITTON DAVIES.



**IN MEMORIAM : E. B. UNDERHILL, MAY 11, 1901.**

ANOTHER saint of God is called away,  
Whose wise and gentle counsels now will cease;  
Who found in early life the narrow way,  
And walked therein in peace.

God gave him length of years and good estate,  
But most of all a steady, quiet heart.  
His eye was single, all his course was straight,  
Choosing the better part.

He saw that knowledge is a precious gift,  
The handmaid of religion sent to be,  
So spared no effort that he might uplift  
The churches' library.

But most of all he heard the heathen cry,  
The mournful wail that comes from godless lands;  
The great commission of his Lord lay nigh  
His heart and active hands.

Our Lord is ruler of the Church on earth;  
We mourn our loss, but feel He knoweth best  
Just when to give and take His saints of worth,  
And in His love we rest.

J. H. C.

## OUR SPRING ANNIVERSARIES.

**T**HE spring meetings of 1901, both those of the Baptist Union and of the Missionary Society, were, in many important respects, the most memorable that have been held in the history of our denomination. The joint sessions of the Baptist and Congregational Unions in the City Temple, and the great combined gathering of the Baptist and London Missionary Societies in the Albert Hall, were splendid evidences of the unity of aim and spirit in both the home and foreign work of the two bodies, and, though the experiment of united meetings will probably not often be repeated—for the magnitude of the gatherings caused much practical inconvenience—yet the unique and unqualified success of the meetings of 1901 will tend to strengthen the spirit of brotherhood, and will not soon be forgotten by those who were privileged to take part in them. But the most interesting and significant incident for Baptists—an incident which will make the year memorable for generations to come—was the laying the foundation-stone of the Church House in Southampton Row, a visible first-fruits of the Twentieth Century Fund.

The usual sequence of the spring meetings was a good deal changed to arrange for the united sessions, but in this brief account it will be convenient to glance back over them in their chronological order. The introductory prayer-meeting on Thursday morning, at which the Rev. James Stuart, of Watford, gave a bright, able, and inspiring address, struck a fine key-note. The annual meeting of the Building Fund in the evening of the same day gave evidence that the quiet but most useful work of the fund is being well and successfully done. The capital of the fund was reported as £54,267 9s. 5d., an increase over last year of £1,356 5s. 1d. The annual meeting of the Young People's Missionary Association, which, in previous years, has been held in the Library of the Mission House, in the expectation of a large gathering, migrated to Bloomsbury Chapel, which was filled to overflowing. Mrs. Thos. Lewis gave a cheering account of the work in which she and her husband have been engaged on the

Congo, and the white-haired, ruddy-faced veteran, Dr. J. G. Paton, told the thrilling story of missionary trials and triumphs in the New Hebrides.

The annual members' meeting of the Missionary Society, held this year on Monday afternoon, April 22nd, instead of Tuesday morning, was presided over by Mr. John Eaton, Mayor of Sheffield, who revealed his warm and practical sympathy with the Society's work. The usual digest of minutes, read by Mr. Baynes, was a deeply interesting survey over an area, almost world-wide, of the operations of the Society during the year—a year which had been in some respects the most memorable in the history of the Mission. The Treasurer's statement, submitted by Mr. Rickett, had been anticipated with considerable anxiety, which was, however, greatly relieved when Mr. Rickett had concluded his brief speech. The debt on the general account for the year was £9,915, which by drawing on some reserves had been reduced to £4,723. Then some generous friends (Mr. Rickett himself being the chief) had contributed sums toward making up the deficiency, so that the debt had been reduced to £1,800. The re-appointment of Treasurer, General Secretary, and Association Secretary afforded an opportunity for the hearty expression of the indebtedness of the Society to the invaluable services rendered by Mr. Rickett, Mr. Baynes, and Mr. Myers. The Rev. W. Brock, of Hampstead, and Mr. Daniel Clarke, of High Wycombe, were elected honorary members of the Committee.

The only session of the Baptist Union for the transaction of its own business was held later on the same afternoon in Bloomsbury Chapel. The Rev. W. Cuff presided over a short devotional service, at the close of which he left the chair, and in a few obviously heart-felt sentences introduced Dr. Maclaren. "I esteem this," he said, "to be the greatest honour of my life, to stand on one side for Dr. Maclaren to step into my place." In presenting the report of the Council the Secretary, Rev. J. H. Shakespeare, M.A., who was loudly cheered, congratulated the assembly on the fact that the report indicated "progress all along the line." During the year one association, one college, forty-three churches, and twenty-five personal members had been received into the Union. There had been an increase in the

number of churches, chapels, members, and pastors in charge. The amount actually paid into the Century Fund was over £100,000, the total amount promised was £173,000, so that about £75,000 pounds were yet to be obtained. In the notices of brethren who have passed away during the year special and pathetic mention was made of Mr. Henry Wood, the late Treasurer of the Union, and a resolution expressive of the sorrow of the assembly and placing on record "the deep sense of loss which afflicts all hearts," through his death, was moved by the Rev. J. R. Wood, of Upper Holloway, seconded by the President, and the assembly adopted it by solemnly rising. When the result of the first ballot for the Vice-Presidency was made known there was no absolute majority, and four names for whom the highest number of votes was recorded were read to the assembly. On the second ballot there was an absolute majority for the Rev. J. R. Wood, who was therefore elected. Mr. Wood, who at first seemed disposed to decline the office on the ground that he did not think he had the capabilities which would justify him in undertaking it, concluded by saying: "I will take time to think over this matter, and pray over it; and if I can serve the Union I will try to." At a subsequent meeting a formal announcement was made that Mr. Wood had accepted the office—a statement which was heartily cheered. With entire unanimity and warm enthusiasm, Mr. Herbert Marnham was elected to the office of Treasurer, and the Rev. J. H. Shakespeare, M.A., was re-appointed Secretary. The only remaining business of the session was the unanimous adoption of a resolution appointing a committee to confer with the Lay Preachers' Association for the purpose of bringing the latter body into a closer and more real connection with the Union.

On Tuesday morning the first joint session of the Baptist and Congregational Unions was held in the City Temple, under the presidency of Dr. Parker. There was a crowded attendance, and the desire to obtain admission was so widespread that the spacious building might have been filled twice over. The proceedings commenced with a devotional service conducted in a singularly graceful manner and with rare spiritual charm by Professor W. F. Adeney, M.A., of London. Dr. Parker, in a brief introductory speech, remarked: "We are not here to discuss our differences, but

to magnify and verify our points of unity." On rising to deliver his address, Dr. Maclaren was received with the most enthusiastic applause; he was listened to with intense interest, and his address produced a profound impression. After a few introductory sentences, he announced his subject thus: "I am a preacher, and have been for more than half a century; I speak here mainly to preachers, and I venture to offer some considerations as to the preacher's office, its themes, its demands, its possibilities." The work of the preacher was presented in its three-fold aspect as evangelist, teacher, and prophet. "The preacher is, first and foremost, an evangelist—a bearer of good news. The very name contains a designation of the preacher's theme, for it, at least, makes this clear, that he has to tell a fact, which is full-freighted with gladness for a sad world." But he has to be a teacher as well as an evangelist. "The truest teaching must be evangelistic, and the truest evangelising must be educational. The web is made up of warp and woof. The evangelism which appeals to emotion only is false to the Gospel, for God's way of moving men is to bring truth to their understandings, which shall then set their emotions at work, and so pass on to move the will, the directress of the man, and thus at last affect the actions." "The evangelist who is not a teacher will build nothing that will last. And not less one-sided, and therefore transient, will be the work of a teacher who is not an evangelist. He will give husks instead of the bread of life, notions that may rattle in skulls like seeds in dried poppyheads, but not convictions which burn all the more because they are light as well as heat." The preacher's work has a third aspect. "Besides being evangelistic and educational, it is also ethical, and, in that aspect especially, may rightly be designated as prophetic." The absence of inspiration or of predictive insight does not damage the claim of the preacher to be a prophet. There are different forms of inspiration. The chief function of the prophet of Israel "was to be an incarnation of the national conscience." "And is not this the function of the Christian Church as a whole and eminently of its preachers? What are we here for but to bring the principles of the Gospel to bear on all life? No doubt the courtiers of an Ahab or a Zedekiah said what they thought clever things about the fastidious prophetic

conscience, just as we have heard would-be taunts, which were really tributes and turned to a testimony, about the 'Nonconformist conscience.' It is the Christian conscience, and to be its voice is no small part of the preacher's duty." "He has to witness against the cancerous vices which are eating out the life of the nation." "A church which has ceased to protest against the 'world' suits the world's purpose exactly, and is really a bit of the world under another name." "And the preacher who does not give voice to the Church's protest fails in one of his plainest and chiefest duties!" These were some of the points of the address, which, from first to last, was terse, pregnant, and intense in style, a magnificent exposition of the greatness of the preacher's calling, delivered with impressive earnestness, an address which will never be forgotten by those who heard it.

A somewhat lengthy patriotic declaration expressing sorrow at the death of Queen Victoria, and commending Edward VII. and the Royal Family "to the prayers of all Christians, that on their hearts, home, and rule God's richest blessing may abide," was moved by Dr. Guinness Rogers, seconded by Dr. Glover, and unanimously adopted. Dr. Parker then introduced the Rev. Principal Rainy, D.D., Moderator of the United Free Church of Scotland, to whom the assembly accorded a most enthusiastic reception, all rising to their feet. His address on some recent movements in the Church was listened to with great interest, and his remarks on Biblical Criticism were among the wisest and most timely we have ever heard. All students and preachers should carefully ponder them. The session closed with the Doxology and the Benediction.

In the evening there was a magnificent united gathering in the Queen's Hall, Langham Place. Mr. George White, M.P., of Norwich, who was in the chair, opened the proceedings with a speech full of manly, robust common sense. The Rev. Principal A. M. Fairbairn, D.D., of Mansfield College, gave an address characterised by a cultured, elevated style, and intense earnestness, in which he made a vigorous plea on behalf of spiritual liberty. The Rev. J. G. Greenhough, in a brilliant incisive speech, dealt some trenchant blows against the prevalent pessimistic spirit. The Rev. Robert Horton, D.D., of Hampstead, spoke with much persuasive spiritual

power on the inward, the ethical, and the supernatural principles of the Gospel, the true means of combatting worldliness. It was a grand meeting, sustained with unflagging interest to the last; an appropriate close to a most memorable day.

Wednesday was largely devoted to Foreign Missions. A well-attended breakfast meeting of the Baptist Zenana Missionary Society was held in the morning, and in the forenoon Dr. Glover preached a sermon on behalf of the Baptist and London Missionary Societies in the City Temple. There was a crowded congregation, and the sermon was a noble and impressive exposition of the command to preach the Gospel to the whole world. The Albert Hall is admirably adapted for a great demonstration, but not so well fitted for speeches that have to be spoken and heard. Nevertheless, it was a privilege to be present at the united meeting of the Baptist and London Missionary Societies on Wednesday evening. The chair was taken by the Earl of Aberdeen, who, though belonging to neither Society, spoke sympathetically of the work of both.

The Rev. W. G. Lawes, D. D., gave details of missionary work in New Guinea, and showed what marvellous triumphs the Gospel had there won. Dr. Clifford followed with what may be described as a fine oration on missionary work in the new century. "We go forward to this work in the twentieth century," he said, "with a faith that is reinforced at every point by the missionary experience of the nineteenth century." The Rev. J. S. Whitewright described missionary work in China, and the meeting was concluded by a brief address from the Rev. C. Silvester Horne, M.A., of Kensington.

The great event of Wednesday was the laying of the foundation-stone of the Church House. The weather was beautifully fine, and the spacious enclosure was crowded by spectators who came to witness the ceremony. Dr. Maclaren, none the worse for his great effort on Tuesday morning, seemed very happy in the part assigned to him, and has rarely seemed more vivacious and buoyant. The whole proceedings were bright and interesting. The speech-making was commendably brief, though Dr. Maclaren's short address was very impressive. "I think," he said, "that we cannot enter upon an engagement such as this without feeling how solemn it is to be engaged thus in the incipient stage of an undertaking which will

outlast us all." The architect made Dr. Maclaren the customary presentation of a silver trowel, and the stone was declared to be well and truly laid amid general cheering. Then came a procession of children and young people who laid gifts upon the stone. There was a pretty little scene toward the close when Miss Ruth Marnham, daughter of the Treasurer of the Union, presented Dr. Maclaren with a bouquet. And so the foundation-stone of the Church House was laid amid the brightest and most auspicious surroundings.

On Thursday morning the second joint session was held in the City Temple under the presidency of Dr. Maclaren. After a devotional service conducted by Rev. T. G. Tarn, of Harrogate, two resolutions were adopted, one on national education and the other on temperance, and then Dr. Maclaren performed what he described as the rather "grotesque" duty of introducing Dr. Parker to his own pulpit. The pastor of the City Temple seldom fails to rise to a great occasion, and the address on Thursday morning was a fine example of his distinctive characteristics. He explained that his subject and purpose and general outline had been chosen before the joint sessions had been thought of, but he saw no reason for making any change. It was an earnest and vigorous plea for a United Congregational Church. "The individual church is the primary and indestructible unit of Congregationalism," but the churches can be united into one Congregational body. The local church is the primary unit, then the unit of the city, then the unit of the district, then of the county, and, finally, the United Congregational Church. There were in the address many wise and practical suggestions, which should affect the Congregationalism of the future in both its sections. The closing paragraph was very touching and impressive, and the joint sessions of the Baptist and Congregational Unions could hardly have been brought to a more fitting close.

The annual missionary meeting of the Baptist Missionary Society was held on Thursday evening at Exeter Hall, under the presidency of Mr. Edward Robinson, J.P., of Bristol, and was especially devoted to the interests of China. The Rev. C. H. Medhurst, of Shantung, Rev. A. G. Shorrocks, B.A., of Shensi, and Rev. A. Sowerby, of Shansi, gave addresses. The tragic events in



China have given an absorbing interest to missionary work in that country, and the personal testimony of brethren who have been for years in close contact with the Chinese and thoroughly understand the conditions of missionary labour in that vast empire was listened to with unflagging attention; indeed, in some parts of the meeting, as when, for example, Mr. Sowerby gave some description of the massacres from an eye-witness, the feeling in the audience was quite intense. The China Mission has added a new chapter to the book of martyrs, but the missionaries are themselves quite convinced that now as of old the blood of the martyrs will prove the seed of the Church.

At the breakfast reception, on the invitation of Mr. W. R. Rickett, on Friday morning there was a change from previous years in the mode of conducting the meeting. Instead of an elaborate paper followed by open discussion, a number of short addresses were given by missionaries from India, China, and the Congo. The general opinion seemed to be that the change was an improvement; at all events, the interest of the meeting was well sustained to the end.

The Young People's annual meeting on Friday evening, presided over by Mr. William Olney, of Haddon Hall, was, as it commonly has been in previous years, bright, interesting, and attractive. The speakers were again missionaries representing India, China, and Africa. The enforcement of the privilege and duty of helping missionary enterprise was a not inappropriate ending of a week which will mark an epoch in the history of our denomination.

W. H. KING.



THE Religious Tract Society send out **FRUITFUL OR FRUITLESS: A Book of Quiet Meditations**, by the late Rev. Edward Hoare, M.A. (1s. 6d.). The substance of sermons preached by the late Canon Hoare, and greatly appreciated by those who heard them. A large number of readers will delight in them because of their firm grasp of evangelical truth and the close application of that truth to the heart and conscience of men.—**HANSINA HINZ: A True Story of the Moravian Missions in Greenland**, from the German of H. G. Schneider, translated freely by E. F. K. The story of a peasant girl, who was led to consecrate herself to missionary service, and who, in the course of her short life, exercised a profoundly helpful Christian influence. The work will be an incentive to many.

## RELIGION THE LIFE OF GOD IN THE SOUL OF MAN.

BY PROF. WALTER RAUSCHENBUSCH.

### II.

**T**HE old argument from design has collapsed before the doctrine of natural selection. Instead of a great Artificer sitting down to contrive and create the tiger's teeth for its prey and the squirrel's teeth for its nut, we have an incessant struggle for existence, weeding out all forms whose teeth were not well adapted for their food. The evidences of a designing mind seemed gone from nature. The grammar of the universe was without any particles expressing purpose, and only rich in causal constructions.

But further thought has shown us that the element of design has only receded, and is waiting for us at the beginning of all things. Nature is a cosmos. But is it by chance that all physical causes have united in producing a general order of nature? If the tiger's and squirrel's teeth were not especially contrived for them, yet the primitive molecules and cells must have been so constituted that they finally resulted in the tiger and squirrel. Now, the persistent force which finally produced these results has run through an infinite network of physical relations. How, then, was it guided along the precise channel in which it would produce just these variations? The teleological argument has only been shifted to the immensities of nature as a whole; and though it is much harder to comprehend there, it seems to me to have tremendous power when it is comprehended.

The world is not a shifting mass of phenomena. It has its unity and coherence by resting in an ultimate Reality, which is the cause of all causation, and in that Cause there are direction, purpose, and immeasurable intelligence.

But is this Cause mind? Is it a personality in any sense like mine? In observing the fly on my window, the distance between my eyes is a sufficient base to subtend the parallax; for the moon the radius of the earth is ample; but when astronomers first tried to measure the parallax of a fixed star, the whole diameter of the earth's orbit seemed to give no result. Can our little human

nature give any clew or measurement to determine the nature of the great Reality that upholds the universe? We are sensible of the audacity of the idea. Yet the human soul is the only basis we have for the parallax of God. And we remember that the attempt to measure the distance and movements of fixed stars, which failed at first, succeeded at last, and that to-day we determine even the substances composing them by the identity of their lines in the spectrum with the lines of earthly substances. Our only direct knowledge of causation is derived from our own activity when we are causes. Our senses report only time and space relations; our mind adds the conception of causality from its own consciousness. The only energy we really know is will energy. It is true, our imagination refuses to conceive an infinite personality, but on the other hand neither can this great Reality, which is a unity in the midst of change and a source of intelligent activity, be conceived by us except as in some way like our own minds.

But suppose that God is Mind, yet a new question arises to lacerate us. The old teleology directed attention to the evidences of the wisdom and goodness of God, and they were many. The doctrine of the struggle for existence has revealed the accompanying awful waste of life, the contrivances for inflicting pain, the general reign of fear in the sentient world, the precision with which violations of physical laws are punished as compared with the hesitating and uncertain retribution for moral transgressions. And so the question arises: Is God moral at all, or is He extra-moral? Is He an intelligence so transcending ours that what we reverence as our moral nature is of no more value to Him, and no more finds a counterpart in Him, than the functioning of our heart-valves or the transmission of our sense impressions to our brain? They tell us that our moral instinct has been bred and developed because it bound men together, and thus made those who had much of it fitter to survive than those who had little; that it is merely a protective development like the quills of a porcupine or the gregarious instinct of herbivorous animals. Balfour says: "Kant compared the moral law to the starry Heavens and found them both sublime. It would, on the naturalistic hypothesis, be more appropriate to compare it to the

protective blotches on the beetle's back and to find them both ingenious." If that is the origin of ethics, it derives no sanctity from the character of God. Utility for the race is its only sanction, and if the individual cares to sell out the welfare of the race for his private profit, the basis of ethics would be still further contracted from social utility to private utility.

The argument for the moral nature of God derives a powerful re-enforcement from our religious instinct. That cannot be shown to serve such a purpose for the survival of the race. If that instinct points to an objective reality corresponding in any sense to the cravings of the religious nature, then God's character must justify our adoration and love. The imperative of our moral nature and the ideals of our religious nature, taken together, are the ground of our faith that there are justice and goodness, and even love, in the Eternal. It has become a commonplace that God is love. Men take the love of God for granted as something self-evident, in order to combat the belief in the sterner retributive justice of God. But in the face of Nature as we know her, it is a tremendous affirmation to assert that God is not only just, but that He is love. For myself, I need all the assurance contained in the self-consciousness of Jesus Christ to brace my faith. That popular conviction of the love of God and of the consequent goodness of the world shows how much humanity owes to Jesus. Without the historical contribution He has made to human thought and feeling, I do not see how, in the present state of scientific knowledge, that conviction could stand up against the total impression left by the natural sciences. And let any man consider what it would mean for his personal *Weltanschauung* if he were plunged into the arctic night of a world without love, and what it would mean for the social life of men if it were finally and generally understood that the moral impulse and the moral law have no other reason for their existence than utility, and might be set aside if they failed to be useful, much as a man grows his beard in winter to keep warm and shaves it in summer to keep cool.

As the mist of our modern *Götterdämmerung* is slowly rising, we see that the mountains of God still lift their heads on high. The worst is probably over; the future will see our religious faith

strengthened and not impaired. We realise sadly that there is still a lack of confidence in our thoughts. It was when Tennyson faced these facts of the waste of life in nature that he cried :

“ I falter where I firmly trod,  
And falling with my weight of cares  
Upon the great world's altar-stairs  
That slope through darkness up to God,

“ I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope.”

And when we thus reel under the first shock of new doubts, when our own spiritual life is low and the inward oracle in our soul is almost dumb, we do well to realise how much we owe to social religion. The accumulated deposit of the spiritual life of the past, the inspired utterances of stronger souls, the institutional edifice and the history of the Church, and the living contact with devoted souls reassure us and carry us safely through the vulnerable period of our spiritual metamorphosis.

And so we contemplate with profound awe this trembling compass-needle pointing out into eternity, the religious life in our souls. It contradicts our worldly common sense, crowds back our most imperious passions, thwarts our ambitions, humbles us in the dust, sets us unending tasks, and rewards us with a crown of thorns. And yet we love it, reverence it, desire it; and no dearer gift could come to us than absolute certitude that all it tells us is truth.

It gives unity to our intellectual comprehension of the universe. It lends grandeur to the scattered and fragmentary purposes of our life by gathering them in a single all-compreheuding aim—the Kingdom of God, which is the hallowing of His name and the doing of His will. It guarantees that our aspirations are not idle dreams nor our sacrifices fruitless toil, but that they are of God and through God and unto God, and shall have their fulfilment and reward. When the vast world numbs us with a sense of helplessness and ignorance, prayer restores our sense of worth by the consciousness of kinship with the Lord of all. Even when our strength is broken, when our hopes are frustrated and nature

seems to cast us aside, a brother to the shriveling worm, we can trust and wait. By holding up the will of the Holy One as the norm of action and character, religion spurs us on to endless growth. It deepens the seriousness of our temptations by the thought that we sin not only against ourselves and our neighbours, but against the spirit of Love and Goodness: "Against Thee, Thee only, have I sinned." And in turn it makes our victories more glorious by the knowledge that in us His saving will has once more found completer expression.

The wind that blows, the birds that sing, and the crimson flood of life and nourishment that throbs in our pulses are all part of the great cosmic life. The force of God is in the movements of matter and the thrills of organic life. But they all act as they must.

In the ocean of the universe floats the little bark of human personality, part of it all, and yet an entity in itself. It knows; it wills; it is conscious of itself over against the world, and even over against God. More and more clearly the thoughts of God are mirrored by the reflecting intellect of man, illuminated by God's own mind, the light of God in the soul of man.

But to the human personality comes a faint and far call, sweeter than the rhythm of the spheres, the voice of the Father of spirits calling to His child. Our souls give answer by eternal longing and homesickness. The husks of necessity, which we share with the beasts, drop from our hands, and we long for the bread of freedom and peace in the eternal habitations of our Father. And with that conscious turning to God, we leave slavery and enter sonship. We have realised religion. We live; yet no longer we it is now the life of God in the soul of man.



WE are glad to find that THE SOCIAL REFORMER'S BIBLE (Simpkin Marshall, Kent, & Co., and Greenslade & Co., Reading), a manual of selections from the Old and New Testaments and the Apocrypha, compiled and arranged by M. L. Hart Davis, has reached a second edition. We gave it a cordial commendation on its first appearance, and feel sure that it is bound to prove a decidedly useful work in every department of secular life.

## LEAVES FROM AN OLD CHURCH BOOK.

BY REV. JOHN W. WALKER, TODMORDEN.

## IV.

**T**HE charge has not seldom been brought against our small Baptist churches of the past generations that they lived a petty, self-centred life. The picture of them drawn by Charles Dickens and other great writers is the reverse of pleasant. It has been repeatedly pointed out that the charge is unjust; it can be refuted by an appeal to facts.

As far as the records now before us are concerned they reveal an ever-increasing interest in public questions in the social, political, and educational well-being of the people. A few extracts will best illustrate our point:—

“February 15th, 1820. Agreed to have preaching to-morrow evening at eight o'clock, it being the day of the late King's interment.”

Does not that argue loyalty to the Throne and genuine respect for the Sovereign Majesty on the part of these old-time Baptists?

“April 6th, 1820. Could wish Bro. Dean to teach a school if his health will permit, and that he try a quarter to see how it affects him.”

All praise to our Baptist fathers who, fifty years before the Education Act establishing Board schools, and long before the days of “Government Aid,” were doing the best they could to provide education for the children of the people!

What did they teach? Singing, at any rate, was included in the curriculum.

“July 25th, 1847. That we have a singing school, to be taught on the Saturday night, and that it be open for all who attend our chapel; the teacher to be paid by voluntary subscriptions.”

Writing was also taught, for an entry in the school records October 21st, 1838, reads:—

“That the Committee consider the propriety of teaching writing.”

“October 28th, 1838. That we commence teaching writing November 4th.”

“February 28th, 1841. That Miss Barker be requested to teach writing.”

These writing classes were evidently held on Sundays, and reading lessons were combined with them. About the middle of the century they were discontinued, for reasons given below :—

“September 23rd, 1849. That there be a night school one night in the week.”

“December 2nd, 1849. That there be no writing on Sundays on account of the week night school.”

The establishment of a library may be mentioned as being another expression of the thirst for knowledge and desire for education on the part of these sturdy pioneers.

“September 20th, 1835. It is recommended that a library be instituted for the use of the Lord’s Day school.”

“June 11th, 1840. That £5 be devoted towards the purchase of a new library for the school.”

The records give us no idea of the general character of the books purchased; but an entry of subsequent date shows that there was an attempt to keep pace with the times, and to provide solid, substantial reading.

“June 25th, 1851. That William Crabtree get the works that are published by the Anti-State Church Association.”

Other public questions besides education claimed the interest and received the sympathy of these pioneer Baptists.

“September 26th, 1830. As to the letter sent to us respecting the Slave Trade, think we had best sign a general petition, and not send one from so small a church and congregation as ours is.”

“November 28th, 1841. That Joseph Sutcliffe and Abraham Cunliffe form part of the number who are to go round to the friends soliciting subscriptions for the Corn Law League.”

Is it not clear that our Baptist ancestors were in the van in securing popular reforms and redressing national evils?

A word must also be said about sanitary reform.

The evils of private burial grounds are now largely mitigated; but it is not without interest to recall the fact that the old Baptists were far in advance of the times in the precautions they took.

“March 30th, 1824. As some error has been committed in suffering persons to bury without going seven feet deep, we, as a church, settle it that all persons who intend burying at Bethel must in future dig seven feet deep, whether it be for a child or a man, the first that is buried.”



“March 28th. That no burying is to take place in any grave nearer than three feet from the surface.”

There is a reminiscence of a former political fight in the entry March 27th, 1850 :—

“That a petition to Parliament be sent by our congregation against church rates; that it be signed on the Lord’s Day, and that Brethren Mills and Marshall undertake getting signatures.”

We quote one more reference to the law, this one of late date :—

“January 21st, 1861. Agreed to get the chapel registered under the Act of Parliament.”

The interest and sympathy of the church in respect to those outside its immediate range of activity may be still further shown :—

“February 20th, 1850. That we have a monthly missionary prayer meeting on the first Wednesday evening of every month; that a box be placed in some suitable position that anyone may contribute a mite to the missionary cause at the close of the meeting.”

It is observable what a disastrous effect trade depressions and deadlocks have upon church affairs :—

“July 24th, 1850. That we defer the case before us (an appeal for help from another church) to another meeting, or until the present distressed state of the neighbourhood be improved. There was a very thin attendance at this meeting, caused principally by the strike of power-loom weavers, which has continued now about eleven weeks. No business was done at this meeting, except carrying the above resolution.”

The paralysing effect was still more manifest at the next meeting :—

“August 20th, 1850. That we approve of deferring the collection for the Foreign Mission to some more favourable opportunity than the present.”

The cotton famine, due to the American Civil War, brought about a crisis still more grave, and at the same time gave proof of the devotion and self-denying zeal of the worthy successor of Bro. Dean.

“July 6th, 1862. To consider what to do in the present state of things—treasurer in advance, mills running short time, still darker prospect, and declining funds. In the absence of the minister it was agreed: ‘That as we do not wish to part with our minister, we ask him if, in the present emergency, he will stay with less salary until things improve.’ [The salary was £60 at the time.]

“In reply to the deputation, the minister said he wished to express his sympathy with the church in the present crisis, and, in consideration of the depressed state of the church funds, will, after the present quarter, relinquish a part of his salary until things improve. The amount of reduction he will leave entirely to the judgment and decision of the church. Agreed that we are satisfied with this arrangement, and try to do our best.”

We conclude this article by noting the church's action in respect to another kind of reform; not, in this case, of a social or political character, but in regard to Sunday customs.

“January 1st, 1822. Something said on the impropriety of members having funerals or weddings on the Lord's Day, or of attending these at other people's houses on that day, or suffering their families to do so, instead of attending the worship and house of God. Think such conduct disorderly.”

Surely Bro. Dean's action was commendable and his counsel wholesome! Subsequent entries show that the ancient and well-established custom died hard; after an interval of nearly thirty years we find the practice still surviving. This time the church sounds a note clearer even than before:—

“April 24th, 1850. That we desire the members of our church to avoid as much as possible funerals on the Lord's Day, and that we request all who inter in our graveyard to do the same, as far as practicable, as we consider funerals on the Sabbath to be attended in general with many evils.”

We owe thanks to pioneers like Bro. Dean, whose outspokenness and straightforwardness of action began the process of leavening the opinion of the Christian public, the happy issue of which has been that the practice referred to is now very generally abandoned throughout the country.



MESSRS. LONGMANS, GREEN & Co., have issued a cheaper edition of **THE MAP OF LIFE: Conduct and Character**, by William Edward Hartpole Lecky (5s.) This is the fourth time the work has been reprinted since its appearance eighteen months ago. It is really a treatise on practical morality, and is full of sound advice, based not only on the study of ethical science in its manifold forms and ramifications, but on a close and sympathetic survey of human life in regard to its responsibilities, its privileges, and its possible achievements. Whether we agree with all Mr. Lecky's counsels or not it is always worth while to make ourselves acquainted with them. In practical discussions “*The Map of Life*” will furnish many invaluable not to say indispensable aids, especially to young men.

## BECOMING ALL THINGS TO ALL MEN.

**T**HERE is no greater test—sometimes no harder trial—of Christian character than the duty to which Christ's teaching calls us, to behave with the same kindness and consideration to persons of every variety of temper and disposition. To be kindly and considerate to those who agree with us, and respond to us, is easy enough; the difficulty is to maintain the same attitude towards those who differ from us in opinion, or mental type. Yet this—nothing less—is what Christianity demands. It insists on a *uniform* temper of impartial benevolence and beneficence—wishing good and doing good—to all men, whatever their characters or peculiarities, after the pattern of our heavenly Father. This impartial and unbiassed goodness, Christ teaches us, is the special mark of Christian completeness, of likeness in character to God; and also of distinction from non-Christians. As the true God is emphatically distinguished from false, revengeful deities, by His impartial goodness—by His kindness even “to the unthankful and to the evil”—so the Christian ought to be specially distinguished from the heathen and irreligious man by his consideration and friendliness to all men, whether they deserve or reciprocate his sentiments or not. The very struggle to show kindness and sympathy to the undeserving and the unresponsive is itself a means of creating and fostering the God-like character which it manifests. Merely to “love those who love us,” to respond to those who respond to us, involves no moral exercise or spiritual quality, and therefore has no real religious significance or power.

In Paul's conciliatory behaviour towards Jews and Gentiles, in non-essential matters of ritual and observance, we have a striking illustration of the impartial Christian spirit. Instead of implying a vacillating, temporising policy, involving—as has been sometimes flippantly suggested—some sacrifice of truth to expediency, Paul, in becoming “all things to all men,” exhibited and enforced one of the most central spiritual principles of the Gospel—the principle that nothing but fidelity to God and conscience should prevent our accommodating ourselves to the predilections and peculiarities

of others.\* And if anything were needed to confirm this, the apostle's noble and disinterested purpose—"that I might by all means save some"—proves at once that his conduct was not prompted by any carnal expediency, and had no relation whatever to that slipshod indifference to truth and principle which has sometimes been imported into his words.

Clearly the apostle's attitude respecting religious ritual has its roots in that spirit of impartial sympathy and kindness which Christ taught as the special mark of Christian character. And the effort to reach this level of generosity was not, as the apostle's language shows, made without a severe struggle—a struggle corresponding to that which every Christian must experience in the more general and familiar application of the same principle in common life. Brought up as Paul was in one of the strictest Rabbinical schools, a Jew, despite his Roman citizenship, by birth and education, it was no easy thing to divest himself of his Jewish scruples—to observe or to forego Jewish ceremonial, as the case might be, for the sake of higher considerations; to show the same respect for the philosophy and learning of the Greek as for the traditions of Judaism; to overlook even the roughness and uncouthness of the barbarian, and stoop to the infantile capacities of weak brethren. But he did it as he did "all things," "for the Gospel's sake," because it exhibited and enhanced its power; did it through that spiritual struggle which he calls "keeping under my body [natural evil dispositions], and bringing it into subjection."

There is no better definition of that principle of impartial kindness which Christ taught than Paul's description of his conduct towards Jews and Gentiles—"becoming all things to all men" (1 Cor. ix. 22, R. V.). It is a kind of giving ourselves—all we are and have—indiscriminately to others, an emptying of ourselves, as it were, into the universal lap of humanity, "giving ourselves away," as the saying is, in a truly noble sense, for the welfare and behoof of all whom we know or encounter, whatever their attitude, conduct, or characteristics. This is the spirit, the

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\* Or to the established order. Hence Paul counsels submission to legitimate political authority.

temper, the ideal, of the true Christian. We may not reach it; we can only approach it in varying degrees. It does not, of course, mean, as fanatics have sometimes taught, absolute self-impoverishment, for that would not benefit others; but it does mean self-sacrifice, and especially that often difficult form of it which consists in superiority, in our intercourse with others, to personal predilections, and to that reciprocation of our thoughts and sentiments which makes consideration easy.

Of the many special circumstances or traits of character which render sympathy and friendship with others difficult, three call for special notice—position, ingratitude, and uncongeniality.

Difference in social position is often a great barrier to that mutual consideration and service which may be fitly designated "becoming all things to all men." The rich naturally attract the rich; the poor are at home with the poor; the trader, the scholar, the workman, are each drawn towards their own class. But the spirit of Christian consideration, regardless of all personal peculiarities, tends to break down this barrier of *position*. And if we each, whether rich or poor, learned or ignorant, earnestly and assiduously cultivate this spirit, we shall find that it does break it down—and it is the only thing that does. Under the magic spell of this universal love, it is indeed true that "the rich and the poor meet together"—meet more closely and intimately than by mere physical contact—for "the Lord is the maker of them all." There is nothing the Bible more emphatically condemns than the carnal habit (it is an injustice to human nature to call it *natural*) of allowing wealth or personal advantage of any kind to sever us, in thought or feeling, from others; to prevent our giving our whole selves as freely and readily to the service of those beneath, as of those upon, our own social level. Moses, Jehosaphat, Peter, and Paul declare, almost in the same terms, that "God is no respecter of persons," and that character and religious faith alone commend men to His favour;\* a most significant reminder as to our duty to others; not, as James says, to be "partial in ourselves," but to "fulfil the royal law": "Thou shalt love thy neighbour as thyself." And correspondingly there is no more

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\* Deut. x. 17; 2 Chron. xix. 7; Acts x. 34; Rom. ii. 11.

emphatic blessing pronounced in Scripture than on those who disregard distinctions of station and circumstance; who "consider the poor," "honour all men," "love their enemies." The inducement Christ offers to such a line of conduct is nothing less than this—"that ye may be the children of your Father who is in heaven."

*Ingratitude* is another special obstacle to our "becoming all things to all men." In ourselves it hinders our approach to others; in others, it renders acts of kindness to them, to say the least, very difficult. If anything *could* justify indifference and unconcern for others' welfare, it would be that too frequent cold, callous, irresponsive reception of gifts or services. Yet human ingratitude presents no obstacle to Divine love and ministry. "God commendeth His love toward us, in that, while we were yet sinners"—ungrateful, rebellious, indifferent—"Christ died for us." It is just this fact of God's love being absolutely "unmerited and free"—exercised in spite of man's guilt and insensibility—that constitutes its wonderfulness and intensity. God's "great love wherewith he loved us" is specially shown in this—that while men were "enemies" they "were reconciled to God through the death of His Son." . . . And that human sin and ingratitude should not only not delay the gift, but not impede the full outworking and issues of Divine love, emphasises the marvel. It is this which elicits the apostle John's exclamation: "Behold what *manner* of love the Father hath bestowed upon us, that we should be called children of God; and such we are" (1 John iii. 1, R.V.). And the same apostle is quick to draw the obvious lesson that "if God *so* loved us, we ought also to love one another," after the same impartial and disinterested pattern. Hence Peter's injunction to servants: "Be in subjection to your masters . . . not only to the good and gentle, but also to the froward."\* Nothing less than Christ's love, which nothing could check or diminish, is to be our ideal. It was this Christly example of self-sacrifice, despite human coldness and indifference, that taught the early Christian pioneers and philanthropists—Howard, Mrs. Fry, Wilber-

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\* 1 Peter ii. 18. Comp. Pe. xviii. 26, as showing the inferior human view of the Divine character in the Old Testament in contrast with the New.

force, Clarkson, Livingstone, and others—to “become all things to all men, that they might by all means save some”; and it will only be through the same spirit of unselfish devotion that we shall—in proportion as we have it—“bear one another’s burdeus, and so fulfil the law of Christ.”

*Uncongeniality* is one of those barriers to unrestrained intercourse and sympathy with others specially felt by individual minds, and by those nearly related or belonging to the same church or social circle. As already suggested, it is between minds of different moulds, involving diverse or opposite standpoints, that mutual consideration and friendship are specially difficult. Yet it is just in such cases that the special power of Christian love to surmount natural obstacles of constitution and temperament, and unite those otherwise far apart in common bonds, is felt and seen. How little Paul could have found that was congenial in the punctilious Jew or the sceptical Greek, in the lawless barbarian or those “weak in the faith,” and yet he became as they—stooped to their level—to win them for Christ. How much there must have been in the disciples which jarred on Christ’s pure and sensitive spirit—we see it in His rebukes to Peter and James and John\*—yet He still “called them friends,” allowing none of their thoughtless questions or strifes to check His sympathy and intercourse. Copying here Christ as well as Paul, let us love and serve even those with whom we have few natural affinities, find good even in the least attractive; “honour all men,” and “be gentle to all men,” “doing good unto all men, as we have opportunity,” and we shall not lose our reward though we have not sought it (Luke vi. 38).†

Note three points in closing:—

1. “Becoming all things to all men,” in the true sense, is a question of *growth*. Even Paul, as we have said, did not reach this moral height at a stroke. “*I am become*,” he says, “all things to all men” (R.V.), showing that this generous attitude was a

\* Matt. xvi. 23, xx. 22; Mark ix. 34; Luke ix. 55.

† Dr. Parker says of the late Dr. Tanner, of “suspension” fame, who was one of his habitual hearers: “It would be well if those who saw only his peculiarities could have seen also his geniality, simplicity, kindness, and sweet manliness.”

work of time, involving more or less of effort and struggle. And if the apostle had thus to grow into this grace of impartial consideration, how much more must we. Let us then not be disheartened by the obstacles to the attainment of this spiritual level of character—by the position, ingratitude, or uncongeniality of those around us—remembering that the same power which “wrought effectually” in Paul may be also mighty in us, if we run the same spiritual race and strive, as he did, “for the mastery in all things.”

2. “Becoming all things to all men” does not imply any surrender or compromise of our opinions and beliefs. Sympathy and consideration for persons does not necessarily involve any endorsement of their views or abandonment of our own. This ideal is reached, not by conforming conflicting sentiments, but by preventing their conflict from creating estrangement and dislike; by securing harmony and friendship in spite of differences in thought and belief. We want to get rid of the notion that everyone should agree with us or with some particular standard; to feel no uneasiness at the existence of diverse opinions, but fully admit the right of others to the same freedom of sentiment we claim for ourselves. This liberality, which Paul certainly exercised in a marked degree, is quite consistent with a firm and bold stand for truth as we see it, and with an unflinching expression of our faith at proper times and places. We shall certainly never advance Christian truth by importing into its advocacy any personal animosities, or failing in our consideration and kindness to those from whom we most differ in opinion.

3. “Becoming all things to all men” is a duty only as regards what is *good*. Consideration for others involves no sort of obligation to wink at their faults or follies, still less to approve them, for fear of giving offence. It implies no suppression whatever of disapproval of wrong, which was the last thing Christ or Paul would have been capable of. But this duty does nevertheless involve a certain mode of regarding and meeting faults in others, respecting which both Christ and the apostle give us telling precepts and examples. This spirit of uniform tenderness, for instance, teaches us not to blurt out or parade our corrections of other’s faults, but to consider their feelings; to tell the offended or offending brother



“his fault between thee and him alone,” and that solely for his good; and only on his implacable resentment to communicate the matter to others with the same Christian object in view. Paul’s treatment of the question of “observing days,” “eating meats,” &c., teaches the same lesson from another standpoint. In matters of principle and character the apostle was inexorable; he winked at no fault, condoned no error; but with all his unflinching loyalty to truth and unhesitating condemnation of what he felt to be false, no man ever more completely manifested the Master’s spirit towards the weak or the erring, or more conscientiously endeavoured to “save the sinner while he condemned the sin.” It is solely in regard to the highest interests of others, never in relation to anything prejudicial to them, that “charity suffereth long and is kind.”

“Becoming all things to all men” is, in short, the application to all the details of daily life of the supreme Christian grace of charity, which Paul so grandly eulogises in 1 Cor. xiii., which consists emphatically in care for another and for others—for all whom we know—despite natural antipathies; consists in love, as it exists in God, in active and unselfish exercise; of which it has been well said that it is “the highest natural virtue, the greatest Christian virtue, the spirit in which man most closely approaches God, and the final condition of true being.”

CHAS. FORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### VI.—TURNING AWAY IN A RAGE.

“So he turned and went away in a rage.”—2 KINGS v. 12.



**T**HAT is what Naaman the leper did. He came to Elisha that he might be cured of his leprosy, but the way in which Elisha received him, and the things which he told him to do, wounded this great man’s pride, and he fell into a desperate passion: “So he turned and went away in a rage.”

Have you ever seen a man in a rage? It is a very sad and pitiful sight. He may be a very nice man, he may be very kind and generous, people may speak well of him, but there slumbers in his nature a quick, fiery temper, and when that temper is aroused there is no knowing what may happen. It is a very dreadful thing to have to live with people with quick tempers; it is like living in the neighbourhood of a volcano or a powder

magazine—you never know when a spark is going to drop which will mean a great explosion.

Now this man Naaman had a fiery temper, and he had not learned to control it; sometimes it quite beat him. He was a great warrior; he was a brave man; he was not afraid to look death in the face on the battlefield, for Naaman was the Lord Roberts of Syria. He could lead his army from victory to victory; he could besiege towns and cities, and take them with confidence. But there was one thing that this strong, valorous, mighty warrior could not do—he could not rule his own spirit; and you know what the wise man says: “Better is he that ruleth his spirit than he that taketh a city.” Yes, children, it is a finer thing to see a man, when he is greatly irritated, when there is a great deal to inflame his temper, keeping a firm hand upon himself, and not allowing himself to be betrayed into speaking one hasty or intemperate word. It is a finer thing to see a man do that than to see a man lead a great army against a mighty city and take possession of it in the face of great odds.

But how did Naaman come to have such a temper? You may be quite sure that this was not the first time that Naaman got into a rage. I have not the least doubt that this temper had been in him and with him for years and years; I have no doubt that Naaman had this temper when he was a little boy. You know *children* can have fiery tempers as well as men and women. That is what old Isaac Watts meant when he wrote:

“Let dogs delight to bark and bite,  
For God hath made them so;  
Let lions and tigers growl and fight,  
For 'tis their nature to;  
But little children ne'er should let  
Such angry passions rise;  
Their little hands were never made  
To tear each other's eyes.”

And yet there are times when even boys and girls lose their tempers and fly in anger at one another. I have seen a little girl, who had one little brother, snatch her doll from him as if she would tear him to pieces, while she cried in her passion: “You nasty little thing—how dare you?” And I have seen a little boy bite his little sister until the marks of his teeth have been left in her soft flesh. So you see that boys and girls can have bad tempers even as Naaman had. Naaman had this temper, no doubt, when he was a little boy, and he did not watch against it; he did not control it, he did not master it, and when he was a man he could not master it; it had got too strong for him, as all vices get that are not curbed and repressed.

Poor Naaman! Poor Naaman!! Ah, he did not know anything at all about the true God, and he only had idols of wood and brass to go to when he was a boy, when this bad temper used to get uppermost in him and

make him cry or shriek with rage. He used to feel sorry, no doubt, afterwards, but he did not know the true God, he did not know Jesus Christ, and he could not go to God; he could not go to Jesus with that wicked temper and ask Jesus to give him strength to overcome it.

But you, boys and girls, even though you may have a temper as fiery as Naaman's, know God and Jesus Christ, and you can go to Jesus, and ask Him to give you power to subdue and master it. And if you do not control your tempers—if you grow up to be passionate and violent people—there is less excuse for you than for poor Naaman. My dear children, remember that you are never safe against a quick temper; therefore, while you are young, take it to God through His dear Son, and ask God to put the very mind and temper of Jesus into you; then, though you will always be able to fire up against wickedness and against meanness, and against everything that injures and destroys your fellows, you will always be very patient, very forbearing, and even when you are reviled you will not revile again, but in all things follow the example of the Lord Jesus, Who could be angry and yet sin not.

D. LLEWELLYN.

Brighton.



## THE TWO GATES.

A PILGRIM once (so runs an ancient tale),  
 Old, worn, and spent, crept down a shadowed vale,  
 On either hand rose mountains bleak and high;  
 Chill was the gusty air, and dark the sky;  
 The path was rugged and his feet were bare,  
 His faded cheek was scarred by pain and care,  
 His heavy eyes upon the ground were cast  
 And every step seemed feebler than the last.  
 The valley ended where a naked rock  
 Rose sheer from earth to heaven, as if to mock  
 The pilgrim who had crept that toilsome way;  
 But while his dim and weary eyes essay  
 To find an outlet in the mountain side,  
 A pond'rous sculptured brazen door he spied,  
 And tottering towards it with fast failing breath,  
 Above the portal read, "The Gate of Death."  
 He could not stay his feet that led thereto,  
 It yielded to his touch, and, passing through,  
 He came into a world all bright and fair.  
 Blue were the heavens, and balmy was the air,  
 And lo! the blood of youth was in his veins,  
 And he was clad in robes that held no stains  
 Of his long pilgrimage; amazed he turned,  
 Behold! a golden door behind him burred

In that fair sunlight, and his wondering eyes,  
 Now lustful and clear as the new skies,  
 Free from the mists of age, of care and strife,  
 Above the portal read, "The Gate of Life."



## NOTES AND COMMENTS.

**T**HE NEW EDUCATION BILL.—The whole position of affairs with regard to Education and the work of School Boards has been changed by the introduction of the new Education Bill. It has undoubtedly been hurried forward by the decision of the London School Board to proceed no further in their opposition to the Cockerton judgment, and bears upon it the marks of haste. It falls considerably short of the scheme which Sir John Gorst sketched in introducing the Bill to the House of Commons, in which he spoke of one effective authority in each district for all grades of schools, an ideal which every educational reformer would be glad to reach. The new authority is to be the council of a county or county borough acting through an education committee, a majority of whose members must be members of the council. This committee is in each separate case to be formed by a scheme made by the council and approved by the Board of Education. The committees have no power to raise rates or borrow money, but the councils may levy a rate for the purposes of the Act not to exceed twopence in the pound. (That is a penny additional to that which they can now raise for technical instruction.) These rates may be used for sectarian schools. These committees will at once take over the higher education of the Board Schools, and it is evidently intended that they should ultimately displace School Boards altogether. Popular control is wiped out. No provision is made for the religious liberty of the teachers. Work is given to councils for which in general they are wholly unfitted, and the financial means provided are utterly inadequate to the ends professed. It is a practical refusal of all the higher education of the working classes. The true line for those really concerned for the education of the people is to treat this Bill as the previous escapades of the Government have been treated, to oppose it tooth and nail, and to demand a short measure which will legalise the work which the Board Schools have been carrying on for so many years, leaving the larger question of the reorganisation of our educational authorities "to better men and better times." Scotland already has a full measure of educational opportunity. Why should England wait?

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"SHELVED AT FIFTY."—This phrase has been used more than once in connection with the outlook for the ministers of our churches, and the possibility of their being able to effect a change of pastorate after a certain

age, should they desire it. The subject has been under discussion in America, and the following letter from the pen of Dr. Myron W. Haynes, of Chicago, written to the *Standard*, will be read with interest. Those of our readers who can recall Dr. Haynes's admirable sermon on "The Wisdom of Winning Souls," which appeared in our February issue, will need nothing further to ensure their attention to his latest utterance:—"I wish just a word concerning the 'dead line' in the ministry. If the limits prescribed by some are in accordance with the facts, then I am dangerously near that line myself, and therefore have an intensely personal as well as a general philosophic interest. I am afraid the brethren who are bemoaning the alarming conditions have not gathered all the facts. There is a light to be thrown on the situation which may give some of the older brethren a ray of hope, instead of filling their hearts with shadowy forebodings of that time when they shall be unceremoniously 'shelved.' I am willing to admit that in the industrial and commercial world there is a demand for young men and a disposition to disregard the ability or claims of those past middle life. This tendency is greatly to be deprecated, for it is certain to kindle and feed the fires of discontent, so that lawlessness and rioting will be the order, and men naturally law abiding and peaceable will join the insurgent crowd. I do not believe, however, that churches are inclined to lay aside the pastors simply because they are old. If a minister reaches the dead line when he is forty or fifty years old, there is a reason for it beyond the mere fact of his age. Some men are at the dead line when they start in life, while others do not reach it till they stand on the brink of the grave. A minister who is in close touch with God, humanity, his library and current events, never passes the dead line. If a minister becomes too much entangled with the world; if he fails to be a sympathetic pastor; if he neglects study, so that at forty he has failed to grasp great denominational enterprises or acquaint himself with questions which are agitating the Christian world; if he is ignorant of the Bible, of literature, of science; if he has lost faith in humanity to that extent that he cannot enter into sympathetic relations with men in their sorrow and guilt, then, he has reached the dead line. Churches do not want him. Why should they? But who ever heard of a minister of intellectual vigour and vital spiritual life passing the dead line unless physically incapacitated for service? Who are the leaders of our strongest churches to-day? Occasionally a young man stands at the head of a large, influential church, but in nine cases out of ten such churches are led by men forty years old or older. It may be that the smaller churches wish young men. If so, it is a wise, nay, divine selection. That is where the young minister ought to settle, no matter how brilliant, and gradually work his way to the larger fields. Wider experience, deeper spirituality, broader knowledge fit him for the more commanding and exacting churches. Yet, there are many of our small, country churches which are not willing to settle a young pastor. They desire an older and more experienced man, and they frequently languish because they cannot

afford to pay the more experienced man and will not accept a young man. I do not think the faithful minister of Jesus needs to worry because he is growing old. If he has studied to show himself 'a workman approved unto God,' he is not likely to be disapproved and cast off by God's Church. An old man does not usually carry with him the fire of youth, and if he has not wisdom, discretion, a deep spiritual life to balance that lack, he will not be wanted; but if he has the qualities which age and experience are supposed to supply, he will find a field of labour as long as the eye groweth not dim and the natural strength abateth not."

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ENGLISH PRESBYTERIAN SYNOD.—The Synod met in unusual numbers in London, attracted by the fame of the retiring Moderator, Dr. Watson, whose sermon, "The Criticism of Respectability," closing his own work as Moderator and opening the Synod, was a scathing attack on modern Pharisaism, from the text, "Simon, I have somewhat to say unto thee." It was a most timely utterance for all the Churches, dealing with sins from which none of them are wholly free. Dr. Watson had also another occasion of earnest speech in his Excursus on the College Report, perhaps the last he will deliver, as he has retired from the post of Convener to the College Committee. After expressing the gratitude which all must feel that they had no lack of candidates, and highly trained candidates, for their College, seventy-five per cent. of the students being graduates, he went on to speak strong words of warning against the spirit of mere speculation in the realm of Biblical criticism. He believed that if speculation were to go further, the Church that would be the gainer would be the Church of Rome. There are many problems of the Bible which cannot be settled apart from Christian life and Christian experience. The new Moderator is the Rev. James Christie, B.A., of Carlisle. His address dealt with the events of the past year so far as they affected the life of the Church—the death of the Queen, the new reign, the massacres in China, the war in South Africa, and Sacerdotalism. During the Synod the Moderator and nine other members waited upon His Majesty the King with a loyal address at St. James's Palace, and were most courteously received and replied to. The most touching and unique event of the meetings was, however, the restoration to the office of the ministry, after nine years' deposition, of a minister, the pathos of whose white hairs must have humbled many a heart before God.

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DR. PARKER ON THE UNITED CONGREGATIONAL CHURCH.—Dr. Parker's address to the United Sessions of the Baptist and Congregational Unions deserves from both of them the most careful consideration. His suggestion that one day the United Congregational Church may include Baptists, Congregationalists, and Presbyterians was not accompanied by any statement of the difficulties to be surmounted or the methods to be employed in order to bring such union about. But his general scheme is as applicable to the two bodies in their separateness as if they were already combined, and must

be judged from that point of view. The individual Church is still to be the primary and indestructible unit of Congregationalism. But beyond the individual Churches the County Union is to be a Church; and beyond the County Unions, in place of the Congregational or Baptist Union, there is to be the United Congregational Church. In describing the functions of these, however, a good deal is left in haze. There is to be a ministerial sustentation fund, controlled by the United Congregational Church, and the same body will receive and recognise ministers. All the theological colleges and the various charities, funds, and trusts would be brought together under its direction with a view both to economy and efficiency. The work of central missions would be undertaken by it. It is to make use of lay agency, woman's work, and the Press. It is doubtful, indeed, if any or all of these things would really make it a Church, however desirable they may be in themselves. It is quite as doubtful whether some of them are at all possible at present, or likely to be for many days to come. Much may, however, be done to forward the ideal by discouraging merely sectional action, and by seeking more and more in every department of denominational life to carry the judgment of all our brethren with us.

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THE LIBERATION SOCIETY.—The Liberation Society has recently held its nineteenth Triennial Conference, and, in spite of the great advances which have been made during the fifty-seven years of its existence, there were plenty of subjects urgently demanding consideration and resolution. The urgency of the sectarian demand for a Roman Catholic university in Ireland, the problems of primary and secondary education, the Church's helplessness to set her own house in order, and the increasing desire, amongst High Churchmen especially, for self-government—but without its necessary corollary of self-support—all received attention. Dr. Carvell Williams occupied the chair at the Conference, and, after an address full of hope for the cause, read a letter from Dr. Maclaren, who was unable to be present, from which we would quote the following:—"It would have given me great satisfaction to have been with you, and the more so because I am one of the few survivors of those present at the Crown and Anchor meetings at which the Liberation Society was formed, and one of the few who owe much of their present selves to the never-to-be-forgotten influence of Edward Miall—your friend and mine, your teacher and mine. We learned from him to rest the controversy as to an Established Church on religious grounds, and to conduct it from religious motives; and I would that that element were more conspicuous in some of the Disestablishment advocates to-day." These are good words, and we commend them, not only to those who have taken up the political work of the movement, but to our most religious-minded young people, that they may see how the most spiritual principles of the faith urge us to take our stand for the Liberation of Religion from State patronage and control. Mr. Perks, M.P., gave a most useful speech on the present position in Parliament of the question of a Roman

Catholic University for Ireland. The evening meeting at the City Temple was crowded and most enthusiastic.

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RETIREMENT OF REV. CHARLES WILLIAMS.—The retirement from the active work of the pastorate of the Rev. Charles Williams, after fifty-three years of service in the pulpit of one church, and almost as many years' service to the whole denomination, deserves note in these chronicles. From those early days when, at Cannon Street, Accrington, he closed his evening service early that he might go down to the hall, where some infidel lecturer was holding forth, and meet him in fair stand-up debate, down to his last utterance on the shabby educational policy of the Tory Government, he has been a fighter ever, to be dreaded by his foes, to be trusted by his friends. But it is not men, but falsehood and ignorance and vice, against which he has ever fought, and it is characteristic of the spirit of his own energetic ministry that he so frequently speaks of our blessed Lord as the Saviour. He has always been one of the stalwarts of the Liberation Society, and fulfilled a great part of the anti-Church Rate agitation. He has served for more years than we can remember on the Committee of our Missionary Society, and recently represented us on the Œcumenical Conference on Missions in America. A multitude of ministers and ministers' wives have to thank him for the work he did in conjunction with Dr. Laudels in founding the Annuity Fund; and now that union is so much in the air, we must not forget that in this also he was a pioneer, and that mainly through his earnest purpose and devotion the Particular and General Baptists have become one homogeneous body. We trust not only that he will greatly enjoy and profit in health by his Australian visit, and render valuable services to the churches there, but that his bow may still abide in strength, and that he may live in a hale old age to see many of his most cherished hopes abundantly fulfilled.

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THE NEW BISHOP OF OXFORD.—If High Church traditions are to be maintained, and for the present there seems no other prospect, no wiser choice could have been made than that of Francis Paget, D.D., Canon of Christ Church, for the vacant see of Oxford. Dr. Paget is the second son of the late Sir James Paget. His wife (the eldest daughter of the late Dean Church) died a few months ago, and this bereavement has told sorely upon him. The late Dr. Dale once said that since the death of Dean Church and Canon Liddon the sermons of Dr. Paget were better worth reading than those of any other preacher of the Church of England, and certainly his volumes of sermons "Faculties and Difficulties for Belief and Disbelief," "Studies in Christian Character," "The Hallowing of Work," and, above all, "The Spirit of Discipline," have gained for him reverence and affection in many a minister's heart far beyond the bounds of his own denomination; while those who have come into personal contact with him have felt the presence of a spiritual life that is in happy accord with his noblest utterances



on religious subjects. He is a kindly, genial man, and has ever taken a deep interest in the welfare of the poor. We wish him long life and an ever widening and deepening influence.

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**E. B. UNDERHILL, LL.D.**—In the death of Dr. Underhill our denomination has lost one who has been a servant and leader over a long series of years. Born at Oxford in 1813, but kept outside its halls because of his religious convictions, the spirit of learning was bred in him, and with his pen he has done lasting service to the Baptist cause ever since he founded the Hanserd Knollys Society. On Dr. Angus's retirement from the position in 1849 he became secretary with Dr. Trestrail of the Baptist Missionary Society, and held the office for twenty-seven years, the last seven years with Mr. Baynes and Mr. Bailhache as his assistants. Frequently since as honorary secretary he has taken a share in the work, and few have known how much pains he took and in how many ways he sought to serve the missionaries, whether for the first time leaving our shores or in loneliness at their work needing encouragement and counsel. His visits to the mission-field were highly valued, and gave additional interest to the volumes of Missionary biography—"Alfred Saker," "J. M. Philippo," "Dr. Wenger"—which came from his hand and heart. Other works with which he enriched our literature are "The Divine Legation of Paul the Apostle," "Principles and Methods in Missionary Labour," "East and West," and "The West Indies." In 1873 the denomination called him to the Presidency of the Baptist Union, but it was still to serve the missionary cause that he pleaded from the Chair with his brethren. For many years he has been Treasurer to Regent's Park College, and took no perfunctory view of his duties, but laid himself out to serve the College to the utmost by his attention to its finance, and by his personal interest in the men who were passing through its halls. We respectfully offer our sympathy to Mrs. Underhill and to the Pastor and Church at Heath Street, Hampstead, in the loss they have sustained.

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**THE LATE BISHOP OF OXFORD.**—The death of Bishop Stubbs, at the age of seventy-six, removes from the English Episcopate its most learned prelate, and from English authors their most painstaking and, by choice, dullest historian. His *Constitutional History of England* is his greatest work, and it appeals only to the specialist; yet some of his more occasional efforts are most charming and absorbing. From a fellowship at Oxford he went, in 1848, to Navestock, in Essex, where he remained till, in 1862, he was appointed librarian at Lambeth. Five years later he was back at Oxford as Regius Professor of Modern History. In 1879 he received a stall at St. Paul's in succession to the late Dr. Lightfoot, and in 1884 Mr. Gladstone raised him to the Bishopric of Chester, and five years later Lord Salisbury removed him to Oxford, where he was much more at home. His earliest book was a history of the Episcopal succession in the English Church; then

followed his editions of the *Mediæval Chroniclers*; and, later, his three volumes on *Constitutional History*. He was a High Churchman, and, as such, came into conflict with the Dean of Chester, the late Dean Howson, by assuming the Eastward position when celebrating the Lord's Supper in Chester Cathedral. His party have no one left with anything like his weight of historical learning and widespread literary influence.

**MARRIAGE WITH A DECEASED WIFE'S SISTER.**—The Bill for legalising marriage with a deceased wife's sister has been read again in the House of Commons by a largely increased majority—279 votes against 122. What the *Church Times* describes as “the stale arguments” of Sir Brampton Gurdon, “which we have heard *ad nauseam*,” appear to be making considerable headway, even with the Tory party, and all that is wanting—and no doubt once more it will be wanting—is time and the co-operation of the Government in passing the Bill through its remaining stages. The opposition was of the kind with which we are all familiar enough—wild statements as to the social effects of the change, backed up by ecclesiastical ignorance and bigotry. The discussion brought one or two facts into clear light. First, that Jews were unanimously in favour of the Bill; secondly, that in the Roman Church such marriages are regarded as being forbidden, not by divine law, but only by ecclesiastical legislation which, in particular cases, the Pope can, and does, set aside; while thirdly, the Act which the present Bill would repeal was passed only in 1835 by what Lord Hugh Cecil admitted were “disreputable persons and circumstances.” Lord Hugh, however, ignorantly declares that the agitation in favour of the measure was to be found almost entirely among a certain number of wealthy people who had broken the law and wished to whitewash their characters by Act of Parliament. It is no better, he said, than polygamy; it was regulating marriage by the methods of the stud farm. It is interesting to compare with the discussion in the House of Commons one which followed it in the Lower House of Convocation of the Province of Canterbury on a *gravamen* brought forward by the Bishop of Reading. This *gravamen* declared that the Bill is “contrariant to the law of God revealed in the Holy Scriptures as interpreted by the Church from early times.” This was too strong for some members of Convocation, and was opposed both by the Archdeacon of Lincoln and by Canon Gore—the latter of whom, while strenuously resisting the Bill, characteristically cut away the ground of clerical antagonism by declaring that, after recent careful investigation, he was bound to say that the interpretation put upon the passage in Leviticus was unsupported, and that the “evidence of the first four or five centuries is of a very ambiguous nature.” The reading of the *gravamen* was changed to “contrariant to the principle of marriage revealed in Holy Scripture—a principle recognised in the Church from early times,” and with this Canon Gore was satisfied, but the Archdeacon of Lincoln stuck to his more thoroughgoing opposition, and was alone in voting against the *gravamen*. The whole tone of the

discussion showed that even the clerical party regard the Bill as inevitable. (Since this note was written the Bill has been effectually shelved for the present by the determination of the Government to extend the Whitsuntide holidays to June 6th, the day after the Bill should have gone into Committee.



## LITERARY REVIEW.

**HARRY WHITE: Missionary to the Congo.** By J. E. Roberts, M.A., B.D., Union Chapel, Manchester. London: Alexander & Shephard. 1s. 6d.

WE congratulate our friend and occasional contributor, Mr. Roberts, on having produced one of the most beautiful and instructive missionary biographies it has ever been our pleasure to receive. Harry White's is a name familiar to many of us, and endeared by memories of personal friendship. He was as brave as he was pure and devoted, every inch a man and every inch a Christian. God can confer on our denomination no greater boon than a succession of such as he. The story of his life is an idyll. He was early called away, and his wife, who fully sympathised with his work, and after his death pleaded tenderly and effectively for its continuance and extension, speedily followed him. Mr. Roberts has escaped the perils of the hero worshipper, and so written as to intensify our interest in the man's work rather than in anything personal or accidental. The volume should find a place in all our Christian Endeavour and Sunday-school libraries.

**JESUS CHRIST TO-DAY.** Studies in the Work of Redemption, and the Action of the Saviour upon the Life and Thought of our Time. A Companion Volume to "Jesus is God." By Frederick C. Spurr. Arthur H. Stockwell. 2s. 6d.

MR. SPURR has established a reputation, not only as a powerful missionary, but as a capable theologian, a clear and incisive thinker, who sees, or works, his way to the very heart of the subject with which he deals. He is not one of those who believe that "the Lord Jesus has had His day," but, rather, that it has "only dawned." He shows, from certain phenomena of human nature and facts of life, that the Gospel is the only means of meeting men's deepest needs and ensuring their perfection. The mediatorship, the atoning power, the regenerating force of Christ, are absolutely indispensable, and, by a strong chain of logical reasoning, Mr. Spurr shuts us up to the faith. There are few books which are better calculated for wide usefulness than the two for which we are indebted to Mr. Spurr—"Jesus is God" and "Jesus Christ To-day."

**A NATIONAL PENTECOST.** By the Rev. Frank James, of Peckham. **THE CHURCH AND ITS PRIVILEGES.** By the Rev. J. D. Gilmore, of Dublin. **THE ENRICHMENT OF LIFE,** and other Sermons. By Rev. Frank Burnett. A. H. Stockwell. 2s. 6d. each.

THE general characteristics of the *Baptist Pulpit* have already been

delineated in our pages by different reviewers. The latest issues in the series are worthy of the place they occupy, and though we cannot give them a detailed notice, we are none the less impressed with their value. It is a matter of thankfulness to find that the intellectual and spiritual standards of our younger ministers are so high. There is in these volumes a decided harmony, but the similarity does not obscure individual differences or indicate the lack of that personal note which is the most effective element in preaching. We trust that these latest volumes, like their predecessors in the same series, will have a wide circulation.

MR. B. REEVE is on every ground well qualified to write the HISTORY OF MAZE POND SUNDAY SCHOOL, 1801-1901, which he has just issued through the Archer Printing Company, 57, Shoe Lane, E.C. (1s.), as he has both a personal and an hereditary interest in this historic church and its institutions. The school was founded in 1801 by Mr. William Brodie Gurney. It has had among its officers such men as James Keighley, William Williams (brother of our friend Charles Williams, of Accrington), John Easty, William Harrison, and (its present superintendent) Mr. Fryer. It has sent into the Christian ministry and into the mission-field a host of devoted men, such as the late Revs. J. Pywell (Stockport), W. C. Bunning, of Geelong; A. H. Cruickshank, of the Congo; and of men happily still with us—Rev. J. Walker, of Frome; R. Brigg, of Margate; G. A. Willis, of Henley; and Frank Harmon, our esteemed missionary in China. It is a worthy and inspiring record.

THE BODY OF CHRIST: An Inquiry into the Institution and Doctrine of Holy Communion. By Charles Gore, D.D. John Murray. 5s. net.

IF devoutness of spirit and extensive learning made up a great book, this would be one of the greatest of the season. But, unhappily, these qualities are not always associated with sound judgment. The work deals with a difficulty which theologians have manufactured, and which is not, therefore, easily solved; and it certainly is not solved here. Nor can it ever be by those who inquire into "the mind of the Church," instead of the mind of Christ. By the mind of the Church is meant those records and writings which ecclesiastical historians have seen fit to preserve, and as they have seen fit to preserve them; which may, or may not, fairly represent the past. The truth is, that what Canon Gore deals with is not a Scriptural rite at all, but a substitution for such a rite in an altered form. Whatever our Lord's words were at the institution of the Lord's Supper, it is vain to discuss their meanings in reference to the Mass. When the Roman or the Anglican Church begins to observe the Ordinance, as Christ appointed it, we shall be quite prepared to discuss with their advocates the meaning of the phrase "the body of Christ." When they adduce any authority for what is called "consecration," it will be time enough to consider what that consecration brings. We claim that the Lord's Supper shall be observed as set before us in the Gospels and by the Apostle Paul. The Canon writes about a deformed

mass, and, like Martin Luther, thinks to find in Consubstantiation an interpretation of the dream. Notwithstanding this grave defect, the book is affluent with devout and beautiful thought. It is like Westminster Abbey on a November morning, affording glimpses of towering buttresses and pinnacles, but all enwrapt in fog.

Let us look at the facts. Every ordinance of God is to be made intelligent. At the Jewish Passover the question was to be asked: "What mean ye by this service?" And the answer was: "This is the Lord's Passover." Now, the roasted lamb with bitter herbs, over which this was said, was *not* the Lord's Passover. It merely commemorated the angel's visit. We do not read that at any time any succession of Jewish priests claimed that they had the power, by the use of certain words, to change the lamb into the actual angel who destroyed the Egyptian's first born and passed over the blood-signed homes of the Israelites. Had such an arrogant priest appeared, even the youngest child would have laughed him to scorn. The man who could have been guilty of such presumptuous folly would have met his deserts—which certainly would not have been that he should be looked up to as some superior being possessing a mysterious *sacerdotium*. In all probability when our Lord took the lamb at the Passover Feast with His disciples, He said: "This is the Lord's Passover." But in all certainty not one of the disciples believed that He had uttered a word of power by which this meat was changed to an angel in substance, whilst it remained roast lamb in accidents; or even that there was a real presence of the celestial destroyer, in some mysterious way, in the dish; a consubstantiation. At the close of the Passover our Lord founded a new ordinance. Something was to be done in remembrance of His deliverance, as the Passover was in remembrance of the angel's deliverance. The words He used were most natural. As He opened the feast with the explanation, "This is the Lord's Passover," so He opened the new rite with the words, "This is My Body." The last thought, surely, that would enter the minds of the disciples was that He had made another Christ by transubstantiation when they saw Him standing before them; or even consubstantiated the bread and wine, which were consubstantiated before, for He was present with them. The disciples could, from what is recorded, have no more imagined that the bread and wine were different from other bread and wine, than that the roast lamb had been made different from other roast lambs. And the irrationality of the modern discussion is seen in this, that even had our Lord transubstantiated or consubstantiated the elements, there is not a shadow of promise that anyone else should be endowed with such miraculous power, or, had there been such a promise, that it should be available for a ceremony so exceedingly unlike the institution by Christ as the Roman Catholic mass and the Anglican ritual.

These modern theologians ask us to accept by faith the most extraordinary notions. We are to believe that on one occasion our Lord conferred upon His disciples the miraculous gift of turning a piece of bread

into God. He did this in language which those disciples would be sure to misunderstand and take figuratively, for He was accustomed to speak to them in a figurative manner, saying: "I am the door!" "I am the vine!" Although the Apostles had so mighty a gift, yet throughout the New Testament records there is not one hint that they were aware of its possession! This power, without any precept to hand it on to successors, they gave to others, without leaving any record of their so doing! This wonderful gift was possessed in the early Church, and yet no writer claims it for centuries, whilst the writings of the Fathers abound in rich and flowing imagery, out of which the belief seems to grow! It has been transmitted to us along a line of men—some of whom were unspiritual, immoral, despicable, the cruellest persecutors and the most evident hypocrites of history! It has been rejected and spurned as a delusion by many holy souls in every age! Its advocates decline every test, and refuse the clear evidence of Scripture and proof of reasoning, insisting only on an unsatisfactory traditional criticism upon a figurative expression of our Lord! The measure of its acceptance is the measure of the great apostacy of Christianity! Oh, Churchmen, great is thy faith! Or shall we not more truly say, great is thy unreasoning credulity!

Very strongly would we appeal to Baptists to give no uncertain sound on this question. Scripture is direct and clear, when not half-erased by traditions. We deprecate the mischief of saying "There is something in it," and not defining what. If there is anything in transubstantiation or consubstantiation, let our pulpits declare clearly what there is. If not, let the memorial character of the service be distinctly taught. With profound reverence we would say, "Submit your consecrated bread to a chemical test," for this is better than holding a lie in your right hand. As soon as the belief was evolved out of the rhetorical figures of the Fathers, it was considered that proof by test was not improper, as this story out of the ecclesiastical history of Evagrius will show, with which anecdote we conclude. Menas, the Bishop of the Imperial City, used to give what bread was left at the Eucharist to little children at school. On one occasion the child of a Jew received some. The father was a glass-worker, and being greatly enraged flung the child into a furnace. The third day after, the mother, hearing him call, opened the furnace door, and found the boy uninjured, standing on the burning coals. Justinian, on hearing this, placed the lad in Holy Orders, and had the father impaled on his refusing to become a Christian. It is not want of faith, but the fear of "loving and believing a lie," that leads us to say to those who assert that they can change the elements by their words, "Show us something like this, and we will listen more patiently to what you profess." Anyhow we do not expect from a Church dignitary any more willingness to learn from a Baptist than Gamaliel of old would have had for the teaching of the Apostle Peter.

THE PROBLEM OF CONDUCT. A Study in the Phenomenology of Ethics. By Alfred Edward Taylor, Assistant Lecturer in Greek and Philosophy at the Owens College, Manchester, late Fellow of Merton College, Oxford. Macmillan & Co. 10s. net.

MR. TAYLOR'S long and elaborate treatise is the Green Moral Philosophy Prize Essay in the University of Oxford for 1899, the topics it discusses being "The Reciprocal Relations between Ethics and Metaphysics." The position it takes is diametrically opposed to that of Mr. Green's. Green was, above everything, a metaphysician. He judged all human experience by certain postulates, of which no logically complete and consistent account can be given. He believed in an individual self which finds its fulfilment partly in the life of thought and partly in the life of action—*i.e.*, in contact with other selves. In addition to the individual there is the universal self—the eternal or ideal self—the source of all our ideals—reproducing itself in the spiritual life and activity of the world at large. All this Mr. Taylor contests, regarding it as a fetish, and calling it various other hard names. He has no belief in these underlying metaphysics as forming part of the warp and woof of human experience, and ruthlessly sets them aside, with the view of reaching the primary ideas or laws or principles in their simplicity. Morality, in his view, springs from the play and counterplay of two principles—the egoistic and the altruistic—relating to the self and the not self, to mine and thine. These are opposed one to the other, and practical morality is an adjustment or compromise between them—loss in one direction, gain in another—progress and retrogression. The end at which in ethics we aim is by its very nature unattainable. As we approach it it recedes from us. Equally in morality and religion it is an eternal progress towards an infinite perfection. As the sceptic in Tennyson's "Two Voices" declares—

"Thou hast not gained a real height,  
Nor art thou nearer to the light,  
Because the scale is infinite."

But this is not failure, nor is the progress illusory. Moreover, it is impossible to analyse even our most ordinary moral experience without being confronted by the great ideas of freedom and responsibility—the marks of a spiritual nature whose implications are all in a sense metaphysical. Man's kinship and his sense of kinship with the infinite are factors in the problem which cannot be overlooked. As to whether it is possible to get "beyond good and bad" without plunging ourselves into a deep and fathomless sea of metaphysics, is, to say the least of it, exceedingly doubtful. As an intellectual gymnastic, Mr. Taylor's Essay is of high value, and it will be read with keen pleasure by many who cannot endorse its fundamental theory. It is impossible to give here an adequate idea of the wealth of its learning and the frequent charm of its style.

MESSRS. MACMILLAN & Co. have concluded their "Library of English Classics" with a handsome edition of THE CONFESSIONS OF AN ENGLISH

OPIMUM EATER, AND OTHER ESSAYS, by Thomas De Quincey. In addition to the Confessions the selection includes "The Daughter of Lebanon," "Murder as One of the Fine Arts," "The Spanish Military Nun," and "The English Mail-Coach," about as fine and typical a selection as could be made. In scarcely any other book can we find so many brilliant and thrilling passages of prose poetry. Page after page strikes us as being the very perfection of an oratorical style. Young preachers might with advantage give their nights and days to the study of this splendid rhetoric. Many years ago the late Archbishop Trench avowed his conviction that De Quincey was the greatest living master of English prose. He occupies a place absolutely unique, and those readers who are unacquainted with his marvellously fascinating pages suffer a decided loss.

RECONSTRUCTION IN THEOLOGY. By Henry Churchill King, Professor of Theology in Oberlin Theological Seminary. Macmillan & Co. 6s.

WE are indebted to Messrs. Macmillan for one of the wisest and most temperate volumes we have read for a long time in view of the new conditions created by modern research and progress. Professor King occupies a position in many respects identical, *e.g.*, with Principal Fairbairn's; and, while retaining a firm hold upon the central truths of Christianity, keeps a mind open to light from whatever quarter it comes. He sees in the new a development and illustration of the old rather than its contradiction and abrogation. Recognising the fact that every age must express its thought in its own way, he lays his finger on those phases of thought which have previously received inadequate expression. He is no reckless destroyer, no denier of the supernatural; evolution does not mean to him Atheism, but he insists that evolution shall be real; not half, but complete; a succession of stages with new phenomena and new laws. It is no degrading of everything to the lowest level. It is found not in the germ alone, but in environment; it comprises persons and personal relations, recognises God as immanent in Nature and in human life; it is, therefore, rightly regarded as one of the forces that work towards perfection. The Higher Criticism can, on the one hand, vindicate its claims, but, on the other, it may miss its mark, and often does so by arbitrariness and excess. To grasp the principle of a gradual revelation will dispose of many difficulties. The sections dealing with the recognition of Christ as the Supreme Person of history, Religion as a personal relation, and Theology in the terms of Personal relation, contain some of the truest and best thinking with which we are acquainted. This book will be particularly enlightening and reassuring to those who have been perplexed by recent changes in theological thought and by new critical and hermeneutical methods, on which ground we trust it will be widely read.

THE JOURNAL OF THEOLOGICAL STUDIES, Vol. II., No. VII., April, 1901 (Macmillan & Co., 3s. net), opens with an article on "The Fulham Conference on Communion with the Atonement" from the pen of Canon



Moberly, whose main contention is akin to Dr. Milligan's (and Bishop Westcott's), that the sacrifice of Christ is "an eternal present"—not consummated when the tomb closed over the dead Christ, but having as vital parts of it the resurrection, the ascension, and the enthronement in glory. The meaning of the Lord's Supper is determined by this interpretation of sacrifice, and we can easily see what this involves! Dr. Drummond begins a careful and scholarly article on the phrase "the Son of Man" in the Synoptics. Dr. Sanday contributes a wise and sympathetic appreciation of the late Canon Bright—mainly as a Church historian. In the review section the "Encyclopædia Biblica," Vol. II., is severely criticised.

FRANCIS AND DOMINIC AND THE MENDICANT ORDERS. By John Herkless, D.D. Edinburgh: T. & T. Clark. 3s.

THE progress of Protestantism does not deaden our interest in the history of mediæval ages, or in the rise, progress, and degradation of the monastic orders. There is a charm about St. Francis of Assisi to which the sturdiest Protestant cannot be insensible, and during the last few years, as the result of Mons. Sabatier's research, he is more fully known than in any previous age. Dominic is a less attractive and fascinating, though not less powerful, character than Francis. Possibly he did more for his Church. The orders founded by these two men were remarkable organisations, though not free from selfishness and corruption. Two of the best chapters in this book deal with "The Mendicants and the Inquisition" and "The Mendicants and Scholasticism." Professor Herkless has written a thoroughly interesting book, and, as a rule, is impartial in his judgment and sound in his conclusions. He is a little hard on the Waldenses, and takes (in our judgment) too low a view of the spirit of their faith and of their right to separate from a corrupt Church.

INTER AMICOS. Letters between James Martineau and William Knight, 1869-72. London: John Murray, Albemarle Street. 5s.

PROFESSOR KNIGHT had the honour of intimate friendship with the late Dr. Martineau, and constantly corresponded with him. The bulk of the letters he received he has handed over to Dr. Martineau's biographers, but nine of these, discussing the points at issue between Unitarians and Trinitarians, are published with Dr. Knight's own letters, to which they are a reply. Dr. Knight has also published in this volume a sermon and an article from the *Contemporary Review* on "The Ethics of Creed Subscription." It goes without saying that the correspondence of two such men on themes of the first importance is well worthy the honour of publication. Its perusal will certainly do something towards reconciling contradictories and hastening the unity of faith.

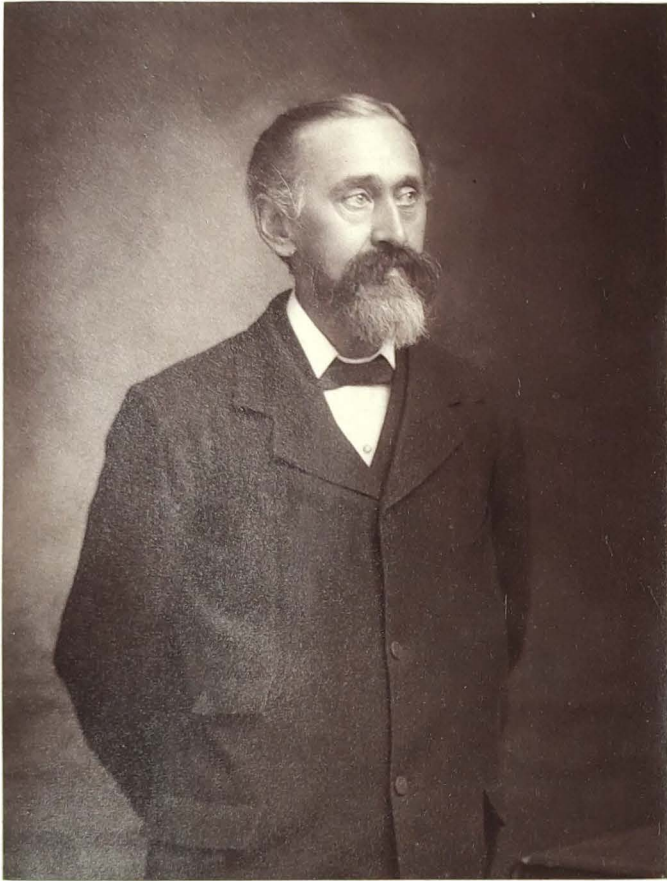
MESSRS. MORGAN & SCOTT (12, Paternoster Buildings, E.C.) have published GOD'S PERFECT WILL, by G. Campbell Morgan (1s. 6d.), consisting of some ten or eleven brief readings on this central theme. Mr. Morgan's treatment

is vigorous, comprehensive, and practical.—The same publishers send out **TOPICAL TEACHING FOR TEACHERS AND SCHOLARS**, by W. H. Stanes (1s.), a book of choice illustrations from nature and life.—**DAILY GEMS FROM D. L. MOODY**, selected by his daughter (2s. 6d.), will be acceptable to the many admirers of the great evangelist, and useful to preachers and teachers. The sayings are pithy and pointed enough, and not their least valuable feature is that they will suggest many a sermon, as well as food for private meditation on wise and helpful lines. Mr. Moody was, in the real sense of the word, a great man.—**HIGHWAY WITNESSING: Words to Open-Air Workers**, by Frank Cockrem (1s.). The devoted secretary of the Open-Air Mission has rendered good service by the issue of this little volume, the outcome of numerous requests for guidance in regard to open-air preaching. The need for such preaching is forcibly shown, the worker's equipment is fully described, and suggestions are made as to the conduct of services and some accessories thereto. Few men are better qualified than Mr. Cockrem to write on this subject, and his book cannot fail to be widely useful to ministers and Christian workers of every class.—We are glad to note that the letters of Miss Geraldine Guinness, from China, entitled **IN THE FAR EAST**, have just been published in a third edition, making the eighteenth thousand (3s. 6d.). The letters have been recast and freshly illustrated. This is one of the books which may claim to possess permanent value, as giving insight into Chinese life and the methods of our missionary labourers. At the present time it should, of course, be specially acceptable, as it will certainly be a stimulus to further missionary enterprise.—**IN DEATHS OFT** is a thrilling account of a sevenfold deliverance out of the hands of "The Boxers" in North China, by C. H. S. Green (1s.).

**THE GOSPEL IN NORTH AFRICA.** In Two Parts. Part I.: *History and Condition of North Africa.* By J. Rutherford, M.A., B.D. Part II.: *Mission Work in North Africa.* By Edward H. Glenny. London: Percy Lund, Humphries & Co., 3, Amen Corner, E.C. (Office of the Mission, 21, Linton Road, Barking, London).

THIS is another of those records of missionary labour outside the province of denominational societies. The difficulties of meeting Mohammedanism are decidedly great, but we ought not on that account to be deterred from undertaking the task. Good work has been done in Morocco, Algeria, Tripoli, Arabia, and Egypt, which more than justifies the establishment of the Mission, and holds out the hope of increasing success. Missionaries are often our most intelligent travellers, and do more than any other body of men to make known the character of the countries to which they go. This work is most choicely illustrated.

MR. ELLIOT STOCK has issued cheap editions of **ALL CHANGE: Jottings at the Junction of the Nineteenth and Twentieth Centuries**, by Wilfred Woollam; and **VICTORIA VALE: Miscellaneous Pages for the Passing Epoch** (same author), sketches and brief essays covering a wide range of practical subjects, which will be read with profit and pleasure.



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*W. E. Winkler*

THE  
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REV. WILLIAM EDWARD WINKS, F.R.A.S.

**D**URING the assembly of the Baptist Union at Leicester in October last, banners were hung around the hall bearing the names of Baptist worthies whose memory is gratefully cherished in that stronghold of our denomination. It is probably a unique fact that among the ministers attending the meetings there was one who could claim relationship with *two* of those representatives of bygone days. Their names were "J. F. Winks" and "Joseph Goadby," the father and the uncle of the pastor of Bethany Church, Cardiff, who is the subject of our notice in this brief sketch.

The Rev. J. F. Winks was a man of many gifts and boundless energy. For the space of twenty years he served the church at Carley Street, Leicester, as honorary pastor. His work as an editor and publisher of magazines was also considerable. In 1826 he started the *Baptist Reporter*, of which he was sole editor for thirty-eight years. This magazine was for many years the only medium for the publication of denominational news. For more than thirty years Mr. Winks edited five magazines a month. Four of these were written for children and youths. His *Children's Magazine* was, as far as he knew, the first venture of the kind. It is hard to realise that this little magazine was one of the pioneers of the enormous mass of juvenile magazine literature with which we are acquainted at the present time. Through his periodicals, as well as through such books from his pen as "The Boys of the Bible," Mr. J. F. Winks exerted an influence which reached far and wide. Such was the father of the pastor of Bethany Chapel, Cardiff. His mother was the eldest daughter of the Rev. Joseph Goadby, of Ashby-de-la-Zouch. Mr. Goadby was the pastor of the three

associated churches at Ashby, Packington, and Measham, the pastorate of which he held from 1807 to 1841, the year of his death. In Mrs. J. F. Winks the qualities and gifts which distinguished the Goadby family were worthily represented. Her insight into character, her enthusiasm for lofty and noble ideals, her firm grasp of great principles, and her dauntless moral courage, made her the wisest of guides for the young, and a staunch supporter of her husband's manifold labours. She was a passionate lover of liberty, and followed with keen interest the progress of all things Nonconformist and Baptist.

Seeing how highly privileged were the children of such parents, it is only natural that William Edward Winks should speak with reverent and tender appreciation of the early years spent in his home at Leicester. "I received no education equal to that which came to me in the fine Christian character and example of my parents," he once remarked, when dwelling upon the advantages he had enjoyed in his youth.

For a considerable time he attended the school conducted by the Rev. T. Carryer, whom he held in the highest regard. He remained under Mr. Carryer's tuition until he was fifteen years of age, when he was taken from school and sent to Ashby-de-la-Zouch to be trained for business. A sermon preached in the old chapel at Ashby on January 17th, 1858, by Edward Foster, a student in Leicester Baptist College, marked a turning-point in the lad's spiritual history. He was baptized at the morning service at Ashby, on the first Sunday in March, along with half-a-dozen others, by Thomas Orchard, one of the deacons who always officiated in those days on such occasions. He was received into the church by the pastor, Rev. W. Gray, at the Lord's Supper held at Packington on the afternoon of the same day. His mother had the joy of being present to witness her son's confession of Christ, and admission into the church of which she had become a member just forty years before. After a period of some eighteen months spent in earnest devotion to the things of Christ, he was led to make trial of his gifts in the good work of preaching the Gospel. His first sermon was preached on September 11th, 1859, in a private house, at a place called "The Boundary," on the Burton Road, about three miles from Ashby. His text was: "I am the

Way, the Truth, and the Life"—words that struck the dominant note of his life-ministry.

For two years Mr. Winks continued to engage in preaching and other forms of Christian service, as opportunity offered, until in September, 1861, he was admitted to Chilwell College to be trained for the ministry. At the termination of his college course he received three invitations to the pastorate—one from Leicestershire, another from Derbyshire, and a third from Yorkshire. The church at Sandy Lane, Allerton, in Yorkshire, was the church of his choice. There he commenced his ministry on Sunday, February 5th, 1865. The choice of a *first* pastorate is always a matter of peculiar importance, for through his relations with his first charge a minister receives impressions that will ever afterwards affect his views of the calling to which he has consecrated his life and gifts. It is, therefore, not least among the blessings of a ministry that has been favoured of God in each of its successive spheres that the two and a half years passed by Mr. Winks at Allerton were exceedingly happy and prosperous. The homely, warm-hearted Yorkshire folk took their young minister to their hearts, and encouraged him with an appreciation that was always full of kindness and generosity. Though many years have gone by since the union between pastor and people was severed, the same kindly affection and sympathy have continued to bind them together in "bonds of love." The older members of the church still speak enthusiastically of the happy and successful pastorate, and especially of the Bible-class, with its 120 members, held on a week evening, when mill-girls and young men would hurry in straight from "t'miln," not even stopping to get their tea, so eager were they to be in time.

From Allerton Mr. Winks removed in 1867 to Wisbech, where he was minister of Ely Place Church for a period of nine years. During his pastorate the present chapel and schools were erected, and, what is more, the funds were raised to clear off the cost of them. A weekly sermon was published under the title, "The Ely Place Pulpit," and had a considerable circulation in the town. It was at Wisbech that Mr. Winks began to engage in branches of public service with which he has continued to be associated down to the present time.

In 1876 Mr. Winks left Wisbech to become the pastor of Bethany Church, Cardiff, the mother-church of the Baptist denomination in the flourishing metropolis of Wales. Bethany Church was one of the most influential Baptist causes in the Principality. Its pulpits had been occupied by a succession of able preachers, while its leaders and members were prominent in all public affairs. Moreover, the town had already entered upon the period of development and growth which has since completely transformed it, and raised it to a position of importance among the commercial centres of the country. It is no small testimony to the abilities and energy of Mr. Winks, that he has maintained the honourable traditions of Bethany Church and its ministry, through all the changing conditions of this period of transition.

As a preacher Mr. Winks is eminently thoughtful and suggestive. He has an easy, graceful style; his ways of viewing things are original, and well-adapted to awaken and stimulate thought in his hearers; he speaks with the simplicity which comes from broad and deep culture, and he possesses the indefinable quality, the personal magnetism which chains the attention of the listener and makes it easy and enjoyable to follow him. To the reading and exposition of the Scriptures it is evident that he attaches great importance, deeming it a specially sacred and responsible part of the preacher's work. Some years ago one of his deacons remarked: "He reads the Scripture lessons with so just an emphasis as often to give a really new meaning to old and familiar passages. His prayers are characterised by remarkable freshness and deep earnestness. . . . The great cardinal principles of evangelical truth form the substratum of his discourses."

In the pastoral care of his flock Mr. Winks is most assiduous; his large fund of sympathy, his knowledge and experience in the affairs of life, and his patience, tact and wisdom, have endowed him with special capacity for the duties of a pastor. And to these duties he gives himself with unstinted devotion. A prominent feature of Mr. Winks' ministry from the first has been his interest in the welfare of young people. His mid-summer morning services, begun in Wisbech, have been continued in Cardiff, and they were never more successful than at the present time. He has also, for several years, conducted classes for preparing Sunday

scholars for the Sunday School Union Examinations, with the result that Bethany School has held the shield, which is awarded to the school that stands first, for five successive years.

Though Mr. Winks wisely makes his ministry his chief care, and allows nothing to encroach upon it, he has done considerable work as a writer. Among the books he has issued are several works on prayer, "A Pastoral Medley," "Animals' Own Tales" (a delightful book for children too little known), and "Lives of Illustrious Shoemakers," of which, in addition to an extensive circulation in this country, 30,000 copies were sold in America. His "Thoughts on Prayer," a collection of excerpts from the best writers, is well known, and has often been used for public reading at prayer-meetings. In addition to this, he has contributed an original work to the study of this important subject, entitled "Prayer in the Four Gospels," in which our Lord's prayers and His utterances on prayer are brought under review. The "Pastoral Medley" consists chiefly of a series of essays containing reminiscences of pastoral work in Yorkshire, Cambridgeshire, and Wales. It is a skilfully-written book, abounding in good stories, racily told. It presents many a picture of Church life and associations, in which grave and gay are charmingly blended, and no pleasanter reading can we imagine for anyone who has an eye for the lighter as well as the more serious aspects of Non-conformity.

Mr. Winks is also well known as a hymn-writer. His compositions have appeared on several occasions in the Baptist Union programme, and three of them have found a place in the new Baptist Church Hymnal. A selection was published a few years ago under the title "Christian Hymns and Songs." Mr. Winks is endowed with the gift of versatility, and is widely read in many branches of knowledge and literature. In science he has displayed marked aptitude, and a few years ago he became a Fellow of the Royal Astronomical Society. He is frequently in request as a public lecturer, and his lectures on scientific and literary subjects have met with much popular appreciation, especially throughout South Wales. As Hon. Curator of Cardiff Museum, and as Chairman of the Committee for the Selection of Books for the Public Library—a position he has filled for twenty years—he has



done important service to the town of Cardiff, where his character and work are held in the highest esteem.

It would be an inexcusable omission if this sketch of a minister's life were brought to a close without making mention of one who has contributed not a little to his happiness and usefulness. How much the pastor of Bethany has been aided by the sympathy, wisdom, and hearty co-operation of his wife, is a story best heard from his own lips. But we may be permitted to say here that Mrs. Winks is beloved and honoured by all who know her for her sweetness and gentleness of disposition, and "for her work's sake."

J. EVANS.



### CALVARY.

OH, grace of God, surprising great,  
 Our need surprising great to meet,  
 For each want in our soul's estate,  
 Provision here is made complete.  
     Varied and great our needs must be,  
     But all are met at Calvary.

Great is our sin, its guilt too vast  
 For penitence to wash away;  
 We mourn with heartfelt grief the past,  
 But evil deeds tears cannot slay.  
     Some equal sacrifice must be:  
     Grace points to perfect Calvary.

On earth we would be strong and good,  
 But weak and ill is all we view,  
 We cannot do the thing we would,  
 And what we would not often do.  
     Here only is the remedy,  
     The strength that flows from Calvary.

Centre of throngs of angels bright  
 And good and pure in heaven above;  
 Oh, what can we be in His sight,  
 That He should choose us for His love.  
     How can such condescension be,  
     Faith points again to Calvary.

What others need we cannot tell,  
 Or how they hope to flee from sin,  
 But we have learned and know it well,  
 'Tis vain for us to look within,  
     Yet streams of grace are flowing free  
     That meet each need at Calvary.

## A UNIVERSAL PROBLEM AND ITS HINDU AND CHRISTIAN SOLUTIONS.

**T**HE problem is that of the mystery of human suffering and the inequalities of human lot. The solutions referred to are those which the doctrine of the Transmigration of Souls on the one hand and the teaching of the Book of Job, as read in the fuller light of subsequent revelation, on the other respectively afford.

### I. THE TRANSMIGRATION OF SOULS.

In India, Hindu controversialists, when arguing for this special tenet of theirs, lay considerable stress on the vicissitudes of men's fortunes and the diversities of men's conditions, as witnessed in the present life. Men differ greatly, they say, in the happiness they enjoy and the ranks they occupy. Here you have an instance of a good man involved in misfortune; there an example of a wicked man in the height of prosperity. Yet the Author of the universe cannot be regarded as partial or unjust from the way in which He thus seems to distribute His favours. Such inequalities must be due not to the Creator's decrees, but rather to the actions of the beings created. Hindus see, too, traces of the law that "whatsoever a man soweth that he also reaps," and deduce this corollary that "whatsoever a man reaps that must he also have sown." In the case of those who were born lepers or blind or dumb, idiots or diseased, their disastrous circumstances of birth must evidently be the fruit of sins committed in some *previous* period of existence. Hence, if the nature of the present life of man seems to point backwards to a pre-existent state in connection with each soul's history, it must equally point forward to a future the conditions of which will be determined by the occurrences and transactions of the present.

I do not say that no other arguments than the above are ever mentioned in advocacy of this theory. It would seem as though originally it arose from the ideas which the Aryans held concerning the nature of the soul. It is closely united, too, with the Hindu belief that the principle of life in the animal and vegetable world is one and the same, and that all alike is an emanation from the Supreme. But, though other considerations are adduced in

favour of the doctrine of Transmigration, its chief supports appear to the average Hindu mind to be these: (1) That it ensures a just scheme of reward and retribution; (2) that it is necessary in order to obtain a satisfactory solution of the unequal distribution of happiness and misery in the experiences of human kind.

So at length there has come to be held by high and low alike in India this belief concerning individual existence—that “the individual soul floats down the stream (of time) like a gourd upon the waters,” through embodiment after embodiment, “from a patch of grass to the first of the divinities,” through forms inorganic and organic, vegetable, animal, human, ultra-human, infernal, and celestial. Each later stage is determined by the good or evil action of the individual in his earlier embodiments, by a blindly, a fatally operating law of retribution, *adrishta*. In all that it does and suffers the soul is reaping the fruits of its own actions.”\*

Such is a very brief enunciation of this article of Hindu faith. Brilliant as it may be in theory, it is fraught with gloom in its ordinary issues. Students have called attention to the depressing influence which the theory exerted when it began to take possession of the Indian mind as exemplified in the diverse views of life set forth respectively in the Vedas and in the Upanishads. Moreover,

(a) *It Tends to Exercise a Deleterious Influence on Character.*—The idea of a Moral Governor of the universe becomes obscured in a Hindu’s mind. He feels himself in the hands of a law—the law of Karma—and of a law, too, which seems little else than an inexorable fate. He practically thinks himself as dealing not with a Person, but with a thing. And so apathy and a feeling of irresponsibility are begotten. The late Dr. Kellogg, in the pages of the Indian *Evangelical Review*, once called attention to this. “In the Puránás, again and again, those guilty of the most flagitious crimes are comforted by Krishna, for example, on this express ground, that whereas all was fixed by their Karma, and man therefore has no power over that which is to be, therefore in the crime they were guilty of no fault.” Nor is this feeling of indifference confined to books: it enters into ordinary life, both as

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\* “Encyclopædia Britannica,” article “Vedanta.”

regards oneself and as regards others. Sickness is often caused in India, as elsewhere, by filth, bad water, or unwholesome food. But when persons look upon it as a misfortune due to some sin in a former birth, they doggedly submit and make no effort to remove the real cause. Lepers and widows have been neglected or cruelly treated because they are supposed to be special sinners and undergoing the just penalties of unusually heinous crimes.

Moreover, the rewards which an individual associates with virtue are all material and sensual in their nature rather than spiritual. They touch the physical rather than the moral side of his nature. He does not naturally think of virtue as being recompensed by higher degrees of virtue, or of character as being strengthened and purified by bodily ill or by the loss of earthly prosperity. Should trouble overtake him, all he can do is to submit to the inevitable. He has no thought of its being a means whereby patience, fortitude, and hopefulness may be fostered in him, still less of its being an occasion whereby the glory of God may be enhanced.

(b) *To the Believer in Transmigration, the "Summum Bonum" of Existence is not Virtue, but Inaction.*—Virtue will bring to him, it is true, some advantages in his next birth, but it will not prevent that fresh birth. "If he has done good he must live again to enjoy its fruit. But this enjoying the reward of good deeds is in itself an intense evil, for in the higher birth new faults may be contracted, and, in consequence, new and lower births may become necessary."\* Consequently, what needs to be aimed at is emancipation from doing actions of all kinds—in short, escape from existence itself, deliverance from the wearying round of births and re-absorption into the Supreme.

(c) *Hence when Death comes to the average Hindu adherent of this Creed, what is the Prospect before him?*—This, that he is again continuing his solitary journey forth into the Unknown. Those he has loved and lived with here are never likely to be associated with him in the future. He cannot balance up the merit or demerit of the life which now is closing: he cannot forecast his status and experiences in his next existence. He knows not how many births lie behind him, let alone those that lie before. He is,

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\* Rev. G. J. Dann, "The Transmigration of Souls," p. 10.

as it were, a fragment tossed upon the ocean's heaving surface—from wave to wave, now on the crest, now in the trough—subjected to a well-nigh endless buffeting ere he can hope to reach the far-off, distant shore. And on that shore consciousness and individuality will be lost. As a separate entity he will cease to be.

“ Circling round with a narrower orbit (as age after age fleets away),  
The Centre of Force and of Being, the Fountain of Light and of Day,  
Till nearer drawn and more near, at last he shall merge and fall  
In his source: man is swallowed in God, the part is lost in the All.”

There have been some people, imperfectly acquainted with the doctrine of Transmigration, who have regarded it as puerile, if not, indeed, ridiculous. To my mind, it is an evidence of earnest inquiry into the nature of things, and the outcome of long ponderings on the part of thoughtful men. It exhibits the gropings of perplexed seekers after truth, guided by no special light of revelation, yet seeing something of the workings of God's natural laws. Probably the best and fairest summary of it is that found in Alger's deeply interesting book on “The Doctrine of a Future Life,” part of which I transcribe here:—

“The theory of the transmigration of souls is marvellously adapted to explain the seeming chaos of moral inequality, injustice, and manifold evil presented in the world of human life. Hierocles said: ‘Without the doctrine of metempsychosis it is not possible to justify the ways of Providence.’

“The motive furnished by the doctrine to self-denial and toil has a peerless sublimity. Here is the secret fountain of that irresistible force which enables the devotee to measure journeys of a thousand miles by prostrations of the body, or to swing himself by hooks through his flesh. The poorest wretch of a soul that has wandered down to the lowest grade of animate existence can turn his gaze up the resplendent ranks of being, and feel that he shall one day vault into seats of heavenly dominion.

“As an ethical scheme clearing up, on principles of poetic justice, the most perplexed and awful problems in the world, it throws streams of light through the abysses of evil, gives dramatic solution to many a puzzle, and, abstractly considered, charms the understanding and the conscience. As a suggestion or theory naturally arising from empirical observation, and confirmed by a variety of phenomena, it is plausible, attractive, and in some stages of knowledge not only easy to be believed but hard to be resisted. As a philosophical dogma answering to some strange vague passages in human nature and experience, it echoes with dreamy sweetness through the deep mystic chambers of our being. But viewing it as a thesis

in the light of to-day, challenging intelligent scrutiny and sober belief, we scarcely need to say that, based on shadows and on arbitrary interpretations of superficial appearances, built on reveries and occult experiences, fortified by unreliable inferences, and destitute of any substantial evidence, it is unable to face the severity of science."

## II. THE TEACHING OF THE BOOK OF JOB.

The dramatic poem of Job centres round the same difficulty as that which arrested the attention of the old-world Indian thinkers, and of which they thought their theory of Transmigration the solution. Though, from the plan of the book, attention is necessarily concentrated on one special part of the larger problem—viz., on the misfortunes of the righteous man rather than on the prosperity of the wicked and the general inequalities of human lot, yet light thrown on the part helps us to elucidate the whole.

Glimpses of the right way in which to consider the problem are to be obtained from the workings of Job's mind and from some of his utterances, as well as from Elihu's speeches, and from the prologue and finale of the drama. There you find expression of the fact that human suffering cannot be always directly associated with human sin, as Job's friends, and even he himself originally, thought it was. When misfortune overtook him he was sadly perplexed. He was not aware that he had done anything to forfeit God's favour—nay, he knew full well that he had not been guilty of any special wrong such as his losses might appear to betoken. And so he was led to take a closer view of human life. With the deeper insight born of his new ponderings, he recalled instances of the evil-doer prospering and of the righteous man distressed. At first it seemed as though God must be unjust in His government of the world, as though God must be his implacable, unapproachable foe; but in his heart of hearts he felt that God—the real true God—must be just, and that if it were possible for him to state his case in open court before God, God—as his *heart* conceived God to be—would do him justice, even though it were, so to speak, against God Himself. So he appeals from "God the Concealer" to "God the Revealer"—from the "God who hides Himself" to the "God who is Light and in whom is no darkness at all"; and at length this is the conviction that becomes born in him, that because here on earth, on the hither side of death, each man does not get

his due, there must of necessity be an existence beyond the tomb in which all will be made right. God's justice, though veiled here, would there be made manifest. In other words, where the Hindu philosophers looked backward, and thought that misfortunes, which could not be accounted for by any act in the present life, necessitated a belief in a previous existence, and pointed to the committal of evil deeds then, Job looked forward and held that the calamities and sorrows that were inexplicable now formed the sure basis for a confident hope of a conscious life in the hereafter where men would obtain their hearts' satisfaction in the presence of a sympathetic God. True, in the later chapters of the book, he is made to speak as though his faith was wavering, as though such a conviction seemed too good to be true; but even then he does not fall right back into the depths of his former despair. The earth-born mists which had been pierced once, again gathered to obscure the vision: they did not entirely remain dissipated. Nor is that altogether to be wondered at when we remember that at the time the book was written, the fuller light as we have it on God and on God's dealings had not yet come. Suffice it to note that enough light had dawned for the Hebrew thinker to irradiate the future with hope where the Indian sages felt constrained merely to blacken the past as well as overcloud the life that was yet to be.

In addition to the above, there are other thoughts expressed in the Book of Job which, in the opinion of its author, tended to elucidate the mystery, even though they did not solve it as completely as men might wish. For example, attention is directed to *the disciplinary and remedial aspects of suffering* as well as to its punitive and retributive side, and so men are led to take a wider view of God's dealings in Providence. This is an aspect which the Hindu thinkers seem largely, if not entirely, to have overlooked. The epilogue to the book, too, seems to suggest that trouble may be but *temporary*—an interlude, as it were—while a little further on in life's pathway there will come the "clear shining after rain." Even in the present life there may come a compensation adequate and ample for all that has been endured. But the prologue to the book and the theophany described at its close afford the most helpful suggestions. In the one we have a picture of an Unseen Adversary, a cynic in his ideas regarding human goodness, who is

allowed certain latitude in pursuing his own malevolent plans, but whose proceedings serve only to enhance the individual goodness which he seeks to depreciate. Misfortunes are exhibited as affording opportunities for showing that a man's integrity may remain even when he seems to suffer for it, and for proving that a man's goodness has some deep inward root, and is not simply due to the force of outward circumstances. There is also this further thought—that an individual's sorrows may have in their effects a wider bearing than we at first suspect, that they may touch other beings in the universe of God, that the experiences of the inhabitants of earth may serve as object-lessons for the denizens of heaven.

From the other incident in this drama—viz., the Divine interposition—we are told in effect that no deep researches of our own will enable us to fully solve this problem. But what of that! We dwell in a universe full of mysteries. There are other phenomena besides this one, connected with the natural as well as the moral world, which men cannot clearly comprehend. Since men cannot understand all God's workings in Nature, why should they fret because they cannot understand "the ways of God with men, and with a whole world of men, in the lot and fate of each of whom there are mysteries." In natural phenomena may be seen traces of God's power and loving-kindness. Why not, therefore, believe that the mysteries of pain and loss, of grief and evil have wise purposes in them, even as the mysteries of the world of Nature?

There is one point noteworthy in the Biblical treatment of this problem as compared with the Hindu solution—you have no hard and fast law formulated. You find hints, suggestions, explanations, and hopes based on a truer knowledge of God than the Indian philosophers had, and on a wider outlook upon humanity—glimmerings of truth that are the harbingers of further light to come. "The nameless author shows his courage as much by his silence as by his speech. . . . He leaves us comforted, but not satisfied, like men who have seen enough of the dawn to know that the darkness is past and the day at hand, bringing with it the light that makes life radiant with joy. Yet between his first word and his last he has made us know and feel many things. He has so used evil as to make us think more truly of God, as to touch us



with a new sense of the majesty of His being and the mystery of His working.”\*

“Till Death the weary spirit free  
 Thy God hath said, ‘Tis good for thee  
 To walk by faith and not by sight.’  
 Take it on trust a little while;  
 Soon shalt thou read the mystery right  
 In the full sunshine of His smile.”

The inspiration of the Psalms has been exhibited by comparing them with the sacred hymns of other religions. Surely the inspiration of the Book of Job is evident when its teaching is contrasted with the Hindu doctrine of Transmigration. And so it becomes in part an answer to the prayer breathed centuries ago on India’s plains—about the period, apparently, that this doctrine was first beginning to prevail—and recorded in the Upanishads, those “Songs before Sunrise” :—

“From the unreal lead me to the real,  
 From darkness lead me to light,  
 From death lead me to immortality.”

J. I. HASLER.



## CONCERNING ARTICLE XXVII.: OF BAPTISM.



THE Church of England, as by law established, according to her apologists, “requires of her lay members no confession of their faith, except that contained in the Apostles’ Creed.” But there are thirty-nine “Articles which bind the conscience of her clergy according to their natural and genuine meaning.” Subscription to these is conformity, with all its social advantages, and possibilities of sharing the wealth of the Establishment. Refusal to subscribe to these is nonconformity. The author of the notorious Tract No. 90 tells us that these Articles are to be taken “in the most catholic sense they will admit.” We should have thought that a minister of the Gospel would have said “the most Scriptural.” We object to signing any articles of human device as a ground of conformity. But we do not hesitate to say that, taking the words in “their

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\* Dr. Fairbairn, “The City of God,” p. 144.

natural and genuine meaning," the only persons who could sign the Article on Baptism (No. 27) are the Baptists. On baptism we are the conformists and Churchmen the nonconformists. The Established clergy have put their signatures to a fair statement of our view of the ordinance of Christ. They may speak scornfully of us and of our teaching. But we keep to the exact letter of this Article, which the signatories do not. This fact ought to be more widely known. Let us examine Article No. 27 clause by clause.

*"Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth."*—This is precisely what we contend for. Baptism ought to be this mark of difference. It is so with us—except, of course, in the occasional and inevitable instances of hypocrites and backsliders. No one can assert that this is true of Church of England baptism. There are multitudes in the land to-day who have been so christened who unhesitatingly avow they are not, and never have been, Christian men in the sense indicated throughout this Article. Baptism is here said to have two signs. First. It is a sign of profession. This is true with us. We baptize those only who show this sign. Where is this in the Church ceremony? What profession is made there? None that we have ever seen, except that of crying and struggling, as if offended with the ceremony. The "sign of profession" given by the infant, when it is not restrained by an opiate for the sake of order, is one, if it has any meaning at all, of the rejection of Christianity. It is true that a profession is made by proxy, but the Article does not say so. We have no belief in proxy profession made at the time when the personal expression is of disgust and tears. Then, secondly, "It is a sign of regeneration or new birth." Some evidence of this we invariably require, and never administer without a good hope that the candidate has been born again, otherwise we refuse the rite. But the Church does not administer baptism as a sign of regeneration. The fact that many of its members, against all reason and Scripture, believe that the child is regenerated at the font, shows a belief that it was unregenerate before, and therefore not brought as one regenerate to receive the sign. A sign, says Dr. Johnson, is "a token of anything, that by

which anything is shown." If the thing does not exist to make a sign of, it is to tell a falsehood. We are well aware that multitudes read into this the catholic doctrine of regeneration by baptism. Such is not the "natural and genuine meaning" of the words. A sign is not a communication, but an expression of what has been previously possessed. Baptismal regeneration is an impossibility, for none can be Scripturally baptized but those who by it profess to have been born again previously.

*"Whereby, as by an instrument, they that receive baptism rightly are grafted into the Church."*—Agreed. Mark, baptism is not spoken of as an instrument of regeneration, but as a sign. It is an instrument for grafting into the Church, which is somewhat different. This states the belief and practice of Baptists. It does not state that of Churchmen; they require Confirmation by a bishop as an instrument for a true union with their Church.

*"The promises of forgiveness of sins and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed."*—Yes, that is our view, but assuredly not that of Churchmen. Anyone who has witnessed the Scriptural administration of the ordinance could hardly fail to see therein a visible sealing of these promises, both in the attitude of the candidate and the symbolism of the rite, whereby is shown a cleansing from head to foot, and an uprising to a new life. To speak of the act of sprinkling an unwilling babe as a visible signing by the Holy Ghost of the forgiveness of sin, ere the child has become conscious of sin, and of the glorious gift of adoption, surely could never have been the meaning of men who felt the reality of such mighty privileges. In justification it is sometimes pleaded that all are the children of God, and hence may be visibly sealed. The visible signing and sealing here spoken of is not of the sonship by nature, but the adoption by grace. The two are different. Our Lord never appointed a ceremony for visibly sealing the former, but He did for the latter. The evidence of becoming the sons of God by adoption is being "led by the Spirit of God." Till this is shown, or we believe we have seen it, we utter an untruth if by any visible act we sign and seal what is not there. Those who accept this Article are not free from a charge of misrepresentation if they baptize an unconscious babe.

*"Faith is confirmed and grace increased by virtue of prayer"*

unto God."—This is true of every sincere act of worship, and especially true of a baptismal service. We cannot say that it appears to be so of christenings in the Established Church. We find that frequently a baptism is an especial means of grace. The solemn rite, with us, is very often the means of the conversion of the careless and of great edification to believers. We recognise fully that the virtue is in prayer unto God. This is the true power for making the ordinance a blessing. It is not in any sacerdotium received by Apostolic descent, or in any authorised priesthood or well-appointed ritual, but in drawing nigh to our Heavenly Father in obedience and prayer.

*"The baptism of young children is in anywise to be retained in the Church as more agreeable with the institution of Christ."*—With this in its evident meaning we are in thorough sympathy. Jesus Christ said: "Suffer the little ones to come unto Me," not to be unwillingly brought ere they know what they are about. Had the clause read "unconscious babes" we should have differed. But "young children" accords with our belief and practice. Age with us is not a question. We believe there were young children in the early Churches, and we admit them to fellowship. We do not forget that to be baptized is not to be sprinkled with water as unwilling subjects making no profession. The candidate must intelligently profess what is stated in this Article, ere the Church can truthfully "visibly sign and seal" by baptism. There is no misrepresentation in the ordinance of Christ. Baptism is a voice, and we dare not sanction the idea that that voice utters what is not true. If a candidate deceives us, as fallible men we cannot avoid that, but that is widely different to a wilful false "sealing" on the part of the minister of Christ.

Thus, examining into the "natural and genuine meaning" of this Article, we find that the only Christians who now are in conformity with it are the Baptists. It may be urged that the Baptismal Service, as given in the Book of Common Prayer, indicates a very different view. This is unquestioned. We are only dealing now with the sense of the Article, and trying to avoid any bias to any particular method of interpretation. We hold the spirit of Tract No. 90 to be mean and mendacious, and abhor the thought—in religious matters especially—of using language, other-

wise clear, in a non-natural sense. But are we right in our interpretation of the words "young children"? It is surely plain English. Whenever our ministers can administer the ordinance of Baptism, as described in the Article, to young children, they do. If we are considering the exact meaning of a doubtful phrase—although we do not consider this to be at all doubtful—we are justified in referring to the original of these Articles in Latin. The word here used is *parvulus*. Let us refer to what most scholars would consider the best authority—the Glossarium of Du Cange. There we find "PARVULUS: *Hac voce, non puerulus sed puer, etiam 14 vel 15 annorum significatur*" ("This word is not the word for a little boy, but signifies a lad of fourteen or fifteen years"). There is a passage in the writings of Irenæus in which he speaks of Jesus Christ coming to save "infantes et parvulos et pueros et juvenes et seniores" ("Infants and children, and lads and youths and men").

Let us not be misunderstood. We do not hint that the framers of the Article did not practise babe baptism; we know they did. Nor that the word "parvulorum," as in use at that time, did not include infants; we know that sometimes it did. There were several other words the writers might have chosen, but we note it, as interesting, that they selected one which, in its proper use, described a person arrived at an age when he could intelligently be baptized. We give illustrations in confirmation of this statement: Flodoard, Lib. 4, Hist., cap. 5—"Arnulfo Regi Transrhenensi litteras mittens (Fulco Archiep. Rem.) pro causa Regis Caroli quem parvulum adhuc unxerat in regem." Now Charles was at the time fourteen years old. Edgbertus in *Excercitis*, Can. 99: "Parvulus usque ad annos quindecim pro delictis corporali disciplina castigatur" ("A parvulus may be flogged up to the age of sixteen"). It is possible that the writers of the Article had in view that statement of Origen which has been the sheet-anchor of pædo-baptism, and forms one of the chief arguments for its defence—that it was a tradition received from the Apostles that baptism should be administered to children. He uses the word *parvulus*, not *infans*, or *infantulus*, or *puerulus*, or any word that we might have expected him to employ had he intended to say that the Apostles baptized unconscious babes. The truth is, we have as much right to be called

parvulo-Baptists as our opponents; although that term would be as incorrect as the one applied to us by an eminent doctor at the late meetings, who spoke of us as adult-Baptists. We do not profess to be greatly interested in the exact meaning of the Thirty-nine Articles. They appear to be written as on a sheet of india-rubber, and may be stretched any way you will. But it is curious that the Article on baptism, according to the "natural and genuine meaning" of the words, can, without contortion, be applied to Scriptural baptism, and not to its substitute at present used in the Established Church.

Amongst the curiosities of the strange old Babylonian Talmud is the mention of the discovery of a mysterious scroll in ancient times, with forty regulations save one. Of these thirty-nine it is stated that the breach of a certain one does not involve sin. But which one is a question the Rabbis discussed. Like many Talmudic legends, there is some latent meaning here not easily discovered. Has the Church of England a legend of the same kind concerning her Articles of faith? If so, this, the twenty-seventh, must be the one to be laid aside with impunity.

AN OLD BAPTIST.



## LEAVES FROM AN OLD CHURCH BOOK.

BY REV. JOHN W. WALKER, TODMORDEN.

### V.

**I**T is said that history repeats itself. Especially is this the case in church life, both on its brighter and darker sides. In judging a church from its written records, however, a caution is needed. As a rule, the peaceful onward march of the church does not claim the notice of the chronicler, or is only incidentally remarked by him; whereas the disturbing and distracting elements only too frequently claim his attention, and cause their doings to be handed down as the history of the period.

Yet, even the perplexities, difficulties, and strifes of the past

have their lessons. Time, the great Healer, brings balm for every wound; all storms end in calm at last.

It is not that the defects of a church may be paraded, but rather that the lessons of the past may be learnt by us in the living present, that we bring the following facts into general view.

A good hearty laugh over some of them, as the humour of the situation seizes us, may help us to realise how trivial some of our "troubles" may seem fifty or a hundred years hence.

Early in the century the still surviving "late comer" was creating concern, attracting the attention and distracting the thoughts of devout worshippers. His twin brother, "the absentee," was equally in evidence.

"December 28th, 1819. It was recommended to members to attend at the beginning of Divine service, and also to attend the morning service better."

"June 12th, 1821. Desired members to attend better at all our meetings, both public, private, church, and elders' meetings."

Our fathers, like ourselves, had to grapple with the problem of negligent members, which, like the poor, is always with us.

"December 25th, 1849. It was agreed that no person is worthy of being regarded as a member of a Christian church who habitually neglects the worship of God, the church meeting, the Lord's Supper, and contributes nothing to the support of Christ's cause for twelve months together, unless that such absence is unavoidable by sickness or some such cause."

The abstract becomes concrete in a subsequent entry:—

"That as many of our members have not contributed to the support of the cause for some time back (varying from six months to six years), the deacons be appointed to visit them on the subject, and urge upon them the necessity of this duty (twenty-five in number; not thought proper to expose them)."

Churches as well as Governments can send ultimatums, it seems. We submit the following instance:—

"February 9th, 1822. Requested Bro. Stansfield to inform Mary Mitchell that we are willing to pass by what has been defective in her former conduct, if she will fill up her place and act as a church member should in future. If she does not, we shall see it right to withdraw from her the next church meeting."

There are cases, we suppose, in which a man's room is better than his company, and possibly there may be a few mortals who are so constitutionally cross-grained that they render better service

to the church meeting by staying away than by coming. An old Methodist minister used to say: "Come brethren, but leave your tempers at home."

"April 24th, 1859. "This was an unhappy church meeting, as much uneasiness was occasioned by the perverseness of some."

Later we read:—

"By the request of the treasurer the church freed him from blame in the matter, as he stated that he had no intention of calling a meeting of that kind. The blame of such meeting was attributed by the church to the meeting itself."

This last sentence, indeed, is a study in diplomacy worthy of the Foreign Office.

The fractious element was also in evidence in Sunday-school affairs.

"At a particular special teachers' meeting, held July 16th, 1843, resolved that we all strive particularly to create a good feeling one with another at all our teachers' meetings, and keep down passions and personalities, &c."

"P.S.—All things were put right."

On a somewhat later occasion the feeling of the meeting was quaintly, if not grammatically, expressed:—

"April 16th, 1847. That there be only one speaker at a time, and that he or she stand upon their legs at the time of speaking."

Order, brethren; order, please!!

The peacemakers have scope for the exercise of their powers even within the borders of Bethel. Of old time they appear to have been called into the service of the church, and to have done their work well.

"August 17th, 1824. Bro. Stansfield is desired by the church to inform Mrs. Naylor that John Ingham is willing to be in friendship with her as a member, and forgive and bury their former differences if she is willing; and we wish to know whether she is willing to fill up her place as a church member, or she had rather be out of fellowship."

Later we read:—

"That Brethren Uttley and Mills reason with James Stephens and Walter Barker, and get them reconciled."

Excellent! It is sublime missions of peace like these that have prepared the way in the hearts of the people and their rulers for International Peace Conferences such as the one at the Hague. "Blessed are the peacemakers."



All too often, alas! the peace of a church is marred by family feuds which have been allowed to break the bounds of home, and have invaded the sacred precincts of the House of God. How petty these strifes appear when "the great Time brings all things to the light!"

"November 28th, 1849. Betty Ingham having requested to withdraw from church fellowship on account of some difference with her brother John, was allowed to do so."

This action did not settle the difference apparently.

"July 9th, 1851. That we desire Bro. John Ingham to give up his father's pew to his sister Betty for the sake of peace. This business was not fully settled at the meeting, but the friends hope that it will be ere long."

The story of a certain "bass fiddle" must not be omitted in this connection. In some country churches this veteran instrument still maintains supremacy over the organ, and resists every encroachment. In other places it is a "hardy annual," appearing regularly on the great day of the year—the Sunday-school anniversary. Frequent references to "the bass" are found in the records before us, mostly affecting the treasurer in respect to payment for strings, &c., and it is scarcely to be wondered at that in the course of years it should have been the occasion of contentions and the subject of several important resolutions. On its first appearance it wears a peaceful aspect.

"November 24th, 1839. That Roger Ingham receive money from the church to purchase a bag and strings for the bass."

Squalls are soon in sight, however,

"March 1st, 1840. That no additional instruments of music be introduced into the chapel during the public worship on ordinary occasions; and that on particular occasions, if more be desired, then that the consent of the church be obtained for their introduction—to prevent disturbance amongst the members."

The suggestion is—the more music the greater discord!

The clouds continue to gather, and a storm threatens.

"November 22nd, 1840. Some of the singers wished to have additional instruments brought into the worship of God to assist the bass. Some of the brethren were opposed to having any more than we have. A motion was made that the consideration of it be deferred to another meeting, but it was negatived by the show of hands; but still the case was left undecided. May the Lord have mercy upon us, and help us to endeavour to keep the

unity of the Spirit in the bond of peace. The Lord bless and prosper our church."

Clearly Bro. Crabtree, who was at that time pastor and "scribe," was deeply affected by the turn of events. We trace his hand in the quaintly precise wording of the resolution that follows; and his was doubtless the hand that piloted the vessel through the storm and guided it at last into the haven of peace:—

"November 29th, 1840. Agreed for the sake of the peace of the church to allow the singers to bring into the church and worship another bass viol which they have, and to permit them occasionally to have one or two of their friends with other bass instruments. At the same time it was agreed by all, the singers pledging themselves to it, that no other instruments of music than bass be at any time, or upon any occasion when the worship of God is conducted, brought into this chapel. With this resolution all the singers were satisfied. We hope, therefore, that this case is now at rest."

Thus ends the story of "the bass fiddle," and with it this article.



## SUNDAY-SCHOOL REFORM.



THE American Baptist Anniversaries held at Springfield, Mass., towards the end of May, were a memorable series of meetings. Very full reports of them are given in the denominational weeklies, and there are several speeches and sermons on Home and Foreign Missions, on Women's Work in the Church, on the Work of the Publication Society, which we would gladly reproduce in our pages did the limits of our space permit. Our American brethren are alive, as we in England are not, to the importance of the press. They support their denominational literature in a manner which puts our own churches to shame. They also devote far more thought and energy to the work of the Sunday-school, and accord it in every way a more generous support. A discussion took place, which our contemporary the *Standard* rightly describes as notable, and our readers will be glad to be furnished with some of the main points in the addresses of the Rev. C. R. Blackall, D.D., Editor of the American Baptist Publication Society's periodicals, and Rev. James Edmunds, Sunday-school Missionary for Oregon.

Dr. C. R. Blackall, speaking on "The Sunday-school Problem of

the Twentieth Century," said: "The Sunday-school problem of the twentieth century is largely differentiated from that of any period in the preceding century. The changes of the last century have been exceedingly rapid, as every careful observer must have noted, and result from forces that could neither be ignored nor successfully opposed.

"The present is a period of inquiry and challenge. What was well enough a quarter century ago does not necessarily meet the requirements of to-day. We are confronted with a new problem, which has been steadily gaining in force and will not be denied recognition: How can the interdenominational scheme of lessons be so modified or improved as to retain its several excellences and yet meet the demands for graded lessons for graded schools?

"A few fundamental points of inquiry here present themselves for consideration: (1) Is the Sunday-school what its name would naturally imply, or does it merely afford opportunity for personal exhortation and spiritual application? While the Sunday-school is a divinely ordained institution, it fails of its purpose precisely to the extent in which it fails to be regarded and conducted as a school, with all that is implied in the term, and with full recognition of pedagogical principles that are universal in application, and without observance of which success is inevitably doubtful if not impossible.

"(2) Have the methods employed in management and teaching been so effective in results as to warrant their continuance? Amid much of admitted good, are there countervailing evils that in any way hinder or prevent the progress and development of those who are under instruction?

"The Sunday-school editors and writers gathered last month in New York from all over our land were unanimous in requesting the international lesson committees to prepare a special and separate course of lessons for advanced and senior pupils, and also a special course for young beginners of six years old and under. This would provide three courses instead of one; and this action is hailed by the religious press as evincing decided progress. The trend of public opinion is unmistakable; it cannot be successfully controverted.

"Wherein the work of the Sunday-school is found to be

defective or a failure, the evident duty is to improve it, regardless of cost. It cannot be denied that the churches have failed to provide properly for their schools; on the other hand, the officials and teachers have, as a rule, been poorly equipped for a great work concerning which they had insufficient knowledge and for which they were too indifferent or too indolent to make suitable preparation. Precious opportunities have been lost, time has been wasted, and souls have been sacrificed. It is a terrible indictment, but true of a large proportion of those who have so poorly filled the teacher's office.

"The question at issue is vital to our own denomination. If it is worth while to maintain Baptist churches with Baptist preachers, it is certainly worth while to maintain Baptist Sunday-schools where Baptist principles shall be taught with all fidelity by Baptist teachers who properly understand that which they are set to teach. This is neither narrowness nor bigotry; it is simply loyalty to truth.

"The persistent and strenuous demand for distinctly graded courses of study, instead of a single selection for the whole school, is constantly increasing. The demand is reasonable, and it will be heeded by the international lesson committee and the International Sunday-school Association, because it is just and reasonable. Like the plan of thoroughly graded Sunday-schools, it will not come by leaps and bounds, but it will surely come in time, because it is the only right plan to adopt. The number of schools that are willing to do the best possible work is steadily increasing, and facilities for doing the work are constantly improving. The tide has ebbed quite long enough; that it is turning I have not a doubt. When it reaches flood, may it relegate to the rear, or utterly sweep out of sight, all mere commercialism in Sunday-school work. We shall then yet have essentially an international lesson system, but it will be on a new, a more correct, a perfected, and an enduring basis."

Rev. James Edmunds spoke on "A National Sunday-school Institute." He said *inter alia*: "The Bible school has to do with the formation of the highest type of Christian character. Neither its function nor its method—teaching—is peculiar. Its distinctiveness lies mainly in the subject matter of instruction, and

in the infrequency and brevity of its sessions. Its pupils represent all stages of physical, mental, and spiritual development. For all these it is to be a place of broad, deep, true Christian culture, and whatever will contribute to this end should be taught therein in so far as is possible. This leads us to discover and name two great needs of the Bible school which the importance of the institution demands should be carefully considered and provided for.

“The first of these is a thorough gradation. As a school it must conform to those underlying principles of education which are, within that sphere, of universal application. Now think clearly at this point. It is the method, not the end, of this organisation we are now discussing. Whenever, wherever, whatever we undertake to teach, we become amenable to pedagogical law, and can only be successful as we conform to its requirements. We have as much justification for expecting God by a miracle to overrule a violation of the laws of gravity as to expect Him to overrule a violation of those laws which condition the acquisition of knowledge. Acknowledging, then, our obligation to conform a pedagogical law, we must freely admit an imperative need for the grading of our schools. The gradation of a school includes at least three steps. First, a classification of the pupils according to their age and ability; second, the assignment to each grade of teachers familiar with the subject matter provided for that grade, and having ability to adapt their instruction to its pupils; and third, the adoption of a graded curriculum, organic and comprehensive, adapted at all points to the pupil's ability, interests, and activity. This idea of all the adults drinking milk with the babes on one Sunday, and of all the babes attempting to assimilate the strong meat of the Word with the adults upon the next, is as foolish as it is unscientific; the product of an unwise sentimentalism.

“The adoption of the uniform lesson system marked a great advance in Bible school work, but it is time to step again; a step that shall include a carefully graded series of studies of the character indicated. For the more mature students it should include courses in doctrine, church history, missions, Christian evidences. The Bible school is the one service in which the church and its constituency gather in any considerable number

for study, and it is the only service in which they can be gathered for that purpose. Our classes in the Christian culture courses have demonstrated this, for where they have been maintained the membership has usually been small, mainly composed of Bible school teachers. Therefore, whatever instruction the church desires to give its membership, it must give in the Bible school. A graded series of studies can readily be prepared in text-book form, and our school would surely find it more adequate, workable, satisfactory, and economical than the present system.

“The second need is for trained teachers. Strange, indeed, it is that in an age when men demand trained lawyers, trained doctors, trained public school teachers, trained nurses, trained preachers, missionaries, cooks, tailors, laundrymen, barbers, and bootblacks it should be necessary to argue for trained teachers in our Bible schools, but it is true as strange. The father who will not allow an untrained smith to shoe his horse will readily agree that anyone knows enough to teach his child in the Bible school, and the church that insists upon the most thorough training of the missionary who is to labour with the cannibal, and for the clergyman who is to minister to intelligent and discerning men and women, is quite ready to consign its youth for the development of their highest powers to any person, no matter how untrained and incapable. Mark you well! Our Bible school teachers are doing more to shape the theological thought and the religious life of the church of to-morrow than all the preachers and theologians taken together. No observing and thoughtful man can doubt this for a moment. And yet we find a host of people more pious than prudent who declare that anyone who has a love for the children and is filled with the Spirit is quite sufficiently equipped for this work, reasoning with the same logical nonsense which some of our fathers used to refute the necessity for a trained ministry.

“What, then, is possible in the way of training our teachers, and how may it be accomplished? I have no untried scheme to propose, but one, on the contrary, the feasibility of which has been proved. It is that of a series of normal courses covering the ground indicated, and adapted to the use of classes and of individual students. By these we do not mean such normal manuals as are commonly known, and which are so entirely made

up of bones as to be of no use to the average individual student, and of but little use to the average class; but those of a character which I will describe in a moment. The interdenominational Sunday-school organisations existing in almost every State have shown that the formation of such classes and the enrolment of individual students can be successfully promoted. The success of our Christian culture courses has more abundantly evidenced this. I therefore make this proposition—namely, that it is the duty of the Baptist denomination to provide suitable training courses for its Bible school teachers, and to actively engage in promoting the same.

“As to the course of study: First, a course in ‘The Principles and Methods of Teaching and School Management’; second, courses in ‘The Life of Christ,’ ‘The Teachings of Christ,’ ‘The Apostles and Their Times,’ ‘Old Testament History,’ ‘Prophecy,’ ‘Doctrines,’ ‘The History and Geography of the Holy Land,’ ‘The Canon and Apocrypha,’ and other lines of Bible study. Third, courses in ‘The History of the English Bible,’ ‘Church History,’ ‘The History, Need, and Inspiration of Christian Missions,’ ‘The Evidences of Christianity,’ ‘Methods of Church Work,’ &c. These courses are not named in any significant order, nor is the list exhaustive. Fourth, a special training course for primary teachers and one for superintendents.

“Examinations should be given and diplomas issued to those successfully completing any course. Those completing the course in pedagogy and one of the courses in the subject matter of instruction should be awarded a teacher’s certificate covering that branch, and the school of which such a one is a member should then place him, if otherwise qualified, over a class to give instructions therein. It will be seen at once that such a plan will enable any school in a comparatively short time, with careful planning, to provide itself with trained teachers and to adopt a graded curriculum. I am not urging a graded curriculum at this time, but advocating such a plan of teacher-training as will conserve that much-to-be-desired thing.

“The success of this or any other plan that may be adopted will depend upon the energy and wisdom with which it is pushed. I believe that now is the fulness of time for such an undertaking.

Thousands of teachers all over our land have completed such courses as Hurlburt's, Worden's, and Hamill's. A large number have taken our Christian culture courses. Interdenominational and denominational organisations and periodicals the country over have been emphasising this need of trained teachers, and insisting that the next step of advance taken must be in this direction. The minds and the hearts, and I might add the wills, of the teachers have been prepared to meet this demand. They are eager, many of them, for the opportunity. The step is about to be taken; it is the opportunity for our denomination to launch an adequate and successful movement. I have come 3,000 miles to urge that you do it now."

**PSALM CXXXVII.**

**T**HE title given to this psalm in the Septuagint is, "By the David of Jeremiah." This ancient tradition suggests that it was composed by one named David, not the great Psalmist, but a poet friend of the prophet Jeremiah. He was possibly one of the harpists of the Temple orchestra, and had been carried into captivity to Babylon at the time of the Exile. On one occasion Jeremiah found an opportunity for sending a message making several inquiries. How were the captives treated in religious matters by their conquerors? Did they ever gather for worship? Did he still retain his love for Jerusalem? What were his feelings towards Babylon? As the man was a poet, his answer came in the form of a poem. His replies were brief and vivid. They give a series of pictures of isolated incidents which brings out the whole truth. Like Hebrew poetry, the psalm gives a bold etching rather than a minutely drawn picture. Even as a work of art it is worthy of careful study.

When away from the Holy Land the Jews of olden time sometimes went on the Sabbath out of the city to the river side to a place where prayer was wont to be made (Acts xvi. 13). On one occasion, during the captivity amongst those who went, were a company of the instrumentalists of the Temple orchestra. As



they assembled they felt their desolation, and instead of prayer and song they sat down, and one after another began to shed tears. It became a service of weeping. It was vain to think of such jubilant praise as they had offered in happier times. The Levites arose, and hung their harps on the willow trees in token that they were in no mood for music. Their songs had gained a world-wide renown. People from the city had come forth hoping to hear the harmony. When they found that the worship was real, not rising above the heart of the worshippers, they were disappointed. They called for one of the songs of Zion. When refused, they "howled" over the sad mourners. But all in vain. Divine worship must be sincere. For a Zion-song the strings of the heart must be in tune with those of the harp. So the willows held their unstrung harps amidst the sad, drooping, emblematic foliage. The atmosphere of Babylon should never vibrate with the music of Jerusalem. It is a little picture, but it speaks volumes.

The poet, like all musicians, valued highly the skill attained by his right hand on the harp, and the freedom of his tongue for song. Very dear to him were his musical powers. But Jerusalem stood higher in his estimation. No joy had he ever known equal to that of the burst of praise from the full orchestra high up in the grand old Temple. Forget that! Rather would he sacrifice all his musical skill; let his right hand forget its cunning so that it could no more play the harp; and his tongue cleave to the roof of his mouth so that he should never sing again. Babylon was a magnificent city. Its religious festivals were renowned throughout the world for the splendour of their music. But to him Jerusalem was the highest joy.

A brief prayer follows, which, considering the circumstances, is far from being bitter. Of several possible meanings equally just, it seems right to give a preference to one suited to a pious poet who lived in the fear of God. Is it necessary to consider the closing verses of this psalm to be a most diabolical wish? In the daily papers recently the statement was made that in China some of the troops had taken delight in dashing babes against the stones. We do not consider the reporters of the fact to be fiendish. They but stated what they knew to be true. These words are not a wild cry for vengeance. They are an expression of faith in the prophecy

of Isaiah (xiii. 16), where, in the burden of Babylon, it was foretold: "Their children also shall be dashed to pieces." David, the exilic poet, probably had this prophecy in mind when he mentions that the people of Babylon "howled" at them; for Isaiah, in the same paragraph, uses the same word, and calls on the tyrants to "howl, for the day of the Lord is at hand."

The prayer leaves vengeance in the hands of God, and calls upon Him to remember those who desired that His chosen city should be laid waste. Indeed, between the lines we may read more of a harpist's pathos than a soldier's cry for revenge. The prayer is not a deprecation of Babylon, but of the children of Edom, and closes with the seventh verse. Then follows an apostrophe to the "Daughter of Babylon." The poet looked at that powerful State, at that hour the Empress of the world, in all her queenly pride and apparently irresistible might; the first and greatest of the world Powers. The humble exile, who could not even praise his God upon his harp because of her overweening tyranny, looks at the great city, and above the towers, the hanging gardens, the palaces, and the world-renowned temple he sees the Lord. He believes in an enthroned righteousness. He had received the promises of the inspired prophet, having seen them afar off, and was persuaded of them and embraced them. With spiritual insight he saw dry rot in every beam of her magnificent buildings. He knew that bills drawn by tyranny are certain in time to become due. Repayment must be made. They who were happy in the ruin of others would find ere long that others would be happy in their ruin. Very striking and even sublime is the expression, "O daughter of Babylon, who are to be destroyed." He looked at her splendour, but knew that it was built on sand, which would be swept away when the desolating flood came. His *Hashdoodah* may be placed by the side of Daniel's *Mene, Tekel, Upharsin*, and recall the words of our Lord when looking on the splendours of Herod's Temple. For souls with true spiritual insight are not misled by pomp and show, but look behind and beneath all for the verities of God. Then, like a true Hebrew poet, he selects one of the greatest horrors of war, and, with one bold stroke of his pen, foretells the complete and terrible doom of the foes of God. No lengthy description of the woes of the

vanquished could surpass in horror that one touch: men murdering babes in the most brutal way with fiendish delight. It is strange that this passage has been so much misunderstood. The brutal glee is not in the heart of the poet, but a vivid description of what would be the spirit of the final act of an unsurpassed tragedy.

Anagogic expositions of this psalm have been very popular with divines of the past; some of these are interesting. Augustine has a fine sermon upon it. Jerusalem means the city of peace, and Babylon of confusion. "There are these two cities running together through the course of time." The children of peace whilst in this world are in Babylon not as citizens, but as captives. "The waters of Babylon are all things which here are loved and pass away; by them we sit and weep, but do not plunge into those streams." Willows are unfruitful trees, and the instruments of gaiety are surrendered to men of this world. He who forgetteth Jerusalem becomes useless in holy work and dumb to God. What are the little ones of Babylon? Evil desires at their birth. "When lust is born, before evil habit gives it strength whilst it is little, dash it down. Thou fearest lest though dashed it die not. Dash it against the rock, and that rock is Christ." Two other interpretations of this last verse are found. The daughter of Babylon is typical. "Happy is he who shall bring the little ones of the confusion of paganism to the Rock which is Christ," writes one. Another tells us, "Christ is the happy one who at the last will destroy the devil of confusion and all his children."

J. HUNT COOKE.



THE CENTURY BIBLE: ST. LUKE. Introduction, Authorised Version, Revised Version with Notes, Index and Maps. Edited by Walter F. Adeney, M.A. Edinburgh: T. C. & E. C. Jack (2s.). Professor Adeney, the editor of "The Century Bible," contributes the volume on the Gospel of St. Luke, "the most beautiful book ever written" (as Renan called it). He gives in his introduction the net result of the most sober and enlightened criticism, placing the date of the Gospel between A.D. 70 and 80. His notes, though brief, are lucid, pithy, and suggestive. In the best sense of the word they are thoroughly up-to-date, and will be of great help to general readers. The work is in every way—in regard to paper, type, and binding—well got up.

## SUNDAY MORNINGS WITH THE CHILDREN.

## VII.—SAMSON AND THE LION.

“And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.”—JUDGES xiv. 8, 9.

**I**N this chapter we read about Samson slaying the lion. He was going one day along a very lonely road, and just as he came to a place where there were some vineyards, a young lion—not an old, blind lion, with his teeth broken, and with his claws worn, but a young lion full of strength and fierceness—came out of the vineyard and rushed, roaring, at Samson. But Samson was a brave man, and the spirit of the Lord at this time made him conscious of his great strength, and although he had not so much as a shepherd’s staff, as David had, in his hand, yet he laid hold of that young lion and rent him in pieces as he would have rent a kid. That was Samson’s first great feat of strength. As far as we know, he had never done anything like this before; as far as we know, he had not up to this time been conscious that he was exceptionally strong. This was the first wonderful thing that he did with his strength.

Now, you know, boys and girls, how very pleased we are with our first achievement—when we make our first big score at cricket, or when we win our first race, or when we bring home for the first time a prize from school, how delighted we are with it; we are more delighted with our first success than we are with any other success that follows, and don’t we talk about it! We don’t forget to tell everybody how many boundaries we made, and we are proud to bring out the book and show it to the people who come into our homes.

Now, there was one splendid point about Samson. We read that although he had killed this lion he never said a word about it. We are expressly told that he did not say anything to his father or mother. That is a sign of a brave youth. A brave youth does not boast much about what he has done; he almost takes it as a matter of course, as if it were the thing he ought to have done. It is the conceited youth who, if he does anything, runs about saying: “*I did it, I did it.*” Well, try and be like Samson; if you do ever so brave a thing, do not be too ready to talk about it.

But the interesting point of the story is that some time after, when Samson was going along that road, he came upon the carcase of this lion. Birds of prey, the eagles and the vultures, had been there and had eaten all the flesh, and there was the carcase lying upon the road bleached by the sun, and a very remarkable thing had happened. In the carcase, somewhere, perhaps in between the ribs or in the skull, a swarm of bees had gathered,

and there they had made their comb and filled it with honey; and Samson was not afraid to drive that swarm of bees away. You see, he was brave again. For myself I think I should have preferred to have faced the lion than to have interfered with the bees. After he had got rid of them, he took their honey, and went on eating it until he came to his father and mother, and then he shared the honey with them.

Now, what is the lesson here for us? What is the lesson for all boys and girls this morning? Why, this—if we are brave and resolute, and if we grapple with the lions that meet us in life's way and kill them; by and by we shall find that we shall get much sweetness out of them. That is true about the lions that meet us in our school life. What are the lions that come up to us in our school life? They are the difficulties, the hard tasks that are set us. They are very formidable some of them; we have to grapple with them and fight with them and overcome them, but if we do fight them, if we do conquer them, we shall find by and by that we get great spoil out of our conquests.

See here is a man who gets a great deal of pleasure from books; he has a nice library, and when he goes home in the evening he does not feel at all dull, the hours do not drag, because he can sit down in his chair and take down an interesting book, a volume of poetry, or history, or fiction, and can get great enjoyment out of it. What is that but taking the honey out of the carcase. The lion came to him in his school days in the shape of spelling, grammar, and geography, and he had to fight and kill the lion, but after he had killed it he was able to take the honey and refresh himself. See that young lady sitting in the drawing-room at the piano; what a great deal of pleasure she is getting from playing those pieces of music—Handel's compositions or Mendelssohn's "Songs without Words." When she was a little girl she had to conquer the lion; she had to sit down patiently at the piano for hours together and go through with the five-finger exercises and simple pieces, but she mastered them, she killed the lion, and now in the drawing-room she is not only able to get honey for herself out of the carcase, but honey to share with other people. When father comes home he gets much pleasure from listening to his daughter playing. The same thing is true of all the lions that come against us in our business life. A boy goes into business, and what drudgery it is at first. I have heard of a boy who, when he was asked what part of the business he liked best, said: "Going home to dinner and putting up the shutters." But if he stuck to it I daresay that boy would find that business becomes a pleasure, and it may become a fortune, and if you met him after he had had years of experience and said to him, "Are you sorry you went into business?" he would very likely say: "Oh dear no; it is a pleasure." But you have to kill the lion first; the honey comes afterwards.

And is not that true, too, about our spiritual life? The temptations that come to us in our spiritual life—they are lions, and it is by fighting and slaying them that we get sweetness and strength out of them. You

remember how it was with our Saviour; He was led into the wilderness to be tempted of the devil. And what a fight it was. He had to fight with that "as a roaring lion that walketh about seeking whom he may devour," and you remember what happened when He said: "Get thee behind Me, Satan." We read that "angels came and ministered unto Him." After He had mastered the lion He was able to take God's honey, God's smile, God's "well-done."

Well, boys and girls, temptations will come to you—temptations to be mean, to be selfish, temptations to do wrong and wicked things. Overcome them; they are the lions in your way. Ask Jesus Christ to give you strength to slay them, and then, out of the very carcase, you will get honey that shall refresh and strengthen you. Amen.

D. LLEWELLYN.

Brighton.



## EVERY MAN SHALL BEAR HIS OWN BURDEN.

Galatians vi. 5.

Tune, Dalehurst.

**T**HE burden of my life I bear,  
From all the world apart;  
Its utmost weight none else can share,  
Or read my secret heart.

A thousand comrades in the strife  
Surround me every day;  
And yet I live a separate life,  
And go a separate way.

My nearest friend may never know  
What life to me must mean,  
Wide gulfs divide, strong currents flow,  
His soul and mine between.

If life have thus its hidden spring  
Which none but God can see,  
While men together weep or sing,  
How lonely death must be!

And yet, O Lord, these bounds stand well,  
Between the world and me,  
For there are things I may not tell  
To anyone but Thee.

For Thou alone canst read and know  
The heart which Thou hast made,  
Therefore alone with Thee I'll go  
Through life, nor be afraid.

## NOTES AND COMMENTS.



THE ASSOCIATION MEETINGS.—The meetings of our county associations, if they do not yet reach Dr. Parker's ideal of a county church, are nevertheless full of interest and of helpfulness to the churches which share in them. In nearly every case the Education question was prominent, and the Bill now before the House was strongly and unanimately condemned. Resolutions on the Child Messenger Bill, urging the passing of it in its integrity, were general, and the New Century Temperance Crusade received hearty support. Among the West Midland Association meetings held at Coseley was one specially for young people, and the claims of the Association on their interest were set forth by one speaker, Free Church principles were expounded by another, and a third spoke of the opportunities of youth. That is a kind of meeting which ought to be held in connection with all our associations, and we have no doubt it would be seed well sown in good soil. We notice the perfectly inexhaustible appetite of our Welsh friends for sermons. In connection with the Monmouthshire English Association there were six, but we award the prize to the Pembrokeshire Association for eight!

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THE EDUCATION BILL.—The delay of the Government in proceeding with the Education Bill is remarkable if they really intend to carry it during the present session. Meanwhile the opposition to it is strengthening, and the issues which must be raised and fought out are becoming more and more clearly marked. The School Boards of the country, in response to questions sent out by the *Daily News*, have expressed themselves with practical unanimity on the necessity for a short enabling Act to secure the re-opening of the schools in the autumn, and in sharp antagonism to the proposals for a new educational authority to supersede them in their work. The London County Council has also had the Bill examined by one of its committees and its report discussed in full Council, though its conclusions are deferred for further thought and discussion. The extreme Church party, on the other hand, describe the Bill as grossly inadequate and to be regarded as only a small instalment of what they are looking for from the present Government. This is hopeful, for if its own friends damn it with faint praise a strenuous opposition may be able to compel the Government to reconsider the whole matter.

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MR. CARNEGIE'S GIFT TO THE SCOTCH UNIVERSITIES. — While the English Government is tinkering with English Secondary Education in a fashion that leads almost every serious educationist to despair of any good being accomplished, Scotland, already far ahead of England in the opportunities which are afforded the common people for the higher training of their children, has received a magnificent gift which will open a University career to all their sons and daughters who are fitted by natural endowment

to make use of it. Mr. Andrew Carnegie—who has in America dispersed something like five-and-a-half millions of money in the endowment of libraries, colleges, schools, and working men's pensions—has remembered the land of his birth, and has set apart a sum of £2,000,000 for University education. It has come just in time to arrest the ebb of the tide of students, to equip the Universities with the means and men and methods that the new times demand and to place them abreast of their American and German rivals. The income is stated to be £104,000 annually, and the administration of this sum is placed in the hands of nine trustees—viz., the Earl of Elgin, Lord Balfour of Burleigh, Lord Kinnear, Sir Hy. E. Roscoe, Mr. Thomas Shaw, M.P., the Lord Provosts of Edinburgh and Glasgow, and two trustees nominated by the University courts. The first intention was to make the Universities absolutely free as in America, but the final arrangement is to devote half the income to the payment of fees and the remaining half to strengthening the University in the direction of science, medicine, history, and modern languages. Who does not wish he was a Scotchman? Gratitude is due not only to Mr. Carnegie for his munificence, but to his friend Mr. Thos. Shaw, M.P., who first directed his thoughts to Scotch needs by his article on "Free University Education."

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THE ATHANASIAN CREED AGAIN.—The London Diocesan Conference was more than usually alive and interesting to the general Christian public, and Canon Armitage Robinson may be described as the hero of the hour, ably seconded as he was by Canon Hensley Henson. Between them they carried "the previous question" to the following delightful resolution:—"That on account of the strenuous and carefully-organised efforts now being made by 'The National Council of Evangelical Free Churches,' in co-operation with 'The Liberation Society,' for a widely extended attack on 'the rights and liberties' of the Church of England, it is of immediate importance that more diligent heed and general support should be given to the work of Church Defence." But their chief performance had to do with a resolution of Prebendary Ridgeway on the Athanasian Creed: "That in the opinion of this Conference it is desirable that, in accordance with the resolution of the last Lambeth Conference, a translation of the Athanasian Creed should be made under proper authority and substituted for the present version." Canon Robinson moved an amendment declaring that a new translation would fail to meet the objection to the compulsory use of the Creed. He had no objection to the present translation; it was a very good one, and the proposed alterations would be a grievous misrepresentation of the language of the framers of the Creed. "The intention of the Church of the fifth century was to condemn, in the severest language, those who departed by a hair's breadth from a certain standard of doctrine, elaborately worked out against certain heresies, and for which standard it had shed blood, its own as well as the blood of others." He could sing the words about "perishing everlastingly," not because he believed them, but as part of the



Church's song of victory at the moment when she was vanquishing the Arians. This is all very good and straightforward as far as it goes, but, surely, there is another step to be taken, and that is not to sing it at all. Interesting as a great historical, ecclesiastical landmark, the use of it by men and women who do not believe it, and who sing or say it with mental reservations that contradict the whole purpose of the composition, is not only damaging to the spiritual life of the users, but a stumbling-block to faith.

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THE WESTMINSTER CONFSSION.—The Church of Scotland is as uncomfortable under the Confession of Faith as the Church of England under the Athanasian Creed. At the Annual Assembly considerable feeling was exhibited at the resolution passed almost unanimously by the Assembly of the United Free Church to the effect that there could be no union with the Church of Scotland on the basis of Establishment. But what Establishment means was made clear when the question of the Revision of the Confession which each minister has to subscribe came up before the Assembly. Much irritation found expression and a widespread longing for freedom, but their most able church lawyer, Dr. Mair, told them plainly that there was nothing to be done, or to be done safely, and so they resolved that "what can't be cured must be endured." It is a great help to be free born, but the time will surely come when in the power of a great revival these churches will be willing to pay the price of freedom.

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AFFAIRS IN CHINA.—The arrangements for the withdrawal of the foreign troops are being matured and the great land of China left to brood over the troubles and sins and sorrows of the past eighteen months. The wishes of the Powers in the punishment of those who were responsible for the outrages and massacres have been met. The amount of the indemnity and its distribution amongst the various Powers have been settled, leaving however for further discussion the question as to the way in which the money is to be raised. Our own Government has wisely refused to pledge its credit in this cause, and with a generosity not imitated by other European Powers has set its own demands at a low figure. We may hope that in the eyes of the strong men in China we have come out of this sad business with some credit and with hands, in the main at least, clean from the greed, and the awful outrages which have marked the action of some of the troops engaged. The China Inland Mission has determined to make no claim for compensation for property damaged or destroyed. No absolute rule can be laid down, and there are obligations from which the "powers to be" cannot be freed. But the broad line of distinction between the methods and intentions of Governments and Christian missionaries should be made clear.

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SIR WALTER BESANT.—By the death of Sir Walter Besant we have lost one of the most popular and one of the most Christian literary men of the

Victorian Era. For a long time he has had to struggle with pain and weakness, and domestic anxiety in the illness of Lady Besant and the absence of his two sons in South Africa told heavily upon him. His books, his own and those which bore also the name of Mr. Rice, are household possessions everywhere, and are thoroughly wholesome light literature. His greatest success was "All Sorts and Conditions of Men," not as a literary work of art, but for what it accomplished, leading as it did to the gift of "The People's Palace" to the East End of London, as well as to the Knighting of its author. His books on London are of permanent interest, and he leaves behind him a large mass of material which his publishers, no doubt, will be able to use in completion of what he has already done for the great city. For many years he has been the authors' friend and their champion against both the real and fancied oppressions of the publishers. His generosity was unbounded, and in his published criticisms if he could not say kind things he refrained altogether. For seventeen years he served as Secretary to the Palestine Exploration Fund, and greatly encouraged and fostered its most useful work.

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ROBERT BUCHANAN.—The day following the death of Sir Walter Besant, Mr. Robert Buchanan breathed his last. He was but sixty years of age, and since last autumn had been lying in a hopeless condition from an attack of apoplexy. Poetry, fiction, the drama, and criticism—he was an able worker in each of these fields, and might have succeeded in any one of them. His early work was full of abundant promise, but later his hopes grew dim, and his life became soured and his work lost the note of genius, while his criticism of his more successful contemporaries was often exceedingly bitter. He was largely a literary Ishmaelite, in so far, at least, that "his hand was against every man." He had set his heart on succeeding Tennyson as Poet Laureate, and one of his early volumes was issued by an enterprising publisher as by "Tennyson's Rival." His judgment was that no man could succeed in literature who was not prepared to win success at the price of his soul. Yet he had not lacked friends, among whom at one time the late R. H. Hutton was to be counted, nor was he ungrateful, but he lost faith, and that accounted for much, if not for all.

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MR. W. WILBERFORCE BAYNES.—We regret to learn, as we go to press, of the death, at the age of sixty-six, of Mr. W. W. Baynes, the bearer of a name honoured by every member of our denomination, to which he has in various ways added new lustre. Mr. Baynes was the son of the late revered Joseph Baynes, of Wellington, Somerset—a man who attained during his fifty years' pastorate the influence of a bishop and a patriarch—and a brother of Mr. Alfred Henry Baynes, the beloved secretary of our Foreign Missionary Society. The two brothers were tenderly attached to each other, and, notwithstanding their strongly marked individual character-

istics, had many resemblances. Mr. Wilberforce Baynes was secretary of the Star Life Assurance Company. He served on the Committee of our Foreign Mission and on the Council of the Baptist Union, of which body he was for some years treasurer. He was also on the Committees of the Religious Tract Society and the British and Foreign Bible Society. His bright, genial presence was always welcome, his wise counsels always valued. He was a man of large-hearted charity. The last time we met him was at the house of a common friend, when, notwithstanding manifest physical weakness, he was bright and buoyant and full of kindly interest in our denominational life and work.

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ADDRESSES TO STUDENTS.—Among the addresses at the Annual Meetings of our colleges—the time of the dispersion for the summer holidays—we have been most struck with one by Dr. D. W. Simon, Principal of the United Independent College, Bradford, Yorks., on “Some Ideals of an Old Student.” It was delivered at New College, London, and appears to have made a profound impression. We gladly quote the following abstract of it from our contemporary the *Christian World*: “He urged the students not to be mere sciolists, to be ready to confess their ignorance both to themselves and to others, and to scorn any suspicion of dishonesty in the matter of quotation or reproduction from others. Dr. Simon urged them to form the habit of cross-questioning all general terms, especially high-sounding phrases, and spoke with a touch of sarcasm of ‘recent catchwords,’ such as ‘Back to Christ’ and the ‘Re-discovery of the Bible.’ He warned his hearers against ‘intellectual Bovrilism’—living on extracts—and against an ‘intellectual alcoholism’ which corresponded to the habits of people who see constantly taking ‘nips’ and ‘pick-me-ups.’ He urged them to make up their minds to be experts on some one subject for the sake of their intellectual health and alertness, to be both open to new truth and loyal to the old, to remember that they were responsible, not only for speaking the truth, but for conveying it to the minds of others, and not to forget that the end of the study of theology is the living knowledge of God.” This is sound and opportune advice, which we trust will be universally taken. (On other Addresses—the reports of which have reached us later—we may remark next month.)



In their “Small Books on Great Subjects,” Messrs. James Clarke & Co. have been fortunate enough to secure a posthumous work of the late Dr. John Pulsford’s *INFOLDINGS AND UNFOLDINGS OF THE DIVINE GENIUS IN NATURE AND MAN*, the choice study of a mind gifted with poetic insight and cultured imagination, seeing in the material symbols of the spiritual and eternal. The chapters on God in Nature, Roots and Branches, Sky and Sun are admirable specimens of that profound and practical mysticism which ranks among the highest forms of Christian thought.

## LITERARY REVIEW.

THE KEY OF KNOWLEDGE. Sermons preached in Abbey to Westminster Boys. By William G. Rutherford, Head Master of Westminster. Macmillan & Co. 6s.

THE English language contains many volumes of school sermons preached by head masters which have taken high rank and are read by old boys who have left far behind their schooldays. We need only mention the volumes by Dr. Arnold, Dr. C. J. Vaughan, Dr. Butler, Dean Farrar, and Dr. Temple, the present Archbishop of Canterbury, and with these Dr. Rutherford's is worthy to stand. There is a freshness and an occasional breeziness about these sermons with which we are greatly delighted. They may at times, especially in the view of general readers, seem slightly pedagogic in form, while in substance they are occasionally above a boy's level. But on the whole they form a memorable volume. We have been specially struck with the sermons on Inscrutability of Character, Purposefulness, The Schooling of the Will for Jesus Christ's Service, The Value of Idealism in Common Life, and The Edifying of Life, all of which have a certain arresting, as well as a stimulating, power. One or two extracts may be acceptable. Take first one on the Complexity of Modern Life, as enforcing the need of simplicity and steadfastness of purpose. "Modern life may be more complex than life ever was before, but that is no reason why man's character should be so complex as to be unstable; nay, reason all the more for singleness of purpose and simplicity of plan for taking up a line and sticking to it. If steadfast purpose there be, then life will be all the more interesting for its complexity and variety. There will be all the more to keep the mind alert and active. There will be plenty to fight for, plenty to pray for. What is the use of spirit and courage and character if they cannot make the complex simple, unravel the intricate, and bring light into that which is obscure? The first recorded work of the Spirit was to bring order out of chaos; and its work is still the same. The Spirit is God's principal gift to man. Everything great is simple; for everything great is the Spirit's creation."

On a kindred theme relating to the schooling of the will, Dr. Rutherford writes: "Steadfastness in purpose is sometimes said to be the outgrowth of character, and so in some degree it is; but it is also undoubtedly creative of character. Nobody can go on for long controlling by the Spirit of Christ imagination, thought, and action in order to serve some definite purpose, without by the same process enriching and purifying the source from which this controlling power springs. Will begets will. After each exertion of self-control a man becomes better able to exert it again. The opposite is, of course, true also. Weakness and uncertainty of purpose is a disease which eats the will away and produces a decay in character. Every surrender of a purpose prepares the way for worse surrenders, till in the end even the capacity for making resolves at all is lost. A man gets into the way of

taking the turn that for the moment seems easiest. He begins to follow at all times the line of least resistance. He is content to drift."

How wise again is this illustration as to the relation of the intellect and the will: "To train the intelligence, say the men of this generation, is indispensable; but they often forget that to put the will to school is somewhat more profitable. He who rules his will can compel his intelligence to serve him. What does thought profit if it has no precise work set it by the will? A weak will can make plenty of thinking unprofitable or pernicious. The thinking of men who have no force of will is as unsubstantial as moonshine. The moonshine may bewitch, but it shows things neither as they are nor as they should be; whereas will and purpose are like strong, searching, vitalising sunlight, conferring reality and the sense of power."

Very beautiful also is the following plea for "Ideals," based on the idea that Christ's disciples are a city set on a hill: "The plain at the foot of the hill is fertile and populous. It is easy to build there, and the house when built is more snug and pleasant. There are sheltered places and bosomed nooks in the lowland where winds of scorn and abuse and persecution never blow. A city may be made an earthly paradise if it be placed deftly under the hill. The uplands are bleak and forbidding, stoney places swept by cold winds. A city built there among the rocks is a comfortless place to live in. It meets the scorching sun and the remorseless storm.

"Nevertheless, Jesus Christ bids men build on the hill and forsake the level, and this for a reason which nobody can understand who has not the Spirit of Christ. Men should build on the hill, not for their own comfort or pleasure, but that others may see their city and be tempted to climb the hill and perhaps may end in building a lodge there for themselves. The discomfort and hardship of living on the hill are to be endured for the sake of others." Surely this is a strong, racy, and healthy volume.

**THE BOOK OF THE JUBILEE.** In Commemoration of the Ninth Jubilee of the University of Glasgow, 1451-1901. Glasgow: James MacLehose.

AN event of such public interest as the ninth jubilee of the University of Glasgow is of national interest. It contains on its roll such names as those of Zachary Boyd, Adam Smith, James Watt, Edmund Lushington, and Lord Kelvin. There are not a few students in the ministry of our churches in the South who rank among its alumni. They with others will be glad to receive this pleasing memento of the event, containing contributions from Lord Rosebery, as Lord Rector of the University, from the Principal, Dr. Story, Mr. Andrew Lang, Dr. Edward Caird, Sir W. T. Gairdiner, Neil Munro, A. C. Bradley, Dr. Cameron Lees, Mr. Bryce, and other distinguished men. The Rev. Henry Grey Graham's paper on "University Life in Olden Times" is full of quaint interest. Perhaps the choicest paper in the volume is Sir W. T. Gairdiner's "Memories of College Life: especially in the Sixties and early Seventies," thus comprising the time of the removal from the old buildings in the High Street to the magnificent structure on Gilmore

Hill. Sir W. T. Gairdiner's recollections of former principals and professors are recorded with fine and appreciative sympathy. For Dr. John Caird he had a profound admiration, as the following extract will show:—"All the world knew of his great power and splendid career as a preacher, but no one outside of a very limited circle was in a position to know fully the simplicity, the earnestness, and the almost singular modesty, graciousness, and personal charm which lay behind his great gifts—of eloquence and philosophic insight. It seems almost like a contradiction to affirm that one who was so much before the public was, at the same time, of a peculiarly retiring, sensitive, not to say shy, disposition, and yet it really was so. Nothing was more abhorrent to Dr. Caird than the least thought of personal glorification in his efforts in the pulpit or, indeed, in any kind of public appearance. He would travel any number of miles to give help in a good cause or to assist a friend, perhaps in a remote country parish; but always under the implied condition that nothing was to be done out of the ordinary course in the way of making known his presence." The following note is also worthy of transcription:—"With reference to the sometimes considerable length of Dr. Caird's sermons, I have heard it again and again remarked that he was the only preacher who could occupy the pulpit in the College chapel for approximately an hour without the audience giving signs of weariness or anyone complaining that he had said too much. In these degenerate days this is a pretty severe test of oratory in the pulpit or out of it. I do not feel absolutely sure that even Dr. Caird would have fared equally well with an English audience if he had much exceeded the customary half hour; but I once had a long and interesting talk with a dignitary of the Anglican Church (who still survives), and who, being one of Her late Majesty's chaplains, set it forth to me as a serious grievance that, while the Queen would allow Dr. Caird to preach to her for an hour at Balmoral, they who were accustomed to officiate at Windsor were strictly limited to twenty-one minutes at the outside! So that it was perhaps a matter of latitude as well as longitude! And this suggests another criticism that was said to have been passed upon one of Dr. Caird's sermons by someone who was rather disturbed by doubts as to the theology thereof. 'Don't you think' (it was cautiously inquired by one hearer in conversation with another) 'that it was rather broad?' 'Oh, yes,' was the rejoinder, 'it's just as broad as it's long!'"

**HISTORY, PROPHECY, AND THE MONUMENTS; or, Israel and the Nations.**

By James Frederick McCurdy, Ph.D., LL.D. Vol. III. Macmillan & Co. 14s.

THIS is the third and concluding volume of Professor McCurdy's great and invaluable work. In one of its books he discusses the relations of the Hebrews and Egyptians, in another those of the Hebrews and Chaldeans, and finally the relations of the Hebrews, Chaldeans, and Persians. With great erudition Professor McCurdy touches on such points as the origin of

writing in its bearing upon the rise and growth of Hebrew literature, the sources of the various historic books, the lyric tradition, the poetic books which preceded the rise of the prophetic school. Professor McCurdy deals at great length with the reformation under Josiah and the literary renaissance with which it was accompanied. It was, of course, one of the chief formative periods in Hebrew history, religion and letters each making immense strides, Luther and Erasmus each having their prototypes in it. There are very few books that trace so distinctly as this the points at which prophecy, history, and the devotional literature of the Psalms touch each other, and it is surprising when read under the guidance of such a work. Dr. McCurdy has devoted to his task the labour of many years, and produced a monumental work in relation to it. The studies on Jeremiah and Ezekiel are particularly good.

**THE MAN, THE MUMMY, AND THE FIERY CLOUD.** A Parable for the Times. By C. E. P. Antram. London: Arthur Stockwell, 2, Amen Corner, Paternoster Row. 2s. 6d.

WE do not admire the title of Mr. Antram's book, but it has, of course, a not inappropriate meaning. The book itself is a discussion of those problems of religious thought and life which each generation and, in a sense, each man must solve afresh. The metaphor embedded in the title is taken from Exodus xiii. 18-22. The wanderings in the wilderness are regarded as a symbol of universal Christian experience. The people were led forth by Moses, their great and divinely ordained leader; they took with them the embalmed mummy of Joseph, who two hundred years before had predicted that they should return to Canaan, the land promised to their fathers, carrying his bones with them. They were, moreover, guided by the direct manifestation of God's presence in the pillar of cloud and fire. These are represented as symbolising respectively (1) the authority of the present living Church, (2) the Creeds, the recorded religious opinions of those who have passed away, and (3) the written Word of God. The relations and inter-relations of these three, the value of each in its own special place, and the superiority of the last-named of them because of its possessing the notes of supernaturalness, uniqueness, and adaptariness, Mr. Antram has by a long, ingenious, and learned argument forcibly demonstrated. The discussion bears upon present-day questions, and contains much of great value and urgent moment. As an essay from the pen of one of our younger ministers, we cordially commend the work. Baptists, above all men, are friendly to frank and fearless discussion, and delight in books which are the result of honest, reverent, and manly thought.

**MISSION PROBLEMS AND MISSION METHODS IN SOUTH CHINA.** Lectures on Evangelical Theology. By J. Campbell Gibson, M.A., D.D. Oliphant, Anderson, & Ferrier. 6s.

LECTURES such as these, delivered to divinity students, must tend to foster

among them a missionary spirit. Dr. Gibson is connected with the English Presbyterian Mission in Swatow, China, and he takes us to the field with which he is best acquainted as illustrating the need for missionary work and its most effective methods. He is a large-hearted man, free from everything like sectarianism. His description of Chinese life, first of all on the side of its literature and philosophy, then as affected by its three chief religions—Confucianism, Taoism, and Buddhism, is succinct and to the point. He also describes the physical features of China, its industries and its social customs, telling us the methods employed by our missionaries with a view to the diffusion of the Gospel and the formation of churches, and also the light in which the churches are regarded by Chinese society generally. His general estimate of the Chinese character and prospects may be inferred from the following:—"The historical portions of the literature and their writers on law and jurisprudence prove the capacity of the Chinese mind for self-government, and for the maintenance and development of their national greatness; while its philosophical and artistic portions show them well fitted to bear their part in the intellectual life of the world. In China we are not dealing with a weak race who decay at the touch of the foreigner. They are a strong people—a people whom we can respect, and whom, when the Spirit of Christ has touched them and us, we can even learn to love." The last chapter in the volume deals with personal privilege and duty, being a plea for personal dedication to this branch of Christian service. The outlook as it presents itself to Dr. Gibson is decidedly encouraging. Like Mr. Clive Bigham he sees a parallel in existing circumstances to the difficulties which confronted the early Christians amid persecutions inflicted by the Roman empire. He perhaps pushes the analogy too far, but this extract we can endorse: "The Chinese dragon-flag takes the place of the Roman eagles. Consuls, proconsuls, prætors, deputies move across the scene in the persons of Chinese mandarins. The indifferent Gallio, Demetrius, the crafty maker of shrines, and Alexander, the provoking coppersmith, are our next-door neighbours. The places of St. Paul and St. Peter, of Timothy and Titus are poorly filled by the modern missionary; but Lydia again listens to the new gospel, and plants afresh the Church of Christ. The stoic philosophers encounter us once more in the market-place, muttering the question: 'What would these babblers say?' and dismiss us with their polite but chilling formula: 'We will hear thee again of this matter.'"

THE AUTHOR OF THE PEEP OF DAY. Being the Life Story of Mrs. Mortimer. By her Niece, Mrs. Meyer, with an Introduction by the Rev. F. B. Meyer, B.A. With Portrait and Seven Illustrations. Religious Tract Society.

It is close upon twenty-three years since Mrs. Mortimer, the author of "Peep of Day" passed away, and it cannot, therefore, be said that this Memoir has appeared too soon. The "Peep of Day" is a child's classic, and must have been read by thousands upon thousands since its publication



in 1833, and though Mrs. Mortimer's other works have not obtained an equal popularity, they have at least circulated more widely than the majority of such books. Mrs. Mortimer was the daughter of David Bevan, a descendant of Robert Barclay, the apologist of the Quakers, and was born amid surroundings which were helpful to her intellectual and her spiritual life. The connection of the family with many leading Evangelical preachers of the Church of England, their attendance on the ministry of such men as Richard Cecil, George Collinson, and Baptist Noel gave a definite bent to their beliefs. One of the most interesting features of this Memoir is the record of Mrs. Mortimer's friendship with Henry Edward, afterwards Cardinal Manning, in his Anglican and Evangelical days. There are glimpses of the great Cardinal, which give a pleasing impression of his character. The following extracts from his letters will be read with interest. After explaining that change of doctrinal view did not estrange his sympathies from his old friend, he adds: "On the subject of the *manner* by which and through which God works in us, that is the ordained *means* of coming to Grace and Truth, we should differ perhaps even more than you think. But upon the sole foundation of our hope, we should have no shadow of difference. I say this with less doubt because it has pleased God, in the last two months, to make this the one subject of my thoughts."

Again he writes: "You will perhaps hear, not without interest, that the book, next to Holy Scripture, which for the last sixteen years I have read most, has been my chief companion in illness; I mean Leighton's Sermons. It was you, I think, who first showed them to me. Here, at least, we come upon the same, and that the original, ground." To Mrs. Mortimer after the death of her husband he wrote: "No one knows what it is to be left alone but they who are so. But it has peculiar blessings of grace and solace. Thirteen years have taught me the wonderful sufficiency of God's love. I remember at first how I used to shrink from the thought of a lonely future. But I have never known it. There has been at all times a stay and a strength, a peace, and even a happiness, which I could trace to no source but one."

Mrs. Meyer has produced a charming biography of her distinguished relative, and Mr. Meyer has contributed to it a graceful preface.

TARRY THOU TILL I COME; or, Salatheil, the Wandering Jew. By George Croly. With Introductory Letter by Gen. Lewis Wallace. Illustrated by T. de Thulstrup. New York and London: Funk & Wagnalls. 6s.

THERE are now few among the readers of the BAPTIST MAGAZINE who can remember, though many have doubtless heard of, the excitement caused by the publication of Dr. Croly's "Salatheil" when it was first issued in 1827. Its success was by no means ephemeral. Year after year it has been read in the same way that Sir Walter Scott's novels are read, having gained for itself a permanent place in our literature. It is an historical novel, dealing with the events that occurred between the Crucifixion of our Lord and the destruction of Jerusalem. It depicts in a forcible and realistic style the

fierce struggles between Jews and Romans, and the conflict between Judaism and Christianity. It is in every way a remarkable book, abounding, as Allan Cunningham said, in descriptions "on which all the splendours of language and fancy are lavished." This edition is in every way worthy of so memorable a work. General Lewis Wallace, author of "Ben Hur," introduces it as one of the six greatest English novels! The illustrations by Mr. T. de Thulstrup have caught the spirit of the text, and are valuable illustrations of some of the chief incidents of the story. We do not doubt that so handsome an edition of this remarkable book will appeal to a wide circle of readers.

**THE SEVEN DEADLY SINS.** By the Rev. James Stalker, D.D. Hodder & Stoughton. 1s. 6d.

DR. STALKER'S title has a decidedly Romanist flavour, but its teaching is strongly and soundly Protestant. We do not admit the validity of the ecclesiastical distinction between venial and mortal (or deadly) offences. As the good old Puritan, Thomas Adams, remarks: "No sins are mortal if they are repented of; all sins are mortal if they are not repented of." This does not, of course imply that some sins are not worse, more heinous, and dangerous than others. There are differences alike in kind and degree which it would be irrational and even impious to ignore. Such sins as pride, avarice, luxury, envy, appetite, anger, sloth, are among the commonest, most seductive, and most destructive, and we are glad that Dr. Stalker has exposed their nature and workings, their sources and effects, with such incisive, penetrating insight, and warned us of their dangers with such passionate earnestness. He deals effectively with these sins in relation to their causes, their symptoms, and their cure. His book will purify through fear. The last essay on "Sloth" refers to a very able article in a religious periodical on the "Sin of Accidie," but makes no mention of Dr. Paget's (the present Bishop of Oxford's) remarkable essay, "Concerning Accidie," prefixed to his sermons on "The Spirit of Discipline," an essay which, if we mistake not, was the first attempt to nationalise the word, and was referred to more than once with profound admiration by the late Dr. R. W. Dale.

**THE INNER WAY.** Being Thirty-six Sermons for Festivals by John Tauler, Friar-Precacher of Strasburg. A New Translation from the German. Edited, with an Introduction, by Arthur Wollaston Hutton, M.A. Methuen & Co. 2s.

THIS latest addition to Messrs. Methuen's "Library of Devotion" will be not the least popular of the series. Tauler's name is dear to all Protestants. He was one of the "Reformers before the Reformation." Spenser states that "from the German Theology, from Tauler's writings, and from the Scriptures our beloved Luther became what he was," and Luther himself said that he found in Tauler's sermons "a Theology more sound and more in accordance with the Gospels" than he met with elsewhere. The late Charles Kingsley had an equal delight in Tauler's sermons, and commended

them for their exhibition of practical righteousness, for their power to dispel doubt and fear and sorrow, and to point those who may be stripped of all earthly good to a sure portion in God Himself. There are, of course, elements in these sermons which, personally, we cannot endorse, but a little discrimination easily sets them aside. The present collection consists of what are generally known as Tauler's Festival Sermons, and are quite distinct from those translated many years ago by Miss Susanna Winkworth.

**THE GENERAL EPISTLE OF ST. JAMES.** Explained by H. W. Fulford, M.A.  
Methuen & Co., 36, Essex Street, W.C. 1s. 6d.

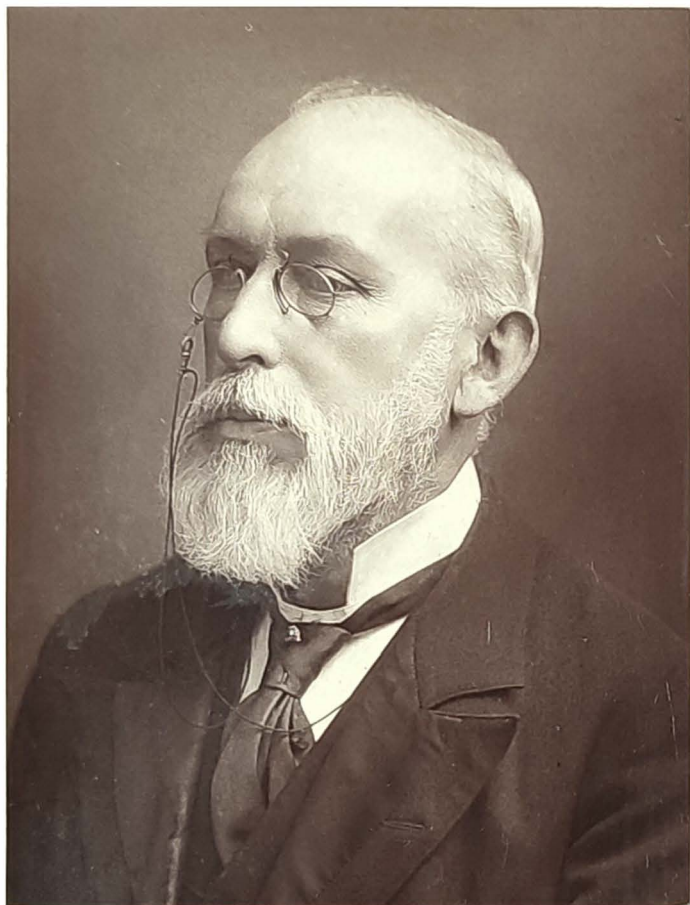
THE Churchman's Bible, of which this work on the Epistle of James forms part, contains comparatively little that will not be acceptable to all devout Christians, being far more concerned with the essentials of Scripture truth than with any private interpretation of it. An effort is made to set forth what is known, or may be reasonably conjectured, respecting the date and the occasion of each book, and to bring out its full meaning. The Exposition proper does not deal minutely with every verse and sentence, but rather with the meaning as gathered from separate paragraphs. Mr. Fulford does not take the view as to the very late date of the Epistle which has recently been advocated by Mr. Moffat—*i.e.*, the middle of the Second Century, but agrees with Dr. Dale that it probably preceded the Pauline Epistles. His treatment of such points as Faith and Works, as presented respectively by Paul and James, the Second Coming of Christ, Anointing with Oil, &c., are generally sound and always worthy of consideration.

**HENRY DRUMMOND.** A Biographical Sketch. By Cuthbert Lennox.  
London: Andrew Melrose, 16, Pilgrim Street. 3s. 6d.

DR. GEORGE ADAM SMITH'S is the standard Life of Drummond, and, broadly speaking, it is so complete that little can be added to it. The writer of the present work has, however, had independent sources of information, and in several directions relates facts that are not mentioned in Dr. Smith's book. There was a marvellous charm in Drummond's character. He had a more than ordinary knowledge of science, and knew how to use it in the service of religion. That such a man should be a suspect was, in our view, little short of cruel and disgraceful. It has been a pleasure to read this Life, written from a somewhat different standpoint and giving greater prominence to Mr. Drummond's evangelistic labours. We doubt not that others will experience a similar pleasure to our own in the reading of it.

**LYRA GERMANICA.** Hymns for the Sundays and Chief Festivals of the Christian Year. Translated from the German by Catherine Winkworth, Longmans, Green & Co. 2s. net.

OF this work little need be said, as it has established its right to a place in the devotional life of all our churches, and is especially valued by those who most fully appreciate the evangelical reformed theology. This is a choice edition.



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**LITTLE WILD STREET CHAPEL—PAST AND PRESENT ;  
MR. WILLIAM WHEATLEY AND HIS WORK.**

**IN** that corner of the crowded West Central district called Little Wild Street, the antiquary, who studies the fast-vanishing London of other days, will find an eighteenth century chapel of a very dingy aspect without, but within striking and beautiful, the two galleries and lofty dome reminding one of a miniature St. Paul's. Those who would see this landmark of West London Baptists under William III, Queen Anne, and the Georges, must lose no time, however, as the chapel will soon have to be taken down to clear the way for the great new street from Holborn to Charing Cross. In the days of George II., through some disagreement, a secession took place at Little Wild Street Church, and the people who left built Eagle Street Chapel. That building has to come down also; but, as is generally known, a new chapel will be erected, and also a larger house, which, having a frontage on the new street, will be the working headquarters of the Baptist denomination in London.

No one can pay a visit to Little Wild Street Chapel without having evidence that the whole building has distinguished memories. We have seen there a church-book, to turn the leaves of which seems to take one back to days when the echoes of the Revolution of 1688 had hardly died away. The Stennetts, Gifford, John Howard, Justice Lush, and many others, either as ministers or worshippers, bore names which will not die. A very wealthy congregation once assembled there, and as, in accordance with the custom of the times, many had their remains deposited in leaden

coffins beneath the chapel, there will have to be a wholesale removal of the dead when the chapel is taken down. An endowment of about a guinea a year provides for the annual preaching of a sermon in commemoration of the great storm of 1703. It is so far satisfactory that the general mission work among the poor and that among discharged prisoners will not suffer, as a new chapel will be erected. We will now say something concerning what is being done.

Many persons who have attended certain meetings at the Mansion House and elsewhere have, no doubt, been struck with the very emphatic testimony in regard to the success in the reclamation of boys which attends the efforts put forth on their behalf by Mr. William Wheatley,\* of the St. Giles's Christian Mission. Successive Lord Mayors, Sir Howard Vincent, Dr. R. Anderson, his successor at Scotland Yard, Magistrates of the Sessions and the Police Courts, as well as Prison Governors and Chaplains, all unite in declaring that large numbers of lads have been trained for honest work who would otherwise have drifted into ways of crime. From day to day such lads—who are merely what their surroundings have made them—are continually being brought into the courts charged with offences more or less serious. Years ago all of these would have been committed to prison; but our modern humane magistrates prefer sending them to a better school, and all regard Mr. Wheatley as the one friend-in-need who can help them out of a difficulty. During one year an average of no less than 500 of such boys will be taken from the various courts to be admitted into Homes which are maintained for the purpose.

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\* William Wheatley was born in Cripplegate, where also he attended school. Early in life he was apprenticed to a gold-beater. Afterwards, for a short time, he worked as a journeyman, but soon went into business for himself, and took up his freedom as a member of the Worshipful Company of Leathersellers. His conversion to God occurred through a preaching service in connection with the St. Giles's Christian Mission. He immediately saw that, having been saved himself, he was bound to lead others to the Saviour, and, therefore, at once engaged in Christian work with an ardour which many years' service has not abated. He joined with Mr. George Hatton, the then Superintendent of the Mission, continuing to act as his colleague until the time came when, through ill-health, Mr. Hatton had to retire, since when Mr. Wheatley has been manager of the entire Mission.

Few, indeed, fail to disappoint their friends by not turning out well. The gain to the public is very great, and it is a service which might be greatly extended if the funds available were adequate to the necessities of the case. It is a singular coincidence that, while the business offices of the Society are in Brooke Street, Holborn, close to where Chatterton ended his young life in a fit of despair, the chief meeting-place is the quondam fine old chapel in St. Giles's where John Howard was once a worshipper. The late Lord Coleridge, when he was Chief Justice, presided at the annual meeting here in 1885.

The question, Is crime increasing or decreasing? is important, but different answers are given. A few months ago a report was current of "a marked decrease in the number of prisoners for trial at the various towns over the kingdom at the present winter assizes." It was added further that, at Manchester, "there were only ten prisoners for trial, and at other large centres the decrease has been equally marked." This seems well to agree with what social optimists, as well as our own Commissioners of Prisons for England and Wales, have been saying for years. It is further held that the British Isles are an exception in this respect to other nationalities. There has been a great increase of crime in the United States, while in France the outlook is even alarming. In his book on "The Crowd," M. Gustave Le Bon, quoting an official authority, says that at the present time in France "3,000 educated criminals are met with for every 1,000 illiterate delinquents, and that in fifty years the criminal percentage of the population has passed from 227 to 552 for every 100,000 inhabitants, an increase of 133 per cent."

As regards England and Wales the Prison Commissioners somewhat emphatically warn us that mere statistics have to be judiciously analysed before they can be accepted as indicating the amount of crime which actually exists. Thus, during ten years convictions have increased something like 22 per cent., but it is added: "That these convictions are not all of them for serious crime, or for anything more than what are really non-criminal offences, may be taken from the fact that, in 1897 there were 26,519 convictions in relation to dogs, under the Rabies Orders in Council, while there were none in 1887. There were 30,446

offences against the Highway Acts (including 5,267 bicycle offences), being nearly double the number of such offences in 1887. Offences against police regulations, local bye-laws, &c., have also increased from 52,922 to 86,005 during the same period." Thus, while there is an apparent increase of summary convictions, there is, when the above figures are left out of the account, an actual decline.

The returns relating to the yearly average number of persons imprisoned in England and Wales show a very substantial decrease, both on indictment and on summary conviction. During the five years ending March 31st, 1885, the average yearly number of 9,962 imprisoned on indictment showed 37·8 persons to each 100,000 of the population, but the 8,315 so imprisoned during the year 1899 represented only 26·4 persons in every 100,000. The returns relating to summary convictions are also encouraging. Fifteen years ago the annual average of convictions was a little under 150,000, at the present time it is a little over, but the number to each 100,000 has fallen from 566 to 483.

In the earlier years of the Queen's reign one chief source of anxiety, or even of alarm, was the ever-increasing number of boys and girls who were growing up into criminals, greatly adding to the distress and perplexity of the judges and magistrates who had to deal with them. Although he could not be called a pessimist, Lord Shaftesbury was very earnest in the warnings he uttered as regarded the national dangers which were being risked through such a state of things being tolerated, and it was in some measure to find a remedy that the Earl devoted his life to advancing the work of ragged schools.

One of the most cheerful symptoms of our time, then, is the falling off in the number of juvenile offenders. In the earlier days of the present reign the increase of this class was a chief cause of perplexity and alarm to social reformers, as well as to judges and magistrates who had to deal with them. There are those persons who even now maintain that crime among young persons under twenty-one is on the increase, and this view seems to have been held by the writer of a paper on the subject which was read before an assembly in London some time ago. In point of fact the numbers fluctuate, and although there may not be a continuous



decrease, a contrast of six years ago with the present outlook of the year 1899 shows a falling off of over 4,000. As compared with 1896, however, 1899 shows an increase of between two and three thousand. Fully to go into the matter we should have to go through the charges, meanwhile making allowances for such as were more or less trivial. The Youthful Offenders Bill aims at reducing the number of commitments to prison, and the Commissioners of Prisons themselves regard all subjects under twenty-one as being reclaimable, because, thus early, "we cannot regard the criminal character to be fully formed." It is when we take longer views, however, that we get more encouragement. Fifty years ago nearly half of the prisoners in England and Wales ranged from fifteen to twenty-five years of age. At present the proportion of such would hardly be more than one in eight or nine. In 1851 we find over 5,000 persons between fifteen and twenty years of age were in the prisons of England and Wales; but on a certain day in 1899 the number whose ages ranged between sixteen and twenty-one was 1,238. Yet, as the Commissioners show, large allowance had to be made for them. Although rather more than a fifth part of these youngsters had good homes, it was otherwise with the others, and even as regarded the more respectable it was held that the character was not fully formed, and was capable of being moulded for good. It was said: "Ninety of these lads had no education, 512 very little, 496 fair, and 111 good, 211 had one or both parents dead, 183 had bad homes, 198 had no homes at all, and 30 lived in common lodging-houses."

It was in 1887 that Colonel Sir C. E. Howard Vincent, M.P., succeeded in placing upon the Statute Book the Probation of First Offenders Act, and already it is calculated that this measure has "saved from the taint of prison, and the State from the expense and trouble of maintaining them," 100,000 young persons. The passing of this Act greatly increased Mr. Wheatley's work, and made necessary the five Homes for Boys which are now maintained, and became a training school for lads taken from the criminal courts who would otherwise go to prison.

It cannot be doubted that it is out of such material that hooligans and criminals are made; but it is still true that this material may be moulded for the best of purposes. Even the

authorities are beginning to realise that the unrelieved discipline of a prison may have the effect on mere lads of actually confirming them in crime; but in regard to the effect of training and education in a Christian home there can be no two opinions. Hence if, on every available occasion, lads are withdrawn from criminal courts, trained in a Home instead of being buried in a prison, crime is sapped at its very source. The fact that 500 of such lads are taken in charge every year by one institution alone has a very visible effect on the source of supply. The army of the enemy is thinned, the ranks of worthy citizens are reinforced. Persons of all ages who get into prison are also dealt with; all who come out of each of the three great London prisons on each week-day morning are personally invited to breakfast, when good advice is given, and offers of assistance are made to enable such discharged prisoners to make a new beginning in ways of honesty. Long term or penal servitude subjects from all parts of the country are dealt with in a similar manner. Such efforts as these, carried on perseveringly, tend to keep up that falling off of crime which is characteristic of Great Britain. The Prison Commissioners, police officials, judges, and magistrates of all the criminal courts in London, bear strong testimony to the value of what is done by such agencies as that which Mr. William Wheatley and his battalion of helpers represent. Throughout the country ladies are also following in the footsteps of John Howard by becoming visitors of prisons.

It is well to bear in mind that, after all, the convict or long-term establishments afford a far more trustworthy indication of the decline of serious crime than the local or short-term prisons. In 1889-90 the 5,033 men and 326 women in our convict gaols cost £214,603 for maintenance. In 1898-99 this convict population had fallen to 2,595 men and 135 women, so that the cost of maintenance was reduced to £131,505. Tax-payers cannot do better than to encourage Mr. William Wheatley in training the boys which come to him from the criminal courts.

Little Wild Street Chapel has, indeed, changed the character of its congregation, but it is a haven of hope to many a misguided wanderer.

G. HOLDEN PIKE.

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## ON SIN AFTER BAPTISM : A STUDY OF JOHN XIII. 10.

“He that is bathed needeth not save to wash his feet, &c.”—R. V.

## I.

**H**HE (1) slight change in the Revised Version in the rendering of this verse makes its meaning much more clear. The Authorised Version gives: “He that is washed needeth not save to wash his feet, but is clean every whit.” The Revised Version, by the simple change of the word *washed* into *bathed* has restored to the sentence its original meaning: “He that is bathed needeth not, &c.,” which exactly corresponds to the Greek, where the verb *λούω*, *to bathe*, is used in the first part of the verse, and the entirely different verb *πλύνω*, *to wash* (as of the hands or face), in the second.

The practices to which the somewhat strange sentence refers would be perfectly familiar to the disciples. The *bathing* spoken of in the former part of the verse was the customary morning bath—the bathing of the entire body in water, so that the renewed life of the new day was begun with an act of cleansing, a cleansing which was complete.

The *washing* spoken of in the second part of the verse was that of the face or hands or feet—the parts of the body most liable to be defiled, so that all that was needed during the day to keep the body clean was the washing of the parts exposed. Similarly, the bathing of the body was an ordinary part of the preparation of an invited guest before setting out to the house of his host, where his reception included the washing of the feet from the defilement contracted by the way, which the wearing of sandals, together with the dusty or miry condition of the roads, made inevitable. For the discharge of this necessary service ample provision was made in every Oriental house, and where servants were kept it was to the most menial amongst them that this duty was assigned—a fact which makes all the more significant and inpressive the discharge of this duty by Christ. It is not, however, with the incident that we are now chiefly concerned, but rather with the striking reference of this single verse, the meaning of which is plainly this, that after a complete bath fresh defilement is removed,

not by a repetition of the bath, but by washing the parts defiled, and thus the entire body is clean.

(2) But while that is the *literal* meaning of the words, it is evident from the passage in which they occur that Christ intended them to convey a *double* meaning—the one literal, the other symbolical. And without entering into a detailed examination and exegesis of the passage, it is, I think, equally evident that the symbolical meaning of the words, as they applied to Peter and the other disciples, was to this effect: “Those of you who, by the pardon of your sins, and the renewal of your nature, have received from Me a complete cleansing, have no need to repeat that with which you started out; your only need now is to be cleansed from any fresh defilement contracted in the course of your daily walk, and you are then clean every whit.” And in that sense the words apply with equal force to ourselves.

The *commencement* of the Christian life is likened to the renewal of life that follows after the sleep of the night; it is morning, day has broken for the soul, the sun has risen, the light has come, the spiritual powers are vigorous and alert, and the entire man buoyant and fresh and strong. It is the first blessedness of the man who awakens to a sense of sin forgiven and nature renewed, a feeling that may well be likened to the exhilaration that follows from the cool morning plunge, when, with the cleansing of the body, the pulse beat is quickened, and the nerves prick and tingle with life.

And the *course* of the Christian life is likened to an ordinary day's journey, with its manifold duties and delights; its routine tasks and its sweet respites and reliefs; its depressing drudgery and its welcome relaxation and never-ending surprise; its disappointments and sorrows, and its precious companionships, rich fellowships, and social joys; but with one thing especially, that is so sadly, and yet, apparently, so inevitably connected with the Christian's journey through life—namely, the contracting of fresh defilement by contact with the world.

## II.

(1) Now the commencement of the Christian life, with the cleansing from sin, the renewal of the heart, and the renovation of the life that accompany it, has its appropriate symbol in Baptism.

That is surely why Paul speaks of us as being saved "through the washing" or "laver of regeneration and renewing of the Holy Ghost" (Titus iii. 5), where the noun *λύτρον*, a *bath* or *laver*, is the same as the verb *λούω*, rendered *bathe* in the passage we are considering; the idea in the Apostle's mind evidently corresponding exactly to that in the mind of the Saviour when He spoke these words, that at the beginning of the Christian life the believer is, as it were, plunged into a "bath of regeneration," or "a regenerating bath," the regeneration being wrought by "the renewing of the Holy Ghost," with its consequent cleansing of the soul, and reinvigorating of the life, as when, at the beginning of the day, one bathes his body in pure water, and so is made clean, and therefore physically fit for the duties and engagements of life.

And of this "laver of regeneration" Baptism is the appropriate symbol, which at once determines three things:—

1st. The *mode* of baptism, which must be immersion, as no other mode at all corresponds to the idea of a bath.

2nd. The *time* of baptism, which ought always to be as closely as possible associated with the beginning of the Christian life, since it is then that the cleansing, of which it is the sign, is received. Needless to put asunder the *sign* and the *thing signified* is only to obscure the primitive significance of the rite.

3rd. The *non-repetition* of baptism. Just as once bathing at the commencement of the day, or on setting out on a journey, suffices for the whole, so the one complete renewal, the one act of regeneration, at the commencement of the Christian life or journey, is sufficient until its close; and as there is no repetition of the thing signified, so neither is there any of the outward and visible sign by which it is set forth.

(2) But what provision is there for the defilement that is afterwards contracted in the daily walk of life? And what is its appropriate sign? This is a subject that has always engaged the thought of the Church, and that has often greatly agitated the Christian mind. Sin committed *before* baptism is washed away in that "laver of regeneration" of which baptism is the sign; but what of sin *after* baptism? The answers given to this question have varied greatly at different periods of the Church's history, and in different sections of the Church.

(a) Some have said that after baptism it is impossible for a man to sin. This belief was doubtless based on John's declaration that "Whosoever is born of God cannot sin" (1 John iii. 9), and since baptism and regeneration had come to be regarded as virtually identical, or, at least, as inseparably related as cause and effect, the formula came practically to mean, "Whosoever has been *baptized* cannot sin." Now it would take us too far afield to enter into a full discussion of this difficult passage, and in any case the passage itself does not affirm what the perversion of it is made to assert. Suffice it to say that the clue to its interpretation is furnished in the same epistle by such passages as: "Whosoever abideth in Him sinneth not" (iii. 6), and "If we say that we have no sin we deceive ourselves, and the truth is not in us" (i. 8), and again, "There is a sin unto death . . . and there is a sin not unto death" (v. 16, 17).

Perhaps the most that we can say is that the statement, "Whosoever is born of God cannot sin," is "a judgment of *faith* as distinct from a judgment of *experience*." Ideally the statement is perfectly true even now, and *finally* it will be as actual as it is now ideal. For sin is inconsistent with the regenerate nature, and "as the regenerate personality he cannot do it," cannot, that is, not in the sense of physical impossibility, but that to do so would be utterly at variance with the governing power and principle of the regenerate life (see Dr. Forsyth, "Christian Perfection," p. 26, *et al.*). But unhappily this judgment of faith is for the time being in painful contrast to that of experience. Faith bases its judgment on what it knows of God and of Christ, and from that knowledge infers its ideal of the believer's life; but experience begins and ends with the believer's life in itself, while as yet the ideal is only in process of realisation, and describes what actually *is*. And the testimony of experience is that, while ideally, and harmoniously with the new nature they have received, the regenerate cannot sin, yet actually regenerate men and women *do* fall into sin, because while the regenerate nature is the *paramount* power in the believer's life it is not the *only* power, and that in him which is not yet subject to the regenerate nature is still capable of and actually does sin.

So that to say that after baptism a man is incapable of sin is not

true in any except an ideal sense, and in *that* only as baptism is actually the sign of a regeneration that has been wrought in the believer by the Spirit of God altogether independently of the baptism he has received.

To hold the doctrine in any other form than that is to become involved in hopeless contradiction, or else to be driven to unworthy expedients and casuistical deceptions, in the vain attempt to prove that what is sin in those who have not been baptized is not sin in those who have, and a doctrine that lands us in such an absurd conclusion as that is surely self-disproved.

(b) But others again have gone to the other extreme, and have said that it is quite possible for a man to sin after baptism, but if he does sin, at least after the more glaring kind, it is impossible for him ever again to be forgiven. It was probably to escape from this conclusion that the doctrine we have just examined was first conceived and formulated, while for both doctrines alike we are indebted to that prolific source of doctrinal and ecclesiastical error—the pestilential heresy of Baptismal regeneration, *i.e.*, the making of baptism the *instrument* instead of the *sign* of the new birth. On the one side it was said, If baptism is the instrument of regeneration, and can only be administered once, then it must follow that those who are baptized become henceforth incapable of sin, otherwise their baptism will be made of none effect. On the other side it was said, Because baptism is the one only instrument of regeneration, and can only be administered once, then for those who sin after baptism there can be no more cleansing or forgiveness. The two positions are referred to and condemned in the 16th Article of the Anglican Church: “They are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to those who truly repent.”

The doctrine in this latter form has usually been ascribed to the ancient sect of the Novatians. Calvin makes reference to it in his “Institutes” (IV. i. 23): “Our age also has some of the Anabaptists not very unlike the Novatians. . . . For they pretend that the people of God are regenerated in baptism into a pure and angelical life. . . . But if any man fail after baptism, they leave nothing to him but the inexorable judgment of God.” From the consequences of a doctrine so hopeless, it was only

natural that men should have sought ways of escape, and these were found in different directions, two of which we may briefly name.

(i.) Some escaped the difficulty by deferring baptism until the last moments of life, when there would be no longer any danger of falling into sin. They argued: "If sin after baptism cannot be forgiven, and yet without baptism we cannot be saved, we will not be baptized until we are just about to die, so that then we may enter heaven with souls spotlessly clean, fresh from the baptismal washing of regeneration." And so we read of instances in which persons would not allow themselves to be baptized until they were just on the point of death, and then, having received what passed for baptism, they remained perfectly motionless on their bed, simply waiting for death to come, fearful of moving hand or foot, or of speaking a single word, lest in some way it might be construed into sin.

(ii.) Others sought a different way of escape. Their method was to cut themselves off from the world, and so escape the contamination which contact with it inevitably incurred. If it was impossible to live in the world without being defiled by its sin, and if after baptism no further cleansing could be received, the only alternative was to separate themselves from the world, and by living the "religious life" in seclusion retain the virgin purity which baptism had conferred. And hence the monastic idea was fostered, until the system became full grown, and the idea obtained that life within a monastery, being a "religious life," precluded the possibility of sin, except in thought, for which adequate provision was made in confession to a "spiritual superior," and the performance of certain penalties imposed. And so the way was paved for the fully developed doctrine of "Penance," with its related errors of auricular confession and priestly absolution, to which so much of the darkest history of the Christian Church is directly due. And so it came to pass that from the one fundamental error of Baptismal regeneration a whole host of other errors took their rise and corrupted the life of the Church.

*(To be continued.)*





## ABIDING AND PRAYING.\*

“If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.”—John xv. 7.



THE circumstances in which the parable of the True Vine was spoken very largely account for both its form and substance. It was spoken on the night of the betrayal, immediately after the conclusion of the Last Supper, and in all probability while our Lord and His disciples still lingered in the Upper Room.

As to its form, it may have been suggested by the cup from which they had just drunk together in holy fellowship, that “fruit of the vine” which symbolised the blood our Lord was about to shed for the sin of the world; or it may have been suggested by some trellised vine growing in the courtyard, or on the walls of the house where they were assembled, and to which the attention of our Lord might be directed by the calm and transfiguring light of the paschal moon then at its full.

The substance—the main lesson—of the parable is the absolute necessity of a vital and uninterrupted union on the part of all Christians with their Lord, if they are to escape destruction, to bring forth fruit, and really to glorify God. The immediate circumstances of the disciples made this lesson both necessary and timely. Already that evening Judas Iscariot had left them never to return, except as the leader of their enemies. He had gone forth from the Supper of holiest mystery and love to accomplish his traitorous task and doom. And the Saviour knew that, ere the dawn of another day, events were to happen before which the boldest of His disciples would deny his Lord with oaths and curses; while the rest would be scattered abroad as sheep having no shepherd. At such a time, and in view of such events, how appropriate and impressive would be the words: “Abide in Me and I in you. . . . If ye abide in Me and My words abide in you, ask whatsoever ye will, and it shall be done unto you.”

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\* Preached in Mutley Chapel, Plymouth, June 12th, 1901, at the united gatherings of the Western, Devon, and Cornwall Baptist Associations.

I.—MY TEXT SETS FORTH THE UNION SUBSISTING BETWEEN CHRIST AND HIS DISCIPLES. That the parable was meant to apply to the disciples, and to disciples only, is clear ; for it was spoken, as I have said, to the eleven when they were assembled together in the Upper Room at Jerusalem, and in immediate connection with the founding of the Lord's Supper. It was of these, and consequently of all who, to the end of time, should sustain the same relation of faith to the Christ, that the union of my text was asserted. By way of expounding it I observe that—

1. *This union is described as vital in its nature.* The union of a branch with the vine consists not merely in the material connection between them—that they are composed of the same substance and fashioned after the same pattern ; but rather in the life which they share in common, which, while it has its source in the root, penetrates to every twig and leaf of the tree.

There are indeed many kinds of union differing from each other not only in closeness and strength, but also in the basis on which they rest and in the arrangements by which they are secured. There is a natural union, like that of the material universe, which consists in the relation and adaptation of one part of that universe to another—a union established by the Creator, and maintained by the operation of natural law, by which all things that are form a complete Kosmos. There is a mechanical union, like that of the steam-engine, by which, when all its parts are properly adjusted, it is constituted a complete machine. Amongst mankind there are unions of blood, of race, of affection, of interest, of sentiment, and of religion, by which men are separated from their fellows and are bound together as families, nationalities, trade associations, political or scientific organisations, and churches or religious communities. But of all the unions of which we have any knowledge, the highest and most perfect are those of which the vine and its branches furnish an illustration—unions in which, while there is a material basis and a structural adaptation of part to part, there is superadded the possession and the sharing of a common life.

The parable of the text and context teaches us that it is by this highest form of union that Christians are one with Christ. He is the Vine, they are the branches. The same truth is taught in

other portions of the Word of God. The Apostle Paul, for instance, illustrates this union by comparing it with that which subsists between the head and the various members of the human body. But the Lord Jesus goes beyond this—beyond the teaching even of His own parable of the Vine. In His intercessory prayer He describes the union between Himself and all true believers, in its ideal fulness and final realisation, as like that which subsists between the Father and the Son. In words which are dark with excess of light, He prayed “That they may all be one; even as thou, Father, art in Me, and I in Thee, that they also may be in us . . . that they may be one, even as we are one; I in them, and Thou in Me, that they may be perfected into one.”

But it may be asked, What is the nature of this life by which a man is said to be united to Christ? Does the word express a reality, or is it a mere figure of speech? It is most certainly a reality. The life spoken of is as real as that physical life of which we are all assured, though we know so little about it. It is a life peculiar to the Christian; and therefore cannot consist of that animal life, or of that mental and intellectual life, or of that natural immortality, or of any other form of life which the Christian possesses in common with the non-Christian. On the other hand, it cannot consist of that life which is essential and proper to God as God; for by nothing less than an incarnation, like that of our Lord, could this life be realised and possessed by a mortal man. While, however, these forms of life are necessarily excluded, the vital and all-important principle of union between Christ and believers may be described as *Spiritual Life*. This term is no figure of speech, it describes a true life—the highest possible to, or attainable by, man. Man is endowed with spiritual faculties and capacities, by which he might know, love, worship, and enjoy God for ever; but sin has robbed these faculties and capacities of that spiritual life by which alone they can be so animated as to enable them to fulfil the end of their existence. In the natural man these faculties and capacities are ignored, debased, paralysed, and, in extreme cases, are well-nigh atrophied. But by the might of the Holy Spirit in regeneration, and by the salvation of His cross, the Lord Jesus cleanses and purifies the inner man, pours His own spiritual life into the soul, causing it

to possess and energise the faculties referred to, thus enabling the child of sin to reach after, to rest in, and to glorify God. This life is, indeed, conditioned upon, and manifested by, faith and love; but the faith and love are not the life, and must not be confounded with it; they are only the evidence and the expression of it: while the life itself is something which lies behind not only these, but all other spiritual phenomena—a something by which they are all produced and inspired.

2. But further, the life by which the union of the text is realised *is subject, like all life, to a law of growth*. How did the branch come to be in the vine? It has grown out of it, and never had an existence apart from it. At first it appeared on the parent stem as a mere bud breaking its way through the bark; then it became a twig, and then, as time passed, it gradually increased in spread and strength. But no matter how far-reaching and fruitful it may have become, every atom of its substance has grown out of the vine.

In this growth of the branch we have a striking and beautiful illustration of the beginning and development of spiritual life in the soul of man. That life has its origin in Christ alone. It never has had, and never can have, any existence apart from Him. He is the Vine of which this is the branch. Again and again is this asserted in Scripture. "In Him was life; and the life was the light of men." "And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." By the death and resurrection of Christ this life is made possible to men. By the operation of the Holy Spirit in conversion and regeneration this life becomes an actual possession and experience. Then Christ enters into and begins to inhabit the soul. It is the Christ within us who, as the true Vine, sends forth the branch of our spiritual life. He is spoken of as "Christ who is our life"; hence we read, "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Hence, also, the Apostle Paul said of himself: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Moreover, like the branch in the vine, this life is capable of a large and steady increase. The growth of the vine is most rapid;

and so, indeed, ought to be that of the spiritual life. It is endowed with a capacity of growth which is practically boundless. Its perfection is found in nothing less than the full likeness of God. As a provision for its growth, it has behind it the Lord Jesus in all the infinitude of His grace and in all the omnipotence of His love. It has before it the inspiration of a hope bright as heaven and vast as eternity. It has also the everlasting Father as the great Husbandman, who by His pruning, digging, training, and sheltering care is ever seeking to promote and regulate its growth. Surely in such circumstances every Christian man ought most fully to realise in himself the Divine promise: "I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

3. But again, while the union of the text is vital in its nature and is subject to a law of growth, it is described as *a double or an inter-union*. Christ is in the Christian and the Christian is in Christ. Repeatedly in the course of the parable is this two-fold aspect of the union insisted upon. "Abide in Me, and I in you." "He that abideth in Me and I in him, the same beareth much fruit." "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."

Here there is the idea, not only of union, but of communion. We abide in Christ by faith, He abides in us by His Spirit. We give to Him love, worship, consecration, obedience; He bestows upon us His own spiritual life, grace to help in time of need, and the righteousness of faith. "We love Him," but it is "because He first loved us." We speak to Him in prayer and praise; and He speaks back again in the pardon and peace, the deliverance and the joy He bestows. Between the Christ within us and ourselves there is the constant interchange of sympathy, the perpetual intermingling of heart and soul and will. In this fellowship the Saviour's words are fulfilled: "Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

4. *This union with Christ is somehow associated with His words.* There is a noteworthy variation in the phraseology of the text from that of similar statements contained in the parable. The

Saviour had said, "Abide in Me, and I in you"; but here He says, "If ye abide in Me and *My words* abide in you." This is, no doubt, meant to imply that the indwelling of Christ is connected with, and is conditioned upon, the indwelling of His words. This must of necessity be the case, for it is impossible to believe in anyone of whom we know nothing; and we can have no certain and reliable knowledge of Christ apart from the Scriptures. His "words," whether spoken by Himself or by others in His name, are the only means of revealing His character and will; of making known His life, death, and resurrection; and of setting forth His love, His purposes and claims. Thus the faith by which we abide in Christ, which is the condition of His abiding in us, is itself conditioned upon our knowledge of and belief in His words. And if we value these words aright they will certainly abide in us. We shall say with the Psalmist: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." We shall love them with a passionate love, and brood over them as misers over their gold, or mothers over their first-born. They will be interwoven with our very being; will colour all our thought, emotion, and desire; and will dominate our will and heart and life. Thus and thus only can the teachings of Christ become to any one of us "the engrafted word which is able to save your souls."

Such, then, is the union which subsists between the Christian and Christ as set forth in the text and context. It is vital in its nature; is possessed of a principle or law of growth; is two-fold in its form, suggesting the idea of closest fellowship; is wrought by the Holy Spirit; and is conditioned upon a believing reception of the words of Christ. May the Spirit of truth lead us into the fuller knowledge and experience of this profound doctrine.

II.—NOTICE VERY BRIEFLY THE EFFECT WHICH A REALISATION OF THIS UNION WILL HAVE UPON OUR PRAYERS. "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." This is a large and far-reaching promise; how are we to understand it? Is it a mere premium put upon extravagant asking? Does it mean that if the character described were to pray for the gift of, let us say, £100,000, God would certainly bestow that amount upon him? It is self-evident that

the promise cannot have any such scope as this. What the parable really teaches is that the vital and abiding union between Christians and Christ will influence and control the entire character and scope, as well as the answers to their prayers. In illustration of this statement observe—

1. *How the union of the text must influence the subject-matter of our prayers.* "If Christ be in you the body is dead, but the spirit is life." By this indwelling, if it be true and full, the Lord Jesus will reign in the soul as an absolute king. His will will dominate ours; His purposes will become ours; His sympathies and compassions, ours; His love shed abroad in our hearts will absorb and transfigure all earthly loves. Henceforth, we shall think not our own thoughts, but His; speak not our own words, but His; live not our own life, but His. "I live, yet not I, but Christ liveth in me" will describe our daily experience. Brethren, those who thus possess, and are possessed by, the Christ cannot ask amiss as to the subject-matter of their prayers. They will ask only for those things which accord with the will which dominates them. In answer to such suppliants God does not dole out His gifts with a measured hand; but He, so to speak, entrusts them with the key of the heavenly treasury, and graciously permits them to help themselves; assured that they will take only those things which it will accord with His glory to bestow. Promises like that of the text are blank cheques on the bank of heaven, which the characters referred to are permitted to fill up for themselves: their wills being so sanctified and dominated by Christ that they can be trusted not to abuse the blessed confidence reposed in them. Observe—

2. *How the union of the text must influence the spirit of our prayers.* Abiding in Christ and Christ in us, prayer would necessarily become the gladdest thing in the universe—not an exercise to which we are driven by a sense of need, not a mere begging for special gifts, not a perfunctory and lifeless form—but an act of holiest communion with Him who is the source and crown of all life, and the object of our highest love. It would be a speaking of heart to heart, and of soul to soul—a fellowship of sympathy and thought rather than of words. In such a case prayer could never be barren and meaningless, but would be

perfect in spirit, transparent in sincerity, and mighty in faith. Observe—

3. *How the union of the text must influence the persistency of our prayers.* This is a feature of prayer much insisted upon in Scripture. Our Lord spake several parables “to this end, that men ought always to pray and not to faint.” We are to “continue steadfastly in prayer, watching therein with thanksgiving.” For lack of this how often the blessing is lost—lost, not because we have not sought it, but because we have not sought it with that importunity which would attest our earnestness and sincerity. Our prayers, it may be, like tired birds catering for their callow young, have brought the blessing almost home, only to drop it in sight of the nest. But if Christ should possess and dominate us wholly, prayer would become, as I have already said, not so much a set and separate act as a life-long and ceaseless attitude of soul; it would be a spirit of devotion always pervading and bearing us upwards rather than an occasional form of words trembling on the tongue. Not that the latter is to be under-valued, much less neglected, but the former is to be insisted upon as the blessed realisation of the apostolic precept, “Pray without ceasing.” Observe—

4. *How the union of the text must influence the issue of our prayers.* “Ask whatsoever ye will, and it shall be done unto you.” If our prayers as to their scope, their spirit, and their persistency are inspired by the indwelling Christ, then this promise is an absolute certainty. It is not an exaggeration, but a statement of sober fact. It must be so, for the Christ who inspires the prayer has the power and the prerogative to answer it; and He is pledged to do so. Moreover, when He influences the subject-matter of our prayers, it is not that He may limit, but that He may enlarge, His givings. He rules out of the scope of our prayers nothing but the useless and the injurious, and He rules into it the entire “fulness of God.” Of this fulness He says: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” “And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.” Thus there are possibilities of blessing in answer to Christ-inspired prayers which even the best and holiest



of men have never dreamt of. Then listen to the gentle chiding of the Saviour's words: "Hitherto have ye asked nothing in My name: ask and ye shall receive, that your joy may be full."

The ideal set up in this address may be very high, and to many may seem impossible of attainment. But it is not too high to be aimed at; and if we will but earnestly and resolutely seek its attainment, the measure of our success will, sooner or later, surprise even our unbelieving selves. And if in such a lofty purpose we seem to fail, the weakest among us can turn the Saviour's precept into a petition, and can breathe it back to Him as a prayer:—

- " Abide in me, I pray, and I in Thee ;  
 From this good hour, oh, leave me never more ;  
 Then shall the discord cease, the wound be healed,  
 The life-long bleeding of the soul be o'er.  
 • • • • •
- " As some rare perfume in a vase of clay  
 Pervades it with a fragrance not its own,  
 So, when Thou dwellest in a mortal soul  
 All heaven's own sweetness seems around it thrown.
- " The soul alone, like a neglected harp,  
 Grows out of tune, and needs a hand Divine ;  
 Dwell Thou within it, tune and touch the chords,  
 Till every note and string shall answer Thine.
- " Abide in me ! there have been moments pure  
 When I have seen Thy face and felt Thy power ;  
 Then evil lost its grasp, and, passion hushed,  
 Owned the divine enchantment of the hour.
- " These were but seasons beautiful and rare—  
 Abide in me, and they shall *ever* be !  
 Fulfil at once Thy precept and my prayer,  
 Come and abide in me, and I in Thee."

Taunton.

JOHN P. TETLEY.



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BY HARWOOD BRIERLEY,

*Author of “A Yorkshire Itinerary,” “Rural Objects and Occupations,” &c.*



THE Baptist movement has shown singular vitality in the West Riding of Yorkshire, and, to be precise, nowhere more so than in the busy manufacturing valleys and hillsides to the west of Halifax. Within a radius of twenty miles there are a large number of little stone-built “conventicles,” belonging to kindred sections of the Church, most of them marked Zion, Salem, Bethel, Olivet, Bethesda, or Ebenezer—names of a distant land, indeed, appropriate to the language of a persecuted and ancient race, and breathing consolation to harassed forms and harrowed souls under conditions of religious inequality that have happily been swept away. It is said that David Crossley, born at the quaint, rambling old hill-town of Heptonstall, near Hebden Bridge, in 1670, founded the first Baptist Church in Yorkshire, its location being the manufacturing village of Barnoldswick. Crossley is still remembered by his famous sermon, “Samson, a type of Christ,” a third edition of which was published in 1851. The Rev. John Foster, one of the most profound and eloquent writers that England has produced—his letters alone are a mine of ethical wealth, to say nothing of his essays and sermons—was born at Halifax in 1770, and preached for some time at the Ebenezer Baptist Chapel, Hebden Bridge, in whose graveyard his father and mother lie buried. Another distinguished Baptist of this district, though born near Bradford, was Dr. John Fawcett, author of many well-known hymns. He was pastor at Hebden Bridge for forty years and at Wainsgate for fourteen years, at which place he received a call to succeed Dr. Gill, the learned Hebraist and expositor. The hymn, “Blest be the tie that binds,” is said to have been written as a consequence of spiritual promptings not to desert his beloved Wainsgate flock.

With this introductory I must put down my reader at the upland village of Heptonstall Slack, where there is a prominent mother-church with manse attached, and the Rev. J. K. Archer as its moving, visible power. At a church meeting held here in 1818 or 1819 two members—Brothers Hodgson and Mitchell—were appointed to make inquiries as to the possibility of having a chapel erected at an out-of-the-way spot known as Blake Dean, then colonised by a few farmers and hand-loom weavers, at whose firesides occasional services had been held. The first mission chapel was a two-roomed cottage, the upper compartment being reached by a ladder which passed through a hole, thus answering the purpose of a gallery when the preacher stood in the basement. The land at that time belonged to the Fawcett family, who agreed to make a free gift of it to the church at Heptonstall Slack on condition that a chapel should be built thereon and so many services held every year, the ordinance of the Lord's Supper to be administered at least four times a year. Alcomden Ridge Bank Chapel, the building of which cost £180, was on December 3rd, 1820, reported as "ready for use," since which time it has enjoyed "Home Rule," though one of the officers at Heptonstall Slack remains its overseer. The stone employed in its construction was quarried and selected from "croppings" in the immediate neighbourhood. A tale is told about the powerful, burly moorlander who was employed to cart the material to its destination. Some of the stones seemed to match his physique admirably. One specimen, which weighed "three pack," stood at the quarry several days waiting to be carried off, and it was observed that the carter always fought shy of it. Somebody wagered him a gallon of beer that he could not get it into his cart unassisted, but he won the beer, and, report says, drank it too. We would point out in passing that the sons of these moorland districts are usually as strong spiritually as they are physically.

The approach to this moorland chapel by way of the beautiful River Hebden is most impressive. Rising from a steep defile are the justly celebrated Hardcastle Craggs invested by sylvan scenery. Devious windings lead up from the water-gate and a row of stepping-stones to breezy heights, but you must perforce descend again by tortuous sandy paths between the heather and bracken

to the river's bank. This river—too untranquil for trout or grayling—rattles over its brown, stone-encumbered bed, breaking sometimes into foam, which braids the surface for some distance onwards. About half a mile higher up stream a tongue of well-treed land, sloping swiftly down from the moors, juts into the valley. Two becks run down its ravine-like flanks from the sterile moors, and converge at the bottom of the pleasantest knoll conceivable. The tiny chapel is as curious in its situation as it is happy, for it stands like a blossom of virtue on the breast of an emerald knoll, its south windows giving a view of the ancient baptistery in the ravine. The north side windows are so contrived as to give a view up the same acclivity, though, owing to the present character of the ground, which the chapel-builder has left somewhat shelfy, the walls are largely beset with superfluous damp. Fixed as it is on the slope of the hill, on which a little flat space has been planed for its foundations, with the old pack-horse road from Hebden Bridge to Colne making an acute angle around it, from both the north and south windows one may look out on the same knoll and the same road. From this road, as it passes the north side, you must go down six steps if you would reach the gallery ; but, strange to say, there is no way of getting from the gallery into the area without leaving the north door and walking round to the south. Again, from the road, which by this time has reached the hollow, there are twenty-seven or eight steps upward into the body of the chapel. There may be nothing very extraordinary about this fact, but in no other instance can I remember having seen worshippers make a downhill entry into a chapel gallery. Such a curious combination of arrangements, which are manifestly enforced by the site selected, would in the vicinity of a watering-place bring many good perquisites to the chapel-keeper's hands !

The chapel doors afford a splendid view down the Hebden Valley, which at this point comes into existence by the uniting of two moorland streams. Thirty years ago, as in the time of John the Baptist and St. Paulinus, first Archbishop of York — for Paulinus once baptized over ten thousand men in the River Swale in one day—river-immersions were performed on Sundays in the Hebden at Blake Dean. On a moorland ridge close at hand there

is a huge sentinel pile of black rocks looking in some lights almost as mysterious as the Sphinx. Where the cliff runs steeply down into the tributary beck, it is covered with screes. Every slope is dappled with grey and brown "croppings," from the size of a haricot bean to the bigness of a giant's head. Over a green spur of the moors, which acts as a bulwark to one of these streams, large boulders have been scrambled in wildest disorder. Some rare ferns have been found in the rock-crannies, in the crevices while scaling the bridge, and down beside the water. The flight of old stone steps leading downwards from the chapel door passes through a graveyard hedging of rhododendrons, hawthorns, laurels, young poplars, yews, junipers, spruces, and cupressuses. The young yews, junipers, and cupressuses seem to have a mournful quaintness, suggestive as they are in their slow growth of being stately trees when the patch of forest timber is dead, when all these gravestones have mouldered away, and the gravestones have become level. Tiers of headstones mark the knoll, beside the chapel door being the only box-tomb. It dates from 1825, and the inscription is to James Mitchell.

From such unoffending little Zions as this comes the faith in its original purity and untrammelled force. The nearest colony of houses is some miles away; but farms are scattered here and there over reclaimed portions of the dark-hued moors, and most of their inhabitants attend Sunday afternoon service at the chapel. The setting of the day for the annual tea-party in November has to be ruled by the moon, and it is desired that everybody who attends it shall carry a stable lantern. Vast preparations are made to do honour to the Sunday-school Anniversary, which is considered to be the great red-letter day of the year, as I believe it now incorporates the Chapel Anniversary known as Ridge Bank Charity, and so called because the collections taken on that day were devoted to the relief of deserving church members. If the appointed day turn out fine, it is a sight to stand on the brow of the hill about half-past one o'clock and watch the thousand or two people draw nigh from woodside, river, and moorland path. Where they all come from is nothing short of a mystery. The August Bank Holiday at Hebden Bridge and Heptonstall has left traces of hats with lavender feathers and

frocks of amorous blue, which we find here mingling with the soberer attire of the moorlanders, who would live a humdrum, half-heathen life but for the stimulus of the Sunday services at the chapel. Venerable folk, in their best moods and gayest colours, have trudged alongside their animated grandchildren from farmhouses two and three miles distant. And what meetings and what greetings between old acquaintances at the chapel gate! Sometimes faces that have been missed for half a lifetime are "picked out again"; then what exclamations of surprise, what handshakings, and questions, and invitations to tea! "Ay, aw'm reight fene to sithee!" comes the old vernacular. "How's ta gettin' on ith' world, like? Thi heead's gooaan as grey as a badger; but luks-tha at mine—it's ommost like a bladder o' lard. . . . What, gotten tew lasses wed? We'st all be gronfeythers and gronmothers i' nah! . . . Well, let's intu t' skewl, an' seea if they'm gotten a cup o' tay for us."

But now they are lifting chairs and benches into the chapel to fill every inch of available space. Half the body of the edifice is, taken up by the tall-backed singing pews. The deeply recessed windows are already full of hats, sticks, and umbrellas. The officials would gladly accommodate everybody if they could; but no amount of compression will allow of seating room for one-twentieth part. The gallery, as in unrestored parish churches, is situated at the west end of the little building, and the pulpit, according to orthodox arrangements, is at the east end. From the gallery you can look through two windows opposite, and see a delightful sylvan slope streaked with the trunks of trees. An ancient clock with long wood case is jammed tight into the right corner. The pulpit is propped against the wall, on each side of it having been erected a temporary plank gallery three steps to the top, which is level with the window-seat. From this platform the minister scrambles over the pulpit-top, which to-day is the only mode of entrance. Six girl scholars take possession of the window-seats on each side of the pulpit; others follow up on the lowermost tiers, which have been clothed in red for the occasion. In olden days young folk and old alike came to the anniversary in clogs and shawls. But you never see such a thing now on a Sunday. Even the moorlander's children wear pretty hats, sashes,

and shoes. I beheld the chip hat with cerise flower, the turquoise frock, the green sash, and many other innovations. In Sunday-school Anniversary parlance, the girls who sit at the top of the platform are known as butterflies, while the sober-hued boys who sit below are buzzards.

The service commences with "Let us with a gladsome mind, sung to a wonderful old tune possessing elaborate shakes, twists, and turns. Everybody can join in heartily. To speak the truth, I never heard such singing; the very walls seemed to throb, and afterwards I heard that the music awoke responses in other souls half a mile or more further up the valley. A little American organ is in use now, but there are few adults here who cannot remember the key-note of the tunes being set by a pitch-pipe, the forerunner of the tuning-fork, which was manipulated by an old man who acted as choirmaster for forty years, and who received remuneration for his services at the rate of 30s. a year. The chapel retains two old pitch-pipes. The original instrument, which was made over a hundred years ago at Hebden Bridge by "Handel Halstead feyther," resembles either a large spirit level or a small wood organ pipe, black-painted, its whistle-end being much the worse for wear. There is a later pipe in mahogany, with keyboard of brass instead of boxwood. It is a small diapason pipe with movable, graduated stopper, blown like a clarinet, and adjustable to any note of the scale by sliding the stopper inwards or outwards. Though not so reliable for exactness as a tuning-fork, its loud, strident, coercive tone would answer another purpose in a country chapel.

I am really speaking now of my own impressions of Blake Dean Sunday-school Anniversary Services as they appealed to me on Sunday afternoon, August 19th, 1900. Mr. A. Hainsworth, of Queensbury, officiated at the two services at two o'clock and half-past five. After the opening hymn came the lesson, and after that the anthem, beginning "God is the refuge of His saints," by T. Fawcett, containing a solo for a soprano voice, a variety of parts almost Handelian, and a voluminous chorus. Three times in his prayer the minister mentioned "Our Little Hill of Zion," which gives my sketch its title. It reminded me by contrast of a passage in Charles Kingsley's "Yeast," where Tregarva is made to say :

"Nowadays, before the Gospel can be preached, there must be three thousand pounds got together for a church, and another thousand for an endowment, not to mention the thousand that the clergyman's education costs." Our sanctuary on the little hill of Zion cost—how much did I say?—£180 all told! When as a second hymn we sang, "O, Shepherd, guide us onward," I thought of its wonderful appropriateness, seeing that the congregation was so largely composed of moorland sheep, erring, perhaps, at times as human nature must err, and requiring both a shepherd and a fold such as it certainly had in this—"our little hill of Zion." A sound, practical sermon was followed by a remarkable anthem, beginning:—

"The happy, happy day again is here,  
 When we with grateful heart  
 Behold our gen'rous friends appear,  
 Who hasten with a joy sincere  
 Their bounty to impart."

The two doors were wide open, and many of "our gen'rous friends" were standing in the apertures, while others were wandering among the graves, and others sauntering by the river or far away along the moorland road. On this occasion long-handled collecting-boxes play an important part in the open. Some are carried afar to the moorland farms, if anybody is believed to have been left at home, while another is passed round at the only inn on a dreary, long packhorse-road leading into Lancashire.

In the chapel is a long-lost son of the moors. He remembers the time when he had to stand on a hassock if he would see over the book-rest. A bonny young lass with serious azure eyes occupies the corner seat nearest the door—the seat that at the age of fifteen he so often fought for, that he might bolt outside before anybody else immediately the concluding prayer was said. And, surely, there is the same number of twisted red tassels hanging down from the red cushion on the pulpit desk, but the clasps of the thick Bible seem to have lost all their lacquer polish. The old clock, with its prodigiously long case, still ticks away its monition of passing time in the corner there, with a face more solemn than the pastor's. He can remember the time when the anniversary sermons were usually preached in the open air, the



congregation sitting on the grassy graves or on rude benches and chairs placed among them. Still contrasting the pictures, he can remember a carefully groomed young man with college accent taking the place of a venerable parent, who for years and years conducted the anniversary services—and which, indeed, he had instituted. Old Moses Moxon, ay; and at one time he did a bit of cobbling, and when he threw down the last he had long white hair, a tremulous voice, stooping shoulders, and halting gait. But up to the very week when his spirit quitted its tenement of clay, old Moses retained his clear, penetrating eye, and his zeal for the Master shone in his countenance, the quiet depth of conviction with which he spoke seeming in itself an evidence for the truth of his message. And there is the box-shaped tombstone on which, one summer's day, our long-lost friend went to sleep while the pæan of larks in the sultry sky mingled with the trickling trebles of the stream below. His childish mind used to dwell with grave concern on the belief that it would take a very powerful man-angel to roll away the stones and release the body buried beneath on the Judgment Day. Yon little rivulet, which in childhood seemed a great river swelling like Jordan, can, he dare be bound, be crossed now at a single stride, while the ferns and brackens on its banks are certainly no longer a miniature forest. The hill whose summit touched the clouds has shrunk, like old Jabez's farmyard yonder, to proportions which must have been natural to it. Even the green bull's-eye in the corner pane of the chapel-keeper's cottage window divides its time as of yore between winks and horny stares, but when he comes to examine it more closely there does not appear to be anything fabulous in its size.

At the Sunday-school Anniversary the soul is fed, but the inner man is not starved. Alongside the chapel stands a row of five hand-loom weavers' cottages, roughly built, and boasting large mullioned windows. Two of them are still occupied, two are in partial ruin, the other is used as the school-house. On anniversary day tea is mashed in a copper in the basement. I have heard that in the old days beer was specially brewed for the occasion, though it was not permissible for more than two potfuls to be served to the same person. I know what it is like to be in the rush for the tea-room upstairs after the first service is over. Oh!

the struggle to get up the rickety dark staircase and through the stair-hole on to the creaking floor. The walls of the compartment are coloured with the cold blue of archil and adorned with a few favourite old texts. For an hour or two there is no certainty of a seat, and the middle-aged and young are expected to give way to the old, who clatter their cups and saucers mercilessly, chattering all the time. However, intermingled with the feeble are seen loving pairs, most of the swains wearing French marigolds or China asters in their button-holes. It is only a few years since coarse pint mugs were displaced for a good china tea-service largely augmented by the private property of church members.

Occasionally a sacred concert is given. The programme mentions hymns, solos, duets, recitations, speeches, and concerted pieces. Often has it happened that a girl with a fine soprano voice has been singing a sacred solo when the evening star shone over the horizon. Nine o'clock could not have been far off when the congregation united in the Doxology, and the riverside and moorland paths became lively with country folk plodding homeward. Not only were they manifestly better for the blessings of the day, but they were replete with memories which would remain a topic of conversation for long into the chilly Martinmas nights.



## TIME.

### A SERIES OF SONNETS.

#### I. (OMNI-PRESENT).

THERE is a mystic Presence fills the world  
 Whose universal majesty and might—  
 Invisible, Resistless—naught escapes ;  
     haunts earth's solitudes and darkest night,  
 And constant broods o'er cities' loud thick life ;  
 In voiceful winds and waters breathes its soul,  
 Communing with itself, alone—to man  
 Unutterable, uninterpreted.

With Silence, too, it dwells 'midst virgin snows  
 On mountain summits 'neath the quiet stars.  
 Where countless suns, in space unthinkable,  
 Their splendours ceaseless spread 'midst whirling worlds,  
 It reigns omnipotent, supreme o'er all,  
 Its laws and harmonies inviolate.

## II. (POWER).

Time's footstep turns the rocks to dust again ;  
 His mighty arm cleaves giant cliffs in twain ;  
 His finger carves the valleys, moulds the hills,  
 And gently marks the river's winding ways :  
 He, in sublimest grandeur, builds the world.  
 His jealous hand is constant on man's works,  
 Leaving the trace of finger-marks on all ;  
 And touching man himself, he brands his brow,  
 And bows his head, and dims his eyes—until  
 He sinks to sleep—to rise in Time-less Day.

Inexorable, awful, heartless Time !  
 Well might we quail beneath thy cruel hand,  
 But that thyself art ruled by One whose name  
 Is "Everlasting Father—Prince of Peace" !

## III. (MORNING—NOON—NIGHT).

In childhood's morn Time rules with gentle hand,  
 And sweet His gifts of sunshine, life, and hope ;  
 But noon brings gloom, and storm, and heaviness  
 Of sin—despair and darkness—pain and death.

At length, from out the night of mystery  
 On life's sad battle-field, Time silent steals  
 With soothing, healing touch on aching hearts.

The shadows flee away before still Dawn ;  
 The soul can rise, on faith's unfettered wings,  
 Beyond Time's changeful sway to Time's great LORD.  
 With Him dwell Light, and Love unspeakable,  
 Unfathomable Wisdom, Joy, and Peace ;  
 For souls, Time-purified, the Time-less life,  
 Complete communion, service infinite.

## IV. (MOODS).

In Spring Time comes with kiss and soft caress,  
 And wakes the sleeping earth ; then decks the woods  
 With sweet, shy flowers 'neath showers of emerald spray ;  
 And rippling, fairy laughter thrills the air,  
 And quivering lights, and life, and mystery.

Now smiling Summer clothes the glowing land  
 With wealth of life, and fruitfulness, and peace  
 Till Autumn's silences and lingering gleams  
 Brood o'er rich regal robes. . . . Then traitorous Time  
 Strips all the shuddering earth with sullen frown,  
 Remorseless, bringing desolating gloom ;  
 Pale, tearful memory lurks everywhere ;  
 Then Time, repentant, gently wraps her round  
 In purest white, and woos her back to sleep.

## V. (ETERNITY).

Mysterious Time is like some mighty flood  
 For ever flowing from a sourceless Past  
 To Future limitless. Waves ceaseless rise—  
 Lives on this ever-changing sea of Now—  
 Each with a wondrous history (of days or years) or short or long ;  
 But by that whelming flood soon swallowed all,  
 Whose tide, relentless, pauses not, nor ebbs,  
 Leaving behind youth's sunshine, friends—life's heart,  
 Bearing us on, through a great dark and void,  
 With sad discordant moan. The minds of men  
 Flash thoughts which glow and die—inconstant sparks  
 Deep'ning the gloom. . . . until Eternal Light  
 Dawn o'er the tideless Ocean of God's Life,  
 Full, with completed harmonies of Love.

M. E.



## SUNDAY MORNINGS WITH THE CHILDREN.

## VIII.—THE YOUTH WHO SAVED PAUL'S LIFE.

“And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.”—ACTS xxiii. 16.



End of addresses to children have been given upon the little captive maid who, by her simple testimony, was the means, under God, of bringing about the cure of Naaman the leper. But I do not think very many addresses have been given to children or to anybody else upon Paul's nephew, who, by his bravery and his discretion, and his rare good sense, was the means, in God's hand, of delivering his uncle, the great Apostle of the Gentiles, from a violent and untimely death. If you listen, I will tell you the story :—

The Apostle Paul was shut up in the castle or fortress of Antonio, the Roman barracks, near to the great temple in Jerusalem, where a thousand Roman soldiers were garrisoned under Claudius Lysias, the Roman chief captain. Now, the Apostle Paul had been taken to this place mostly for safety, because the Jews in Jerusalem were so enraged against him that they were determined to take away his life.

While Paul was shut up in that fortress they could not get at him ; he was perfectly safe ; they could not touch a hair of his head. But they formed a plot to take away his life. More than forty Jews laid themselves under a most solemn vow that they would not eat or drink until they had killed Paul. And when they had made that vow they went to the chief priests and to the elders, and asked them to write a letter to the Roman captain requesting him to send Paul down to their council for the professed purpose of examining him more closely upon questions bearing upon their law. And the plot was

this : When Paul was being led down from the castle to the council chamber, these more than forty men would be lying in wait at some point on the road, and then suddenly they would leap out and assassinate the Apostle. Well, this is what they were going to do, but their secret was discovered. You know it is very, very difficult, almost impossible, to keep a secret that is shared by more than forty people from leaking out. Some of these plotters could not keep their counsel ; they probably went home after they had formed this plot and said to their wives or to some close friend :

“Can you keep a secret ?” “Oh ! yes, of course I can !” would be the reply. “You are sure you won’t tell anybody ?” “Not I !”

“Do you know that arch-heretic, Paul ; that traitor ; that man who goes about everywhere, speaking against our religion, and who the other day defiled our temple by taking a heathen into it ? Well, more than forty of us are going to kill him. We have bound ourselves by a most solemn oath not to touch a bit of bread or a drop of water until Paul is dead. Now, that is the secret ; see that you don’t tell anybody about it.”

And then very likely the person whom they told went into a neighbour’s house the next day and said : “Can you keep a secret ?” “Oh, yes !”

And then the story was all told over again. And perhaps that third person went into another neighbour’s house and said : “Can you keep a secret ?”

And so it got wind, until at last this profound secret came to the ears of Paul’s nephew. And what did he do ? Now, there were some things that he could not do. He could not say : “Well, if my uncle is killed, what does it matter ? I will go and preach the Gospel ; I will go through these heathen countries and tell the people about Jesus Christ.” No, I do not think that Paul’s nephew could preach a bit, for if he could we may be sure the Apostle would have made him preach. He would have taken him about with him, as he took Timothy, and made him tell people about Jesus Christ. But this young man was not meant to be a preacher, and therefore he could not say : “If my uncle is killed I will go and take his place.” And there was another thing he could not do. He could not get Paul away into a safe place by force ; he could not go up to that castle and besiege it and deliver Paul. No, he could not do that. There were some things he could not do, and which God did not expect him to do. God never does expect us to do things which are altogether out of our power.

He did what he could. He went to the castle, saw his uncle, and told him about the plot, and then, at Paul’s request, he was taken to the captain, and when they were alone he told his story ; and I admire the straightforward way in which he stated it. He went to the point at once. “The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them, for there lie in wait for him of them more than forty men, which have bound themselves with an oath that they will neither eat nor drink till they have killed him, and now are they ready, looking for a promise from thee.”

And there was something about the straightforward manner of this young man that convinced Claudius Lysias that he was speaking the truth, and, under an escort of 470 soldiers, Paul was taken away without anybody knowing it, taken away from Jerusalem down to Cæsarea, and so that valuable life was spared.

Now, see what we owe, under God, to this young man for the wise way in which he dealt with that piece of news. Humanly speaking, but for this young man, Paul would have been killed in Jerusalem, and then, don't you see, we should not have had very many of Paul's beautiful epistles that are so full of consolation and strength and balm and light. Paul had not written, at that time, the Epistle to the Galatians, or to the Philippians, or to the Ephesians, or to the Colossians, or to Timothy and Philemon; and we should not of course have had these in our New Testament if Paul had been killed at this time. And so this young man, by doing what he could at the right time and in the right way, was, under God, the means of sparing a life that was so valuable and which has been such an inspiration to the ages.

Well now, boys and girls, think of this young man, and whenever you see an opportunity of helping a good man, or boy, or girl, out of trouble, don't waste a moment, use all your wisdom in doing it as quickly as you can, and God will help and prosper you as He helped and prospered Paul's nephew. Amen.

D. LLEWELLYN.

Brighton.



## NOTES AND COMMENTS.

**T**HE GOVERNMENT'S EDUCATIONAL POLICY.—There can be little doubt that the Government intend to make an end of the School Boards, and to take the control of education out of the hands of the people. It is true they were not sufficiently prepared to force through their intricate and ill-conceived Educational Bill so late in the Session, and with other heavy arrears of work on hand. But having withdrawn it, they have taken its most objectionable clause and made it into a short Bill, which they have introduced under "the Ten Minutes' Rule," and to it Mr. Balfour seems once more inclined to apply the doctrine of verbal inspiration—demanding the Bill, the whole Bill, and nothing but the Bill. What the Bill proposes is to meet the crisis brought about by the Cockerton judgment, not by legalising, either permanently or temporarily, the work which has been arrested, but by giving power to Municipal and County Councils to empower School Boards to carry on for the period of one year the work of the school or class to such extent and on such terms as may be mutually agreed on, and to apply to the maintenance such sum out of the school fund as the council or local authority may permit. In multitudes of cases these bodies are ignorant of the work, are incapable of carrying it on, and are quite unwilling to have it thrust upon them; and in every case they have been elected for wholly different

purposes. Mr. Balfour, in his airy way, says, "In most cases the local authority would say to the School Board: '*We have not sufficient time to deal with all the questions that arise, and we authorise you to go on.*'" In that sentence the whole policy stands absolutely condemned. The ultimate intention, moreover, is perfectly clear, to make one educational authority in every district, and that authority will be the County or Borough Council, who will delegate their work to a committee formed from within and without their own body, after the manner of the Public Library Committees. The control of the schools will be withdrawn from the public, and abuses against which we have fought for thirty years with considerable success will have a free hand. But more remains to be told. The Bill has been drawn to give some show of opportunity for the continuance of the work which the Cockerton judgment declared illegal. But at the same time the new Evening Schools' Minute has been issued, a four-page pamphlet—last year's Evening Schools' Code contained seventy pages—drawn up so as to conform to the law as recently laid down, and with this extraordinary and reactionary provision: "No attendances may be counted for grants in any school year in respect of any scholar who has at the commencement of the year attained the age of fifteen." Several years ago the age limit was raised to twenty-one, and in 1893 it was abolished altogether under Mr. Acland. Now it has been brought back to fifteen, and half the scholars in our continuation schools will be, in any case, cast adrift. Well may Mr. Broadhurst say: "The schools are to be closed, but the doors of the public-houses are to be kept open to the young; that is the policy of the Government." What the Minute does in the London schools may be taken as a sample. Classes in ambulance, first-aid, home nursing, and physical exercises are all to be abolished. At the same time, it appears, classes conducted in connection with sectarian schools have increased facilities, and the Conscience Clause is dropped. Through the illness of the Chairman of Committee the Government were unable to closure the Bill on the first night of the Committee stage, and a week's delay in the discussion will give still further opportunity for the country generally to realise what is being done. Whether this Bill passes now or not there must be an awakening of interest in educational matters, and an earnest endeavour to conserve and extend the facilities which have been brought to the doors of the common people. Even amongst the Tory party we have some men like Sir W. Hart-Dyke, himself an ex-Minister of Education, who are as concerned as we are for the better education of the nation, and whose sympathies we shall do well to deserve in opposing the retrogressive and obscurantist policy of the present incompetent Government.

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ANNUAL ADDRESSES TO STUDENTS.—By a happy arrangement, when the examinations are over, and before the men are dismissed to their holiday labours and delights, an address is given to the students in many of our seminaries of theological learning on some topic that lies near to the heart

of their coming ministry, by one who has proved himself a workman that needeth not to be ashamed. Amongst those who have spoken just lately, so as to win the ear of a wider audience, are Dr. Fairbairn, Dr. Forsyth, "Ian Maclaren," and Rev. E. G. Gange. Dr. Fairbairn, at Bradford, spoke on the evils of Uniformity. "From the ancient universities came the leading spirits in the Reformation and in the Commonwealth, but from the hour when the iron ring of uniformity was put upon the souls of youth and age alike in the universities came decadence and monotony." But he pleaded for the recognition of theology as that which touched men most nearly, which had been longest cultivated and with the greatest results, in the curriculum of all our universities. He told the students that what the people want is not brevity, but veracity and reality; and to meet the need they must take their duties seriously and nobly. Dr. Forsyth, who spoke both at Lancashire and Western Colleges on "The Courage of Faith," touched on more burning questions. Having shown that our Gospel message is of something God has actually done to meet and master the sins of the world, which would give us courage to face the most obstinate leprosy of the human race, he proceeded to challenge the frequent analogy drawn between the ancient prophet and the modern minister. The minister's first concern is the preaching of the Gospel and the edification of the Church, and he must not be drawn aside by "the cowardice of yielding to the charge of cowardism" into the pulpit discussion of public affairs. He applied this to the "matter of the hour"—the war—as to which men of faith were frequently accused of want of courage; and finally he described such attempts on the part of the pulpit or the church to direct public life as brought over from the Roman Church, a reversion to a subtle type of establishment, inconsistent with confidence in the evangelical principle and the courage of faith as the condition of all Christian results. Brighton Grove Baptist College, Manchester, had the advantage of a visit from Dr. John Watson, who chose for his theme what he happily called "Clinical Theology," drawing a comparison between the healer of souls and the healer of bodies, and claiming a much larger share in the training of the student and in the work of the ministry for the personal dealing with men and women and children. Many must have been astonished to learn how large a share of his time so busy a man as Dr. Watson was in the habit of giving to pastoral visitation. Mr. Gange spoke "in his own country" at Regent's Park College on "Preaching," and for once the prophet was not without honour. He gave a most sterling and inspiring address on the great theme—a somewhat daring thing to attempt when the Rev. J. G. Greenhough had but just finished a course of eight lectures on the same topic—but most successfully done, almost every sentence bringing home some well-balanced statement of practical counsel born of the preacher's own experience. Never has Mr. Gange spoken with more effect, and we should be glad to see his address widely circulated in pamphlet form. At Rawdon College the address was given by the Rev. Samuel Vincent. His theme, "The Vision of



God as Determining the Ministers' Outlook on Life," was nobly inspiring, and we hope at no distant date to be able to present our readers with a corrected report of the address. We thank those, whoever they are, who recall us to the high ideals of our ministerial work, and we trust those who are now putting on the armour of Christian warfare may prove themselves in coming days to be good soldiers of Jesus Christ.

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**A CURIOUS OLD STORY FOR PREACHERS AND HEARERS.**—The following curious story is found in a book of "Helps for Preachers," by Jacques Marchand, published at Mons in 1637. It is probably taken from the works of some old "preaching friar." Though quaint, it is quite unobjectionable, and has a good moral:—A celebrated preacher was taken ill at the very hour when the bell began to summon him to preach, a large congregation being assembled to hear him. The prior was much troubled, as there was no one at hand to fill his place. While pacing the cloister in much perplexity, the porter announced a stranger, who stated himself to be a doctor of his order. He was gladly received by the prior, who also explained the difficulty they were in for want of a preacher. The stranger then shortly declared his readiness to proceed to the cathedral, and promised to give the congregation full satisfaction. Thereupon he began, and with wonderful fluency and power he enlarged upon the foulness of sin, and the pains of hell, and contrasted the joys of paradise, moving his audience to tears. Everyone marvelled at his splendid eloquence. There was, however, a holy man present, who, steadily gazing at him, perceived in the garb of the preacher none other than Satan. "What hast thou to do with the Word of Truth, thou enemy of all truth?" he said as they descended the steps of the cathedral, "how dost thou dare, who art their sworn enemy, to take into thy mouth the words of Christ and His Apostles?" He replied, "It is all right. Have not I preached the truth, pure of all falsehood? Have not the tears of the congregation testified how well I have done it?" "I admit this fully," was the reply, "and yet I doubt not with some evil intention hast thou appeared among us as an angel of light. I adjure thee, by the living God, tell me the truth." Thus compelled, Satan confessed that he had come to do all the injury he could to his hearers. "At this moment, with their tears and their consciences stricken, they are faithful believers. But wait a bit till the hour of temptation comes, and these tears of theirs will be all forgotten, and will rise up in the last day to their confusion." With these words he vanished away.

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**THE KING'S DECLARATION.**—An amendment of the form of Declaration made by the Monarch on ascending the throne has been demanded in order to meet the feelings of Roman Catholic subjects; and a new form has been suggested by a Committee of the House of Lords. Nonconformist principles and feelings would lead us to go a long way in changing any forms that would offend the consciences of devout Romanists, so long as the Protestant

succession to the throne remains unimpaired. But the production of this special Committee is utterly futile and absurd. The second part of it which declares certain things inconsistent with the Protestant religion the Pope himself might sign without a qualm, while the whole of it might be the declaration of a Mohammedan or a Buddhist. The matter was irregularly discussed in the House of Lords on a motion of Archbishop Temple to refer it back to the Committee, and add a couple of bishops to their number as specialists in theology. But Lord Salisbury would have nothing to do with bishops, against whom of late he seems to have had a special spite, and there is every probability that the report of this Committee, as the reports of so many others, will drop into a welcome oblivion. But not even the *Church Times* will convince us that the word *Protestant* must go—a word which, it says, was respectable enough in the seventeenth century, but “has come to stand for all that is vile and utterly refuse.” It is the *Protestant* succession to the throne which must remain secure, and which by their philanderings the High Church party is doing its best to endanger. The newer and better standard of controversy may well be adopted in wording the Declaration, but there must be no doubt about its plain Protestant meaning.

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BISHOP WESTCOTT ON WAR.—Among our reviews will be found a notice of Dr. Westcott's latest volume of addresses and charges. Two of these have special significance as coming from one who, alike by his scholarship, his ecclesiastical statesmanship, and his saintliness, occupies an almost unique position in the English Church and nation. Dr. Westcott has, moreover, been for many years a member of the Peace Society, and has pleaded eloquently and persistently the cause of International Arbitration. Yet in his discourses on “War” and “The Empire” he makes it manifest that he is not of “the peace at any price” party. War—he considers—may be both just and inevitable, because “the execution of justice between man and man rests in the end on force.” “The national voice, however impressed, imposes the law, it may be, on an unwilling minority. The national forces provide for the infliction of the legal penalty for violating the law. Armed forces stand behind the judge.” Even the foremost members of the Society of Friends have recognised this fact. Very wisely, as it seems to us, the Bishop says: “If we once recognise the universal conditions of life—personal, social, national, as they are—the conclusion appears to be inevitable that we must face the possibility of a just war. No doubt in the complicated relations of states there is need of anxious care to determine when and under what conditions the appeal to force shall be made; but in the abstract I venture to maintain without the least doubt that the appeal may be rightly made, and that the Christian must acknowledge war as an ultimate means for maintaining a righteous cause.” In a discourse delivered soon after the commencement of hostilities in South Africa, and on which we commented at the time of its delivery, the Bishop avowed his belief that this war was inevitable. Here he emphasises a view which has previously

found utterance in our pages: "In Africa vigorous and receptive peoples are waiting for the Christian message. As yet we have hardly recognised our opportunities, much less fulfilled them. But the peril of our Empire has constrained us to reflect upon its debts; and when in His own good time God gives us, as we pray, the blessing of stable peace in regions now desolated by war, we shall be enabled to show in what spirit we resisted at all cost the attack on our supremacy, by striving to bring to all who are under our dominion, Englishman, Boer, or Kaffir, the ennobling privileges of the true freedom which is born of the truth."

**SOME CHRISTIAN APOLOGISTS.**—During the past month there have passed away four men who, from the standpoint of science, have been Christian apologists to the men of this generation. Joseph Cook, John Fiske, and Joseph Le Conte were all of them Americans, and the first, though the least adequately equipped, perhaps, for his task, was by far the best known in England. As we turn the pages of his Boston Monday lectures to-day, with their remarkable prologues, it is difficult to believe the stir which they made on their appearance some five-and-twenty years ago. Yet they served a most useful purpose, in arousing attention to the great themes he discussed in many a mind that otherwise would altogether have overlooked them, or would have heard of them only from the side of unbelief. The fourth apologist is Professor P. G. Tait, of Edinburgh, joint author with the late Professor Balfour Stewart of "The Unseen Universe," and later of "Paradoxical Philosophy," books—the former of which passed through many editions—which may still be read with great advantage. As a mathematician he occupied a high place among his contemporaries. A Senior Wrangler, First Smith's Prizeman at Cambridge, colleague in work with Lord Kelvin, the elaborateur of the theory of quaternions. One of the clearest of expounders of the subjects of his professorship, he was, first of all, a sincere, devout, unconventional Christian, and established many in the faith. The real strength of modern science is not, and has never been, with those who have refused to follow Christ, and a great debt of gratitude is due to the men who bravely stemmed the tide of unbelief when and where it ran most fiercely.



## LITERARY REVIEW.

**SAVONAROLA** ("The World's Epoch-Makers" Series). By G. McHardy, D.D. Edinburgh: T. & T. Clark. 3s.

**SINGULAR** interest attaches to the career of Savonarola. The great reformer of Florence shines out like a star in one of the darkest periods of the history of Europe. The story of mankind presents no heroes more picturesque and noble than those bright souls who were the pioneer reformers of the fifteenth century. Savonarola appeared just at the hour when the spell of the

Papacy had crushed all true piety out of Italy, and the unity of Christendom has been made complete by the silence and inaction of universal spiritual death. His spirit was full of the love of God and his tongue on fire with righteousness, but he lived in an age of unbridled licentiousness and polished depravity. For a brief time he was successful and ruled Florence. In the public squares, in great bonfires were burned her trinkets, her lewd pictures, her licentious tale-books, her masquerading dresses, and other vanities; whilst even the boys in the street sang psalms. But in a short time the priests and monks changed all that, and under Papal authority lighted another fire in the centre of the city, in which the poor, wasted body of Savonarola was taken from the terrible torture-chamber and burned to death amidst a howling crowd, and beautiful Florence was stripped of true religion, and has so remained ever since. The life of Savonarola is an instructive object-lesson of what the Papacy was at the moment when her power was greatest. On this account it is a most valuable study for the present day, and especially in our own country where the Apostasy is masquerading and adorned with jewels which do not belong to her. The true history of this great man has never been presented more judiciously and vividly than by Dr. McHardy. His work shows great research and skill, and is far more interesting than the majority of popular novels. It gives, in our judgment, a far truer picture of the man and his surroundings than either Mrs. Oliphant's "Makers of Florence" or even George Elliot's "Romola," and is an equally charming book.

It is reported that Pope Pius VII. once said that "when he got to heaven he should begin by asking whether Savonarola was a saint or a schismatic, a prophet or a charlatan." If that time-serving head of the Apostate Church really reached a home for which his earthly career so unfitted him, he must have learned that the man was both; and that it was his church that made him so. He was a saint of God, but a schismatic of Rome. He was a prophet of the Lord, but poisoned into charlatanism by the debased and false religion of the ecclesiastical system from which he could not get free. This we regard as the one grand lesson of his life. He so studied the Bible that he was said to have known the whole by rote, but his insight into its teachings was marred by Roman tradition. He was a Papist and a Protestant combined. His grand protests for God were neutralised by acknowledging as ecclesiastic superior the foul-lived hypocrite Pope Alexander VI. Perhaps at that age he could have done none otherwise. He evidently struggled, but could not get free. We may well learn from his life to avoid, whilst we can, the Apostate influence of Rome. It is desirable to know what the Papacy was in the period when it had full power. We may here learn what Christendom would become if the notion of Churchmen, that there should be "one fold and one shepherd" in the earthly sense in which they use the phrase, were a realised fact.

A short time ago we spent a Sabbath morning in the monastery of San Marco, chiefly in Savonarola's cell, driven in by a severe storm that suddenly

burst over the city. The place shook repeatedly with the rolling thunder, and from the little window we could see the clouds form into strange shapes of darkness and of light. An opportunity came for an endeavour to imagine the restricted life of a great soul living in such a home. Dr. McHardy tell us: "On Good Friday, a fortnight after Lorenzo's death, he beheld, as he afterwards described, a black cross which rose from the midst of the city of Rome and reached the sky, bearing on it the inscription, CRUX IRÆ DEI—the Cross of God's wrath; and on its appearance the clouds gathered, the sky darkened, lightning and thunder, wind and hail burst forth in fury, and multitudes of men were slain. Then the scene changed, the sky cleared, and from the midst, not of Rome, but Jerusalem, he saw another cross so brilliant and glorious that all the world was illumined by it, and flowers sprang up and joy awoke on every hand. It bore the legend CRUX MISERICORDIÆ DEI—the Cross of God's mercy—and all the nations flocked to adore it. Such a vision indicated the suspense and the expectation of an impending crisis which Savonarola shared with the general mind." Alas! Florence still continues to be a city of Rome, over which the black cross rules. May the day soon arrive when she shall become a city of Jerusalem, over which shall shine the cross of God's mercy! We believe we shall earn the thanks of our readers by commending to them this valuable, entertaining, most instructive and helpful book. C.

LESSONS FROM WORK. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. Macmillan & Co. 6s.

A NEW volume from the pen of Bishop Westcott is sure to be well received by every section of the Christian Church. Since his appointment to his bishopric, he has given us none of those devout and scholarly commentaries on the Greek Testament which have rendered unique service to all students of Scripture. But we have had several volumes of addresses, sermons, and charges, such as appear in these "Lessons from Work." Although Dr. Westcott is so largely a mystic, he cannot be charged with dwelling in the clouds, or ignoring the actual facts of human life. He takes cognizance of it in its toil and struggle, in its sin and sorrow, in its opportunities and responsibilities, its victories and defeats. Hence there is running throughout even his most spiritual utterances an intensely practical tone, and his continual effort is not only to show others how they may reach their own perfection, whether as Christians or as ministers of Christ, but how they may aid the perfection of the world at large. His Gospel is not a vague abstraction, but a principle that touches and bears helpfully upon life under every possible form. Such addresses as those on Christian Doctrine: The Spirit and Method of Studying It, The Study of the Bible, and The Lesson of Biblical Revision are not more characteristic of his service to his generation than those on Temperance, Organisation of Industry, International Concord, Our Attitude Towards War, and The Empire. The

Bishop's survey of life is wide and comprehensive, his judgment seems to us to be uniformly sound, and there are few men whose words more readily win our sympathy and satisfy the demands of our reason. The practical and searching address, delivered before the Christian Social Union, on "Expenditure" ought to be read by all who are anxious to use money as a trust from God. If preaching in the English Church is not effective it is not because men like Dr. Westcott fail, as chief pastors, to offer suitable guidance and the illumination of an apt example.

**THE ENGLISH CHURCH: From the Norman Conquest to the Accession of Edward I., 1066-1272.** By W. R. W. Stephens, B.D., F.S.A. Macmillan & Co. 7s. 6d.

ENGLISH Churchmen are proving themselves increasingly wise in their generation. They have a history of which, with all its drawbacks, they may well be proud, and in which their sons and daughters ought to be well versed. The nation itself would be impoverished, to an extent we can scarcely conceive, by the excision from its annals of all that centres around the names of such illustrious Churchmen as, for example, Augustine, Cuthbert, Bede, Lanfranc, Anselm, Thomas à Becket, Stephen Langton, Hugh of Avalon, and Robert Grosseteste—to say nothing of those who came on the scene in later generations. No doubt Rome claims most, if not all, of these as heroes of her own, and rightly so, though it should be remembered that their heroism was displayed on English soil, and in connection with the English Church, whose relations to Rome are not altogether those of a daughter to a mother. The history of which this volume forms part, commencing with the landing of Augustine, is to be carried on to the end of the eighteenth century. Its claim to be based upon a careful study of original authorities and of the best ancient and modern writers is fully carried out. Dean Stephens, the principal editor of the series, and the author of this second volume, is an effective populariser of the best and most useful knowledge on the subject. He displays sound judgment, keeps free of extremes, and writes with such candour that all but the sheerest partisans will be gratified with his book. The period commencing with the Norman Conquest and ending with the accession of Edward I. is in many ways important, though it is by no means the most heroic either in our national or ecclesiastical annals. It had much to do with forming the constitution of "the Church." The Conqueror himself was in many ways "ecclesiastically minded," and made his power felt, especially through his appointment of Lanfranc, of whom he had long been the friend and patron, as Archbishop of Canterbury. The sketches here given of the career of Lanfranc, first as Prior of Bec, then as Primate of England, and of his more illustrious disciple and successor, Anselm, are lucidly and compactly written. So, again, the strange career, the conversion of the worldly-minded statesman into a devout archbishop, the struggles for ecclesiastical supremacy, the undaunted courage, and the foul martyrdom of Thomas à Becket are brought

before us in a very picturesque style. At these and other points of the narrative the oft-told tale lives again and gathers new interest by the telling. All Englishmen have an inheritance in this memorable history.

**THE FIRST INTERPRETERS OF JESUS.** By George Holley Gilbert, Ph.D., D.D.  
New York and London: Macmillan & Co. (Limited). 5s.

DR. GILBERT occupies the chair of New Testament Literature and Interpretation in Chicago Theological Seminary, and has already issued several volumes of marked ability and force—"The Students' Life of Jesus," "The Students' Life of Paul," and "The Revelation of Jesus." His standpoint is that of a liberal and progressive theology, uniting a firm grasp of the ethical principles of Christianity with considerable latitude of doctrinal interpretation. He is, perhaps, too hospitable in his attitude towards modern criticism, and accepts results which we may reasonably claim to be not established. Delighting in a sense of freedom from traditional fetters, he seems at times to be forgetful of the claims of authority and to surrender what in our judgment ought to be retained. A man's thought of God and his belief in God are powerful factors in his life, but God Himself is more powerful than any thought of Him. So our interpretation and others' interpretation have indisputable power, but the facts, the truths, and principles interpreted are more powerful still, and it should therefore be our first aim to get at them and to know them exactly as they are. This is Dr. Gilbert's purpose, and in the main he has carried it out with unflinching fidelity. The first interpreters of Jesus—Paul, John, Peter, James, &c., occupied an altogether unique position, alike in privilege and authority, and a wise theologian will endeavour to get at their point of view and ask, What did they teach? What did they endeavour to impress on their readers? What was central in their teaching? The greater part of the book is occupied with an examination of the Pauline epistles—with the doctrine concerning the Messiah, the new life in its origin, its development and manifestation, the Church, &c. The Johannine epistles are regarded as setting forth the life of the children of God, while the Apocalypse is a book of war, the Christian's manual of arms, in the great spiritual conflict, world-wide and age-long. The principle of interpretation adopted seems to us more reasonable and instructive than most of those which have held the field. Dr. Gilbert's position as to nature and pre-existence of Christ is a little difficult to understand. His humanitarian interpretation of such passages as Phil. ii. 5-8 is not at all satisfactory. The theological and ethical are far more closely bound together than Dr. Gilbert's exposition implies. His interpretation of baptism is equally astray.

**SERMONS PREACHED IN THE VILLAGES.** By the Rev. W. Carey Sage, M.A., B.D. (Edin.) **THE RENEWAL OF YOUTH**, and other Sermons. By James Owen, Swansea. ("The Baptist Pulpit.") London: A. H. Stockwell. 2s. 6d. each.

MR. STOCKWELL does not suffer the grass to grow under his feet. He is

carrying out his admirable project as to the "Baptist Pulpit" with spirit and energy. The two volumes named at the head of this notice are the sixteenth and seventeenth of the series. Mr. Carey Sage, as his degrees attest, is a scholarly man. These sermons prove that he has the simplicity of heart, the singleness of spirit, and the devoutness of life which are better than all scholarship, and that he knows God and the glories of His Kingdom not simply as he has heard and read of Him, but by the intimate and constant fellowship of personal faith and experience. He is a student—alike of Scripture and of human nature—and writes throughout with a freshness and charm which we, at any rate, have found very delightful. The sermons on Spiritual Knowledge, the Authority of Jesus Christ, the Word of Christ and its Home, Three Ways of Seeing Jesus, and the Christian's Boast, are admirably adapted to the existing conditions of religious thought. Mr. Sage has a direct and forcible style, and happy, indeed, are the villages which enjoy such ministrations as are represented here.

Of Mr. Owen's volume it would be superfluous to write at length. The sermons it contains are the outcome of one of the most eloquent and inspiring ministries in our denomination. There is nothing startling or sensational either in the sermons or their titles, but there is what is infinitely better, calm, strong thought, a resolute grappling with the great problems of Christian life and conduct in the light of Divine revelation, the charm of a clear and pungent style, a wealth of apt and impressive illustration. If we were asked to name the best of Mr. Owen's sermons we should be inclined to say "All of them." Not one of them is commonplace or unimpressive. Perhaps those on the Renewal of Youth, on the Quiet and the Busy Life, on God and the Poor, and on the Demands of the Age, are specially timely. Surely Mr. Owen will not be content with allowing this to be his only volume. Men who can write to such good purpose have a responsibility which their modesty should not allow them to ignore.

**A STUDY OF CHRISTIAN MISSIONS.** By William Newton Clarke, D.D.  
London: James Clarke & Co. 3s. 6d.

DR. NEWTON CLARKE is the author of several volumes which have obtained an almost unprecedented recognition on both sides the Atlantic. His "Outlines of Theology," his "What shall We Think of Christianity?" and "Can I believe in God?" have been welcomed by many theological students, and not less by many general readers, as meeting in an exceptional degree the demands of their intellectual as well as of their moral nature. In the present volume he discusses the question of Christian Missions, dealing with it in a fresh, forcible style, from the standpoint of a liberal evangelicalism. It is certainly not the least acceptable of the books he has published, and should be as well received as any of them. He touches upon the essentially missionary character of Christianity, the missionary motive, the object of missions, Christianity and other religions, the present crisis, the next needs in missions, their outlook and the home side of the work. Each successive



point is dealt with sensibly and luminously and in view of the practical issues involved. It is a pure delight to read a book so saturated with the spirit of Christ, so broad and intelligent in its outlook, so sane in its judgments, and so well adapted to requicken our faith in Christ, to place the missionary motive among the vital thoughts of our age, to simplify the Christian message by distinguishing the central and essential from the subsidiary, and to call forth efforts to make Christianity the religion of the whole world. The book is dedicated to the pastors of America. We trust that every pastor in England will read, mark, learn, and inwardly digest it.

EDUCATION IN THE NINETEENTH CENTURY. Edited by R. D. Roberts, M.A., D.Sc. (Lond.). Cambridge University Press: C. J. Clay & Sons, Ave Maria Lane. 4s. 6d.

THIS work contains a series of lectures delivered in the education section of the Cambridge University Extension Summer Meeting in August, 1900 (our notice of it has been unavoidably delayed). Dr. Butler, Master of Trinity, discusses Christian Work in Public Schools; Sir Joshua Fitch deals with Primary Education; Dr. R. P. Scott with Secondary Education and the Legislative Problems in connection with it awaiting solution. There are lectures on Infant Education, the Secondary Education of Girls, and one of special worth by Mrs. Henry Sidgwick on the Higher Education of Women. Dr. Kimmins treats of the Teaching of Science in Schools, Sir Philip Magnus of Industrial Education (an important paper on an important subject) and Mr. Sadler discusses National Education and Social Ideals. The lectures are of varying degrees of value, but all are good, one or two are amusing as well as instructive, and the work is one which will appeal to and be appreciated by all who are interested in the important subject to which it is devoted.

OLIVER CROMWELL. By Samuel Rawson Gardiner, M.A., D.C.L. LL.D., &c., &c. With Frontispiece. Longmans Green & Co. 5s. net.

PROFESSOR GARDINER is an acknowledged authority on Cromwell and the time of the Commonwealth. His monumental History of the period is the most thorough and trustworthy account we possess of the beginnings of modern as distinct from mediæval England, while his popular lectures on the place of Cromwell in history have brought the results of his researches within the reach of all. The present work is mainly biographical. It originally appeared as one of Messrs. Goupil's "Illustrated Series of Historical Volumes." The text has been revised, otherwise the work is the same, without, of course, the costly illustrations. Mr. John Morley, in his brilliant monograph, pays a cordial tribute to the unique value of Professor Gardiner's work, and if any biography of Cromwell may be pronounced indispensable the honour belongs to the work before us. The story of the Protector's life is simply and forcibly told. The grandeur of his aims, the sincerity of his character, the genius of his methods are all acknowledged, and

his failure permanently to transform the Constitution is shown to have arisen largely from "limits he did not set" and could not remove. With all his practical common sense he had a lofty idealism; his visions of what a state might be and ought to be were too high for realisation. He was greatly in advance of his time, and to this fact more than to his indisputable defects and errors he failed to lead the people of England into the land of promise. Professor Gardiner's "Oliver Cromwell" is a book that should have an honoured place on all our shelves.

MESSRS. J. M. DENT & Co. continue their issue of the Temple Classics. The latest volume we have seen is *THE NATURAL HISTORY OF SELBORNE*, by Gilbert White (1s. 6d.), one of the quaintest, most "informing," and delightfully written works in our language—full of the rich and varied charm of country life. The brief biography and the notes appended to the text are of great value.—From the same publishers we have received *TENNYSON*, by Morton Luce (1s.), one of the series of Temple Cyclopædic Primers, as good, sensible, and practicable a hand-book as any student of the great Victorian Laureate could desire, and one that should extend an intelligent interest in his "matchless music and song."

THE Rev. Frank Ballard has issued a second edition, revised and enlarged, of *THE MIRACLES OF UNBELIEF* (Edinburgh: T. & T. Clark, 6s.), a clear testimony to the popular efficiency of a work which we have already cordially commended. If Mr. Ballard is not, technically speaking, a scholar (though we do not see why the honour should be denied him), he certainly knows how to state his case intelligently and with the aid of numberless instances drawn from the most apposite quarters. He is an adept in making his opponents contribute to the purpose he has in view. As a statement of the difficulties with which scepticism is confronted, nothing could be more excellent than the argument of this volume—an argument which is elaborated with an incisiveness and force that leave little to be desired. Intelligent young men who have been confronted by the specious pleas of Agnosticism and Materialism, or by an Atheistic evolution, will find in Mr. Ballard's pages ample means of retaining and invigorating their Christian faith. Many pages in the book are worth reading simply as a study in style.

FROM Messrs. Williams & Norgate we have received the last number of *THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE*, edited by Principal S. D. F. Salmond, D.D., containing some decidedly good criticism, among which we may note Dr. Hayman's reviews of Seraphim's "The Soothsayer Balaam," and of the late Dr. Jowett's "Sermons on Faith and Doctrine." There is also an appreciative review, by the Rev. J. A. Selbie, of Dr. George Adam Smith's "Modern Criticism and the Preaching of the Old Testament" and of several German books on kindred themes.

MAGIC AND RELIGION. By Andrew Lang. Longmans, Green & Co.  
10s. 6d. net.

APART from his more purely literary studies, Mr. Lang has found time to write on such themes as "Myth, Ritual, and Religion," "Customs and Myth," "The Making of Religion," and now on "Magic and Religion." He has amassed a vast amount of curious learning in anthropology and folk-lore, stories of primitive life and culture, which are as instructive as they are amusing. He writes as a convinced Theist, and is—to adapt a once-popular phrase—"on the side of the angels." Mythologists are not all of one school. The sun and dawn explanations have given place to those which connect primitive worship with the growth of plants and trees. Mr. Frazer's "Golden Bough" is the latest exposition of this theory, and finds a vigorous opponent in Mr. Lang, who contends that man, even in his most primitive state, had, at least, a rude conception of a Supreme Ruler, a Creator and Moral Governor, whose will was the expression of righteousness, and who rewarded and punished men in a future life according as they were good or bad in this. Later Pagan faiths are corruptions of this idea, brought about by admixtures of ghost worship, magic, &c. Religion is no mere human invention, introduced because of the failure of magic. No part of Mr. Frazer's book is more groundless in its theorising, nor more offensive in its drift, than that in which he represents the Christian religion as the mere evolution of sundry beliefs and practices adopted by the Jews from the Babylonians and Persians. He contends that the story of the Crucifixion itself was developed from the legend of Moesia, of a mock-king personating a god sacrificed to a god, and therefore himself regarded as divine. There were saturnalia in which a criminal was sacrificed to redeem the life of the Persian king, and "the divinity inherited by the criminal from that divine king was transmitted by a succession of executed malefactors to the victim of Calvary." To such absurd lengths will otherwise sane and learned men go in the interest of theories which are intended to bring into contempt the faith which they seek to destroy. Mr. Lang, who reminds us that science is "organised common sense," justly remarks that the evidence adduced in support of such theories is not such as we are accustomed to (and have the right to demand) in historical and scientific studies: "More and more the age insists on strictness in appreciating evidence, and on economy in conjecture. But the study of the evolution of myth and belief has always been, and still is, marked by an extraordinary use, or abuse, of conjecture. The 'perhapses,' the 'we may suppose,' the 'we must infer' are countless. As in too much of the so-called 'higher criticism' hypothesis is piled, by many anthropologists, upon hypothesis, guess upon guess, while, if only one guess is wrong, the main argument falls to pieces. Moreover, it is the easiest thing, in certain cases, to explain the alleged facts by a counter hypothesis, not a complex hypothesis, but at least as plausible as the many combined conjectures of the castle architects, though, perhaps, as far from the truth, and as incapable of verification." Nor has Mr. Lang much

sympathy with, at any rate, the extreme Higher Critics and their abettors among the clergy. He will not allow the existence of any magic wand which will convert Mordecai, Esther, Haman, &c., into myths and nonentities, and herein he has done good and much-needed service. The work ranges over a wild field. It takes us to curious and unfamiliar regions, not only in the ancient world, but in Australasia, Africa, &c., where we may see remarkable and unguessed-of exhibitions of faith and superstition. Mr. Lang proves himself to be a strong man, whose positions cannot easily be demolished. "Magic and Religion" is assuredly a book to be reckoned with, and by all Christian theists it will be heartily welcomed.

**THE BIBLE FOR THE YOUNG.** A Series for Schools and Families. By Rev. J. Paterson Smyth, B.D., LL.D. (1) St. Matthew's Gospel of the Kingdom and (2) Genesis. Sampson Low, Marston, & Co., Fetter Lane, Fleet Street. 1s. each.

THE article on Sunday-school Reform in last month's issue of this magazine shows how important is the question of having appropriate lessons for the classes of different ages and capacities in our Sunday-schools. We are glad that attention is being so widely directed to this aspect of Christian work. Dr. Paterson Smyth has already published valuable works on the formation of the Bible, and here he shows himself not less apt as a commentator for children. Teachers will find here useful aids to simple, judicious, and effective lessons arranged in such a manner that they can easily be adapted to children of various ages, fixing upon the salient points alike in teaching and exhortation. Those of the lessons we have examined are decidedly good.

**PRAYERS FOR THE CHRISTIAN HOME.** Published by Authority of the Publications Committee of the United Free Church of Scotland. Edinburgh and London: Oliphant, Anderson, & Ferrier. 3s. 6d.

THIS is a decidedly good collection of prayers, and may be heartily commended to those who use such aids to family devotion. There is a true appreciation of the needs of family life, considered in itself and in its relations to the work and the trials of the world, as well as in its relation to God, the Supreme Lord and the Supreme Good. Supplication, Intercession, Adoration and Praise are aptly blended.

**FROM AN INVALID'S WINDOW.** By Hettie Travers. Religious Tract Society. 2s. 6d.

MISS TRAVERS, though physically invalided, has not suffered either from mental inertia or spiritual dullness. She had even in her sick room "interests" which kept her awake and cheerful. Her feathered friends, the goldfinch and bullfinch, the canary, the nightingale and siskin, proved a source of unfailing delight, and taught her many invaluable lessons. Her "Parables of the Sick Room" reveal a deep insight into nature, and invest sea and earth and sky with a new charm. She finds "sermons in stones," trees, and flowers, and, with a genius akin to the late Mrs. Gatty's, turns them into preachers of righteousness and grace.



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Ever heartily Yrs  
J. Hancock.

THE  
BAPTIST MAGAZINE

SEPTEMBER, 1901.

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REV. T. HANCOCKS, OF RAMSGATE.



AMONG the Baptist people of Kent there are few names more familiar than that of the Rev. T. Hancocks, of Ramsgate. The whole of Mr. Hancocks' ministerial life has been spent in the county. He has preached in almost all the Baptist churches of its towns and villages, and has been a frequent speaker at anniversary and other gatherings. His genial manner and helpful discourse have made him a general favourite, and "his praise is in all the churches."

Thomas Hancocks was born at Chelsea in the year 1854. His parents were not Christians, and, though they were sufficiently alive to the best interests of their children to send them regularly to the services of the Church of England, the home life was not characterised by those qualities and practices which create an atmosphere conducive to the growth of early piety. It is therefore the more remarkable that some of the children of the family should at a very early age have yielded their hearts to Christ. Mr. Hancocks remembers how a sweet little sister, early called home, lovingly walked with Jesus. Her beautiful life bloomed like a flower amid spring frosts, and when it faded left behind a fragrance that has been something more than a memory to her brother. Thomas himself at the age of seven was the subject of deep religious convictions, and again a year later his young heart was filled with longing for salvation; but there was no one to whom he could speak of these mysterious emotions of the spirit, and they gradually subsided. It is only to a singularly tender and spiritual man or woman that a timid child can tell of the first

awakening of another life within. The first realisation that it carries eternity in its heart, and the first glimpses of the realm that lies beyond the time horizon, are experiences so awe-inspiring that they can find no expression unless there be an "interpreter" to encourage effort and aid it by wise suggestion. Alas! the right man or woman is often absent, and the sensitive child spirit is driven back upon itself and silence. Painful to it must be this isolation, and more painful to us would be the thought of it did we not also remember that in the loneliness and silence there is God.

While yet a child Mr. Hancocks' family moved to Birmingham, where, in his fifteenth year, he made his first acquaintance with Free Church life. Birmingham Nonconformity was at that time singularly favoured in its representative ministers. Dr. Dale was at Carr's Lane in the full vigour of his manhood, with all the powers of his fine intellect mature. He had already won for himself a place in the front rank of Christian thinkers, and by his pulpit success proved himself a worthy successor of the famous and popular John Angell James. Charles Vince was the leader among Baptists, a man of a most winning personality, with excellent gifts and more excellent graces, and the master of a charming pulpit style. Another unique Free Churchman was the free lance, George Dawson, to whom nobody will deny the possession of uncommon gifts, however many may deplore his departure from sound doctrine. These men not only drew large and influential congregations to their own churches, but also gave tone and stimulus to all Free Church life in the city. The churches were well served by pastors of sterling ability and worth, were full of aggressive energy, and rich in those influences which first fascinate, and then inspire, the young. Thomas Hancocks was led to attend Bordesley Street Congregational Church, of which the pastor was the Rev. S. Carter. It was one of several branch churches connected with Carr's Lane. He was now fifteen years of age—a period of life which is often a time of crisis. He had attended the services but for a short time when the impressions of his childhood revived, and he became an earnest seeker after Christ. For some months he suffered much anxiety of mind, and then opened his heart to his pastor, who, as they

walked together, showed him the way of the Lord, and had the joy of receiving his first confession of faith in Jesus. The new convert was evidently not one of the hesitating sort, for on August 8th of the same year (1869) he was welcomed to the fellowship of the church. He also joined a Bible-class and commenced work as a tract distributor, having a district allotted to him, which he visited week by week. In a little while he was promoted to the work of Sunday-school teaching, and began to expound the Word of God to a class of infants in the gallery of the church. The Band of Hope also enlisted the services of the enthusiastic lad, and it was on the subject of Temperance that he first essayed to address an adult audience.

Up to this time young Hancocks knew nothing of the Baptists and had never heard of Believer's Baptism; but the advent of a new minister to one of the Baptist churches of the town aroused some interest amongst Nonconformists, and many were induced to give him a welcome and a hearing. One week-evening found Thomas Hancocks, with other strangers, at the service, where a reference to the "waters of baptism" and "baptismal vows" arrested his attention, and also afforded him some amusement. The preacher's thought, however, remained in his mind as a seed of God destined to bear fruit. It recurred whenever, in reading his New Testament, he came upon the subject of baptism, and provoked inquiry, with the result that the young disciple in due time realised his obligation to "arise and be baptized." He had no thought of leaving his church home to join a Baptist church, being bound by so many ties of affection and service to the community with which he was associated; but he sought an interview with the Rev. Benwell Bird, then pastor of Heneage Street Church, who, after inquiry, baptized him on December 6th, 1871.

Mr. Hancocks had by this time become prominent as an open-air and mission-hall preacher, and, just prior to his baptism, had been honoured by an invitation to preach at Oxford Street Chapel, whose minister was unable through illness to fulfil his duty. It was with no little trepidation that this service was undertaken; nor was the young preacher's nervousness diminished when, on reaching the chapel, he learned that though the good



pastor was too ill to preach he was well enough to listen. The good man went into the pulpit with his substitute, and, by occasionally ejaculating a judicious Amen, rendered his presence an encouragement rather than a hindrance.

It was by a gradual process that our young friend came to the conclusion that God was calling him to the ministry, but as soon as the call became clear he braced himself to obey. As he was strongly convinced that Believer's Baptism was according to the mind of Christ, he resolved to seek admission to a Baptist college. He chose Mr. Spurgeon's, a choice much deprecated by his pastor. "We could have sent you to Spring Hill," said Mr. Davis, "but you have taken yourself out of our hands by becoming a Baptist; you will not get much of a training at Spurgeon's."

After twenty-two years of ministerial life Mr. Hancocks would meet this opinion of his College with a decided negative. The backward look over more than twenty years of labour for Christ brings to his view his Alma Mater transfigured in the light with which imagination, inspired by tender memories, enrobes her; and he finds her, if not faultless, yet so splendid that her faults are no more than spots in the sun. Life in the College was an idyll. The days swept by as in a dream. The studies opened a new world. The touch of kindred spirits kept young enthusiasms alive, and made them more intense. The display of ability by the best men aroused emulation and inspired industry. The spiritual atmosphere kept the heart fresh. The tutors, helpful and able, won the confidence and reverence of the men. But the President—who shall speak of him! He was the supreme attraction. Contact with that master spirit was in itself a training.

That man must have been dull of soul who could spend two or three years under the influence of the spiritual genius whose influence revolutionised the pulpit methods of England, and whose stirring Gospel messages went round the world, without having his heart quickened and all his energies strung to high endeavour for God and humanity.

Mr. Hancocks entered college on the 5th of January, 1875, and remained there for two and a half years. After six months of student life he was sent to preach at Merstham, in Surrey, where a neat chapel had been erected by S. Barrow, Esq. His

ministry was acceptable to the people, and he became student-pastor, which position he held until he left college. During the two years of work at Merstham many souls were won to Christ, and a goodly number were baptized, and formed into a church. On two occasions the little community urged him to settle amongst them, but he could not see his way to accede to their request.

It was in May, 1877, that the church at Tonbridge, attracted by the young preacher, invited him to its vacant pulpit. The call was accepted, and in July Mr. Hancocks entered upon the responsible work of the pastorate. Tonbridge is a quiet town, and the Baptist Church has a fair situation in its main thoroughfare. The building is not an imposing structure, and those whose judgment is based upon the outward appearances might conclude that the worshippers within were neat, respectable people, with a slight tendency to stiffness, but would never dream that they were either wealthy or addicted to the fine arts. In 1877 the church was not strong, but there was a good nucleus of earnest souls, and the leaders were men of sound intelligence and sturdy in their adherence to Baptist principles. The young pastor was enthusiastically welcomed, and soon won his way to the hearts of his own people, and gained the confidence of his fellow-townsmen.

The work prospered, the congregation increased, the church grew in numbers and influence, while the minister grew in knowledge and power. For seven years Mr. Hancocks laboured in Tonbridge, and when, in the providence of God, he was removed to another sphere he left behind him a flourishing church, whose members deeply regretted his departure from among them, and still cherish his memory with loving regard.

During Mr. Hancocks' residence at Tonbridge he was twice invited to go to India—first as missionary to the heathen, and then as pastor of the English-speaking church at Agra. He still treasures the letters written on the subject by Mr. A. H. Baynes, and felt at the time much honoured by the confidence of our Missionary Secretary, but though both he and Mrs. Hancocks were willing to go if it were God's will, they felt themselves obliged to decline the invitation.

In the summer of 1884 an invitation came from the church at Chatham, and in September Mr. Hancocks commenced his ministry

in that town. The church worshipping at Zion Chapel has had a long and somewhat chequered career. When the new pastor entered upon his work his prospects to an ordinary observer were anything but encouraging. Outward circumstances had united with internal controversy to loose the bonds of brotherhood, and to bring the church into disrepute. The church was like a ship that had endured the strain of a tempest and was brought at length into calmer waters with sails rent, cordage slackened, timbers strained—almost a wreck. But this unhappy condition was soon changed. The pastor became a rallying centre. The people united in service for Christ, and were drawn to one another, and Zion entered upon a period of prosperity probably unsurpassed in all its history. For eight years Mr. Hancocks served the Lord in Chatham, and it was a sad day for his people when he left them. Many of them, under God, owed their salvation to his ministry, and many more had been stimulated to seek a fuller consecration to the service of the Redeemer. Nor was the regret confined to his own people. He was ever forward to work for the good of the town, and his many services won him the esteem and admiration of many, and added not a few to the list of his friends.

The occasion of his leaving was a call from the church at Cavendish, Ramsgate. The Rev. R. Wood, after a most fruitful ministry, had resigned his pastorate and removed to Scarborough. At Ramsgate he had been the instrument of healing a most painful breach, and of restoring a disintegrated church to more than its former unity and strength. He left a large and aggressive congregation, and to follow him was no easy task. Mr. Wood was of opinion that there was no need for the church to go far afield to find a pastor, and in estimating the qualities of the men near at hand who might be the better for a change, he could find no one more suitable than Mr. Hancocks. The church was of the same mind, and on July 3rd, 1892, Mr. Hancocks commenced his present pastorate. From the beginning it was evident that the call of the people was the call of God. The vigorous evangelistic propaganda inaugurated by Mr. Wood, which, during the winter, was conducted in St. George's Hall, and in the summer on the sands, has been continued with undiminished enthusiasm, and the progress of former years has been equalled and even surpassed.

The church has grown, and its influence in the town has widened, and after nine years of service the pastor rejoices in being the leader of a united and earnest people in a work upon which the blessing of God manifestly rests.

Mr. Hancocks all through his ministry has taken a deep interest in the children and young people, and in each of his pastorates has undertaken special work for their benefit. At Tonbridge the Sunday-school room was built during his ministry, at Chatham the Luton Road Branch School was enlarged, while at Ramsgate magnificent school premises have been erected at a cost of £4,400. When he settled at Cavendish the school room was quite unworthy of the church, and utterly inadequate to meet the demands of the large and growing school. A fund had been started for the purpose of providing the needful accommodation, and it was estimated that £2,000 would be required for the work. Under the guidance of their pastor the people pledged themselves to open the school free of debt. Mr. Hancocks holds that the apostolic injunction, "owe no man anything," is as applicable to churches as to individuals, and believes that when God's people are required to extend their borders in order to extend His Kingdom they may confidently rely upon Him to provide the means. The members of Cavendish were in hearty accord with their minister, the more so because during the preceding pastorate the extinction of an old debt had coincided with the inauguration of a period of great spiritual prosperity. By 1899 about £2,000 had been raised, and the work was put in hand. It was somewhat disconcerting—a real test of faith—when it was found that more than double the sum estimated would be required. They were, however, bound to go forward, and the builder commenced operations. Many were of opinion that the pledge to open free of debt was relegated to the realm of broken resolutions, but the pastor's faith did not fail. He called the people together for prayer, stimulated their generosity, urged them to constant endeavour, and set them an example of personal devotion by his ceaseless activity in collecting money for the work. The result was that in ten months the sum of £2,400 was collected, nearly £1,000 of which was obtained in the last month. On the opening day the preacher had the unique honour of announcing that there would be no collection, and at the

evening meeting the treasurer of the fund was able to announce that the stewards of the Lord's wealth had contributed £170 more than was required for the fulfilment of the church's pledge. "To God be all the glory!" exclaimed the pastor, and many a heart responded with a fervent "Amen."

Mr. Hancocks is a strong Association man. He is very seldom absent from the gatherings of the Kent and Sussex Baptists. He has undertaken many and varied services at the request of his brethren, and has invariably performed the duty entrusted to him with credit. In 1892 he was elected to represent them on the Council of the Baptist Union, and in 1896 was unanimously chosen Home Mission Secretary of the Association. This office is no sinecure. It involves the general oversight of several colportage districts; the sympathetic interest in, and frequent visitation of, village churches; and the advocacy of the claims of the work amongst the churches of the two counties. It is an office no man would take who valued his ease, and one that no man could successfully fill who was not an enthusiastic lover of souls. Mr. Hancocks is just the man for the work, and, like all that he has put his hand to, the blessing of God has rested upon his endeavour.

It seems only natural that the pastor of Cavendish should take his full share of the work of the great Simultaneous Mission. He conducted missions at King's Cross, Southend, Sheerness, and in two Kentish villages. During these missions nearly three hundred souls were dealt with in the inquiry rooms, and many were led to decide for Christ.

From all this it will be seen that Mr. Hancocks' ministry has been one of increasing efficiency and usefulness. His progress has been steady, but also constant, and each step of advance has been held, and has become the basis of a new departure. Testimony to the blessing attending his ministry has accumulated as the years have multiplied, and an ever-widening circle of influence proclaims the still unfolding power of his life and service. Space will not permit an inquiry into the causes of his success, but it may be said that behind Mr. Hancocks' work, and richly pervading it, is the influence of deep religious experience and strong conviction. He knows Jesus Christ, and loves Him, and communes with Him.

He loves men for Christ's sake. He is constantly constrained to seek for a fuller consecration to his Lord, and realises fully that his debt to Christ is made payable to sin-burdened and sorrow-laden men and women. His ministry is wholly evangelical. He knows nothing among men but Jesus Christ, and Him crucified. He never preaches on "topics of the day," believing the one pulpit topic for all time is Christ. Mr. Hancocks' pulpit style is conversational. He talks to the people, and in their own language brings them the message from heaven. His discourses are characterised by clear statements of truth, happily and amply illustrated and enforced by direct and stirring appeals to the conscience. In his management of his church Mr. Hancocks is greatly aided by his loving heart, genial manner, and the saving grace of humour. In the twenty-two years of his ministry many a little difficulty has been smiled away, and many a threatening storm been averted by a flash of wit. In a word, Mr. Hancocks is a gracious, intelligent man, with a loving heart, a genial presence, and a more than average gift of pleasing speech. There is no wonder that such a man, with the word of God in his heart and on his lips has been made a blessing. That he owes much to his home life he would be the first to acknowledge. In Mrs. Hancocks he has a true help-meet. Her sympathy and co-operation can be depended upon for every good work, and the family circle in which she reigns with serene cheerfulness is ever for her husband a quiet sanctuary, in which he finds rest and renewal. Mr. Hancocks is in his prime. May the coming years eclipse the past in the high living, noble serving, and blessed fruits of his ministry!

W. TOWNSEND.



A GOD OF DELIVERANCES. By Alexander Saunders. Morgan & Scott. 1s. This story tells of "the marvellous deliverances through the sovereign power of God of a party of missionaries when compelled by the Boxer rising to flee from Shansi, North China." Mr. Saunders was one of the party, and tells the story in a straightforward, unaffected manner, and furnishes thereby a fresh illustration of the presence and power of the Ascended Lord. The volume is a fitting supplement to that on *Martyred Missionaries*, reviewed some months since, and will be valued not only as inciting to new zeal in missionary work, but as an indisputable evidence of the grace and power of Christ.

## THE LATEST PÆDOBAPTIST UTTERANCES ON BAPTISM.



AT a time when the question of "union" is in the air, and definite proposals have been made that at least the two sections of Congregationalism should so far merge their differences as to form a "United Congregational Church," it is of more than common interest to observe the trend of opinion in Pædobaptist circles in relation to the ordinance which forms the dividing line. One of the ablest works which has appeared since the opening of the new century on the sacramentarian and sacerdotal controversy is that entitled "Evangelical Doctrine Bible Truth," by the Rev. C. Anderson Scott, M.A., of the Kensington Presbyterian Church. It has been favourably reviewed, and its conclusions have been heartily commended by such influential organs as the *British Weekly*, the gifted editor of which honoured it with a leading article, the *Expository Times*, and the *Critical Review of Theological and Philosophical Literature*. In the last-named periodical the writer of the review, the Rev. David Somerville, M.A., pronounces it "an important contribution to the literature of the High Church movement," "a book of unusual interest and importance to those who are called to deal with the questions that are agitating the life of England to-day"; and "a more helpful book" it is said there could not be to put into the hands of intelligent persons who have taken up with high views on the Church and Sacraments.

In these eulogies we heartily concur, none the less so because the author's statements, in the letters dealing with Baptismal Regeneration and the Meaning of Baptism, lead by a sure and logical process to conclusions from which he, but not we, would dissent. He is confronted with the fact that the High Church theory attributes a kind of magical efficacy to the ordinance, for which there is no sanction in the New Testament. How did the belief in such efficacy arise? Substantially Mr. Anderson Scott's contention is, because in very early times men departed from the simplicity of New Testament practice and introduced the rite of infant baptism, which was admittedly of post Apostolic origin. Infant baptism is the keystone of the arch of baptismal regenera-

tion. The practice somehow or other gained a footing, and it was necessary to account for the blessing which was believed to accompany the administration of the rite to infants. "There was [we are told] much to dispose men towards a theory which cut the knot. It was easy. It was *congenial to certain ideas which were widely current outside the Church* [the italics are ours, but note the significance of the words]. It harmonised with the growing inclination to ascribe supernatural powers to a certain class of men and supernatural efficacy to certain rites and actions." We venture to think that, in view of the statements of Scripture as to the meaning of baptism, the rite when practised in the case of infants needed such a theory as that which is here censured to justify it, and certainly it leads to it by natural, easy, and necessary steps, all of which Mr. Scott virtually admits in the quotations which follow. He allows, as every candid student must, that the New Testament speaks strongly of the value of baptism, and ascribes to it effects which seem akin to regeneration, though he seems scarcely alive to the force and inevitable drift of the admission, and ought in all consistency to give us a sequel. The words of Scripture are undoubtedly emphatic.

"But [Mr. Scott adds] in no one of these passages does baptism stand alone. It is always conjoined with some other term; we find water and Spirit, faith and baptism, repentance and baptism, baptism and the seeking of a good conscience, 'the washing of water by the Word.'

"Whatever, therefore, may be by you ascribed to baptism, on the ground of Scripture, is by Scripture ascribed to baptism, and something else. Unless you have some means of securing or guaranteeing the fulfilment of both conditions, you have no assurance that any of the results will follow which in Scripture are assigned to baptism and another factor. In other words, the evidence you produce from Scripture does not prove the regeneration through the *opus operatum* of baptism."

He further alleges:—

"In New Testament times baptism, as most commonly administered, was the baptism of adults. Infant baptism was by comparison rare. Thus the baptism which New Testament writers have in view is that form of it which in their experience was the common one—the baptism of grown men and women. Any explanation these writers may give of the rite, its significance or value, is given with adult baptism alone in view. In all such cases it was possible to presuppose some knowledge of the Gospel, repentance, and faith; and, in fact, these things are always presupposed. And this is to be borne in mind in interpreting all references to baptism in the Epistles.



“The normal case of admission to the Church of the first century was that of a grown man ‘converted’ through the preaching of the Apostles. That this was so is plain both from the nature of the case and from the evidence of the Acts.

“When the Ethiopian eunuch, to whom Philip had preached Jesus, asked, ‘What doth hinder me to be baptized?’ the Evangelist replied: ‘If thou believest with all thine heart, thou mayest’; and on the ground of the confession, ‘I believe that Jesus Christ is the Son of God,’ he was baptized. And so, in general, we are told of the three thousand who responded to St. Peter’s summons to repentance, that ‘They who gladly received his Word were baptized’; and concerning the Corinthians that ‘many hearing believed, and were baptized.’

“This being the normal case at the time, it is natural that the New Testament writers should state their doctrine of baptism in terms corresponding to the baptism of adults; that is to say, on the assumption that those who receive it were already qualified by repentance and faith. And it is important to bear in mind that the writers and confessions of the Reformation period also commonly proceed on the same assumption. It is adult baptism that they have in view.

“But in the course of the second century the baptism of infants, not unknown within the New Testament, became increasingly common. The Christian family began to assert its reality as a unit in God’s dealing with men alongside the individual. The baptism of adult converts became more rare within the area that had been Christianised. The cases were reversed. The baptism of infants became the common and the normal thing.

“Now, this change rendered inevitable some modification of the theory of baptism. The assumption of repentance and faith in the recipient, which had been universal in the case of adults, was not possible in the case of infants.”

How far, in view of such assertions as these, it is wise or right to practise infant baptism we must leave it to our readers to decide. We certainly could not do it. We can find no authority in the New Testament for substituting for the rite instituted by Christ and practised by His Apostles another, to which, as we are here told, we cannot apply the words in which they spoke of it. There is “one Lord, one faith, one baptism,” and the responsibility for division and disunion rests not upon those who adhere to the rite which alone the Apostles had in view, but upon those rather who depart from it, and thereby facilitate the adoption of a theory which writers of their own school have pronounced to be mischievous and spiritually destructive. There is no logical safeguard against baptismal regeneration so long as

infant baptism is practised by evangelical Christians; and the best way of refuting the mischievous error is by adhering to the Divine order—faith before baptism.

In the "Century Bible," two volumes of which are noticed among our Reviews in the current number of this magazine, several of the editors have spoken with the utmost plainness and candour. Professor Slater (Wesleyan) in the volume on "Matthew," and Professor Adeney (Congregationalist) in the volume on "Luke," certainly show no such opposition to our position as a few years ago was all but universal. In the last published volume of the series, that on "Romans," the Rev. A. E. Garvie, M.A., B.D. (Congregationalist), uses words in his notes on ch. vi. 1-4 which imply that apostolic baptism was at least "by" immersion, and that it was administered only to believers. Take the following:—

"It is quite impossible—as some object—for the believer to go on sinning that he may be able to claim even more grace, because his baptism at the beginning of his Christian life so dedicated him to Christ as the Saviour by His sacrifice that he becomes vitally united to Christ, and as a consequence there are spiritually reproduced in him those changes through which Christ Himself passed in the events of which baptism is symbolical—death, burial, and resurrection.

"Baptism has three parts—descent into, burial under, and ascent out of, the water. Paul's statement assumes that baptism is by immersion; probably this was the form in which the ordinance was usually administered, although even in the first century other forms were permitted."

These statements, notwithstanding the exception sought to be established in the last clause, are valuable as showing that the baptism (immersion) of believers most fully corresponds with and illustrates the apostolic teaching regarding baptism—nay, that it alone is consistent with it.



**SERMONS ON ISAIAH.** Sketches of 150 Sermons on Texts from Isaiah. By J. F. B. Tinling, B.A. London: Hodder & Stoughton. 1s. 6d. This volume forms part of the "Sermon Seed Series," to which we have already directed attention. The sketches are selected from authors of different schools of thought, and are fairly representative of the best aspects of evangelical thought. Among the authors selected are Beecher, Spurgeon, F. W. Robertson, W. L. Watkinson, Canon Gore, J. H. Jowett, R. J. Campbell, Dr. Maclaren, &c. There are here seeds that should be invaluable.

## GOD-TOUCHED HEARTS.

BY REV. W. J. ACOMB.

“There went with him a band of men, whose hearts God had touched.”—  
I SAMUEL x. 26.



SAUL, in seeking his father's asses, had found a kingdom. In answer to the clamour for a king, this son of the soil had been selected. “God gave them a king in His anger,” a pronouncement fatefully ominous. Samuel, with rare self-abnegation, had fallen into line with God's purpose, and given Saul counsel and anointed him king. But the sceptics of the time cried: “How shall this man save us? What is this that is come to the son of Kish? And they despised him.” The condition of the country demanded that protection be provided for the new monarch; hence God touched the hearts of a band of men, who acted, we presume, as a bodyguard to Saul, so that no harm could be done to him by the sons of Belial. When the newly-anointed monarch departed from the presence of the veteran prophet, Samuel, and started for his father's house, “there went with him a band of men, whose hearts God had touched,” a judicious precaution that was probably suggested by the foresight of the grand old prophet and judge, who was now so graciously making way for the rule of a raw, uncultured farmer's son.

I. Notice the one specified characteristic of this band of men—God had touched their hearts.

They differed probably in many things—social status, wealth, stature, moral character, general ideas, but here they were all agreed—God had touched their hearts. This is one great feature in all those commissioned to accomplish His beneficent purposes in the world. This band of men was not moved by the ordinary considerations which prompt mortals. No tale of woe or deed of heroism had appealed to them; they were unmoved by fear or hope of revenge. A subtle influence had got hold of them—evidently not human—and they were strangely willing in the day of His power.

Many human hearts resemble a delicate musical instrument, and God can make His harmonies upon them at will. How this touch

of God affects your natures abounding in sensibility ! It would seem as though a diviner element had entered the soul, and the possibilities of a new life been conveyed to them. The touch of God is seldom barren of result. See this botanist, as he passes through a lane. He wets his finger, dips it into his waistcoat pocket, and thrusts a cluster of tiny seeds into a crevice in the old wall or mossy bank. A few years later he finds his fern or pale primrose in that spot. Thus the finger of God plants the germ of a revolution, a movement, or a noble conception in some capable nature—it may be twenty capable natures simultaneously—and in due time up spring the band of apostles ready for the prophet of the new age, men whose hearts God has touched ; hearts that have become the seed-ground of Divine ideas—susceptible, generous soil, in which those ideas will luxuriate. In a crisis, a few days, aye, a few hours, are sufficient for strange developments.

Look at this miracle again for a moment ; a band of men rally round a plain farmer's son, with nothing outward to help them but Samuel's *ipse dixit*, and the perplexing discovery that all at once Saul possesses a seer's vision and a prophet's tongue. The most noteworthy feature about him was his gigantic stature. He could boast of no long pedigree, no heroic history, no courtly accomplishments, and yet here are men ready to go to the ends of the earth with him. I repeat, with what marvellous celerity implanted ideas will sometimes germinate and fructify ! A hint from that wary Nestor, Samuel, may have taken root, and, animated by a strong common conviction, they spring to the side of Saul, each presumably with his good sword at his side and a warm place in his heart for the monarch. They would give themselves away with all the generous abandonment of such natures for offensive and defensive purposes.

In the religious world there are kings of men. Prominently among them stand those who take rank in the ministry of God. Every man who, by Divine call, occupies a pulpit, that "ancient throne of truth," is a king and a priest. He is a tributary king, truly, in every way subordinate to the Great Head of the Church ; wearing no crown but that derived from the dignity of his office, wielding no sceptre save the enforcement of truth, sustained by nothing but the smile of God and the hearty suffrages of his

people. Happy for all concerned if there shall attend him a band of men, whose hearts God hath touched. If Christ the Lord has appointed him to a particular work, it will be so. There shall come into the hearts of all the capable, energetic, enthusiastic souls about him an impulse of affection for his person, of admiration for his character, of preference for his ministry, joined with an ardent desire to co-operate with his endeavours, and to guard his reputation.

What is essential in every ministry is a God-touched heart in the pulpit, and in the diaconate and leaders of the Christian enterprise generally. This touched heart stands for more than personal preferences or affinities. It includes sometimes mutual magnetisms, but the touch of God goes deeper, is more operative, makes all one in a more sacred sense than do the common interests of life, lends a diviner impulsion than any other motive or consideration, and so focusses thought and regard on the servant of Jesus Christ, that a thousand lines of discipleship may meet in his ministry, all breathing loyalty to him as guide, philosopher, and friend.

One is free to admit that affinity of soul and identity of purpose account for a good deal in this world. They explain so much in the conspiracies of evil. How your Brutuses and Cassiuses find each other out—the men haunted by the desire to pull things to pieces! The Germans make a great point of what they call “elective affinities,” those qualities in persons which lead to friendship or marriage. A notable instance is furnished in the attachment of Goethe and Schiller, whose romantic friendship is a fascinating study in poetic history. This union of hearts is intensified when the religious sentiment strengthens the bond. Cromwell and Milton were mutually attracted. Wilberforce and the rest of the Abolitionists were drawn together, not simply because they hated tyranny on the one hand, or slavery on the other, but by reason of the religious basis of their thinkings and aspirations. Admitted that God oft employs personal preferences and magnetisms to work His will; but kinship of soul in Christ Jesus is more subtle, tender, and true, and such union has roots far deeper and otherwhere.

For a godly community to thrive there must be religious main-springs in every department. Especially in the relation between

pastor and people you imperatively need something more than is requisite in the other professions or in commercial matters. If a minister's connection with a church is simply a business arrangement it will never prosper, save by miracle. If every question is asked by the church about a minister save the one God would have them ask—namely, *Has his heart been divinely touched?* then the issue can hardly be doubtful. If chosen on account of a pronounced orthodoxy, or a reputation for heterodoxy (and some of our churches relish a dash of freethinking, while others as cordially detest it), there will be lacking the primary element in the arrangement. Such a choice is an invite to disaster. If a man should come to stand on the holy ground where Everlasting Love has been proclaimed for years, not because he has been sent of God, and many hearts have been touched on his account, but purely as the result of testimonial and wire-pulling—unhappy the people in such a case!

We have in view distinctively the touch of God, which is unique as well as imperative. There are many voices in the world, and none without signification; also various are the touches which may affect us for weal or woe. How strangely the genius of Swift metamorphosed that rustic garden boy on the road to London into Cobbett, the grammarian! What an unaccountable influence J. L. Harris exerted upon Lawrence Oliphant after he had laid his hand upon his shoulder one night in Piccadilly! A commanding magnetism some possess by which human hearts become responsive, in spite of their reason and experience. As the holy nun laid her law upon Galahad, so that he came to see as she saw, and obeyed without demur, thus does it happen sometimes, even in this materialistic age. "What have I done unto thee?" demanded Elijah of his henceforth disciple. What had he done to the ploughman? He had touched him, being filled with the Spirit of God, and in a moment Elisha had broken with the past, emerged from the larva state, and risen to a higher plane of being.

How shall we recognise the touch of God, how discern when the heart has been subjected to His vitalising power? This is a hard question. As "there is no art to find the mind's construction in the face," so here it happens. As in Nature, likewise in grace, mimetic possibilities are great; yet there are not alto-

gether wanting the signs that will help one. For instance, there is nobility in the touch of God, by which the recipient becomes Christ-like and other-worldly. God's touch makes for righteousness, truth, and goodness. On the other hand, there is ignobility in the touch of the evil one, who plants, may be, the hag-seed of ambition in a fine nature and blasts it for ever; or perhaps blunts his better purposes by dishonest and craven doubts. The influence springing from an immoral personality tends always to the paralysis of the highest and best in us. As life proceeded from the mantle of Elijah, so death resulted from the tunic of Nessus.

II. The co-operative value of a band of men with hearts divinely touched.

Facts are stranger than fiction. For a man like to Saul to be promoted from the farm-yard to the king's throne is a story for a fairy book. To be named by God as monarch of His favoured nation was no mean distinction. But great as some would deem such a dignity, we hold that the position of the Gospel minister is far higher and nobler, especially when supported and safe-guarded by a circle of graciously sympathetic souls. How great Paul gloried in his call to the ministry of grace! Full happy is he who, being thus chosen and separated, discerns the dignity of his office, who loves its duties, and revels in its privileges. To be endowed with the faculty of inspiring thought and graceful speech is no mean advantage—quite sufficient to keep a man grateful all his days; but to be endowed with power to fertilise other minds, and direct the energies of a community, this is indeed a proud position to hold, especially if it prove a band of people whose hearts God has touched.

The inestimable value of such a bodyguard to a newly-fledged prince like Saul cannot be questioned. The physical support rendered was not to be despised, seeing the attitude of the men of Belial in that lawless period. Before now, God's ministers have been glad to be protected by the strong arms of a resolute staff who had faith in their mission and character. Muscular Christianity has its function as well as moral suasion. To an exceptionally weak man like the son of Kish, the moral support of such a band goes without saying. He was a man of feeble fibre, flabby and invertebrate, obstinate rather than firm, wanting in

discipline, jealous and impulsive, requiring a harpist to charm the bad mood out of him—or, as some would say, “strong in the weaknesses, and weak in the strengths of human nature.” What a moral support, therefore, these God-touched hearts would prove to him when first he grasped the helm of State. Like everyone called unexpectedly to fill a difficult position, one who has not tried his limbs, one not accustomed to command—it may be, afraid of his own voice—he would begin to doubt, to think it all a dream, a delusion, expecting to be rudely awakened every moment; but a glance at this loyal circle would at once dispel his doubt; a look into eyes so full of devotion instantly reassure his mind and restore his self-possession.

Thus in a certain way with the leaders of God’s host to-day. They are men of like passions with their fellows, though few make such ignoble history as did King Saul. There are times in their life when painful questionings of their calling threaten to paralyse their energies, when they lose faith in themselves as belonging to the prophetic brotherhood; when they begin to side with their critics against themselves—viz., that they are a spent force because the youthful inspiration is wanting which once impelled them by its living energy; when the light almost dies down in the lamp, and the earthen vessel only is obvious. The best of men have journeyed with bowed heads and aching hearts over some stretches of barren experience. Happy those who have not to cross such a parched desert period alone, but are encompassed by a fraternity of souls qualified to share their burden. A single honest heart is a treasure when he stands by one through good report and evil report, whose voice and ear, frown and smile are all ours; who can properly estimate all this? How we laugh at impossibilities when knit thus to a kindred soul! just as did Jonathan when his armour-bearer affirmed, “I am with thee, according to thine heart.” But our text speaks of a band of men. For a pastor or teacher in his “dark and cloudy day” to discover a sympathetic adherent at every point of the compass is infinitely assuring; while to labour amid a consecrated membership which has been stirred to its depths by the Holy Spirit is to antedate the feast in the presence of God.

If these things be so, then it follows that any member of a



Christian community, whose heart has not been graciously touched, ought never to rest until the fountains of his nature have been broken up, that the treasured wealth of feeling may gush out. Such a heart is a fountain sealed. On a crisis, sometimes, the seal is broken, and lo, it proves to be full of sweet and Divine water, ample for all emergency. In John Stuart Mill all sentimental feeling had been suppressed by his father as part of his method of training. In after years John was one day rejoiced to find, by bursting into tears over a pathetic story, that the natural emotions were not dead, but only asleep. With what solicitude should a cold, matter-of-fact Christian regard himself, in dread lest his spiritual emotions be dead; lest the possibilities of an ardent piety be paralysed in him by disuse or suppression! and with what persistency should he seek to be quickened in heart and soul, that he may serve the Lord with gladness!

Some men are better than they think they are, their only want being that through some medium of blessing the core of their nature might be touched by that Divine altruism which brought the Lord from Heaven. On the other hand, some are worse than they think they are. The lack of heartiness constitutes the weakness of their character. Their grip is languid, their speech cold, dry as logic, without its conclusiveness. The service they render is mechanical—duty-faith. They always pray that the Church may be saved from undue excitement. Such are not the men to stand in the gap, lead a forlorn-hope, rally round a leader, or furnish moral support to a minister in an arduous undertaking. A young man said once of a body of church officers, "They have got no fun in them." It was true they had no sense of humour, but a greater want was theirs—most of them were never deeply moved. They were good, orderly men, who lived blameless lives, but with them there was no sharing the weight of all this unintelligible world, no yearning for the redemption of the lost, such as you may find in many noble elders of our churches. Perhaps they were the best the place could furnish; but a pastor with the burden of the Lord upon him needs other aid than such can render him. The world will never be won for Christ by negative qualities.

It is not difficult to understand Luther's great longing for the fuller co-operation of Erasmus. Oh! the pity of it; only the brain

of Erasmus was with Luther. His writings probably made possible Luther's reformation; but his interest in the evangelical movement was almost wholly intellectual and philosophical from first to last. In his history of the Scottish Church, Donald MacLeod affirms that "John Knox had only to issue a summons and thousands of steel bonnets were ready to march across moor and mountain to enforce his policy. His voice was more powerful than that of sovereign or statesman." What marvellous character must have stood behind such power as that! What a provident coincidence it was, too, that such a band of men with God-touched hearts posed ready to do his bidding. That alone made the Reformation possible in chivalrous Scotland.

If the giants of the Church thus require and appreciate the support of kindred souls, how much more imperative is it that ordinary men should be surrounded by those who can supply warmth and strength! How important it is that our churches, in the strain and stress of to-day, be well officered; that around the preacher should gather those who will prove a battery of benign spiritual power, a source of perennial inspiration; men full of all human sympathies and Divine experiences; men of grit and go, of integrity and discretion; but also men whose hearts God has touched!

This question of touched hearts bears on another lying close at hand—the rage for young ministers. We here raise no objection provided they be sent of the Lord Jesus and duly equipped. But Churches which insist on calling Timothy in preference to Paul should be consistent, and make demand also for young deacons. The considerations in favour of the one class holds largely in regard to the other. Is it a question of theology, where the people ask for the newest edition? Well, deacons and elders ought to be neck and neck with the pastor, or there cannot be mutual confidence. Is it a question of emotional capacity? Granted that a man is more susceptible at twenty-five than at fifty-five, are not the deacons subject to the same rule? Are you going to have the man in the pulpit dying to save men, as MacCheyne was, while those who stand nearest to him are dying of propriety?

Let us get behind all this, and ask: Ought it to be a question of

age at all? Have we not known young men as destitute of spiritual ardour and Christian philanthropy as the devil could wish? And have we not met fathers in Israel who were just brimming over with holy affection and spiritual sympathy? Surely to most of us one thing is clear—viz., that no hard and fast line can be drawn in the matter without insult to Christ, who has called His servants, and often great wrong to the men who wish to serve. But whether youthful or venerable, in view of the sacred interests involved, the preacher would submit that one qualification should be, at least, required—the man's heart must have been graciously touched by the Spirit of God. Surely it is a great sin to pastor our churches or fill our diaconates with those who have never been moved by the love of God or the enthusiasm of humanity.



## LEAVES FROM AN OLD CHURCH BOOK.

BY REV. JOHN W. WALKER, TODMORDEN.

### VI

**R**OBERT HALL in a certain sermon says that one of the chief blessings of civil government is the security, the sense of security, that it gives. It is interesting to compare the sense of security in respect to church property which we enjoy to-day with the feeling of doubt and fear which our fathers sometimes had to support. *Eg.*: We find the following entry in the records before us:—

“August 6th, 1826. As many of our chapels have been robbed of their books, &c., we agree that the books and the things that are moveable be taken on a Lord's Day night to Robert Holt's and Thomas Marshall's for a few months, or till winter be over, if they will give us leave to do so.”

Happily, cases of church robbery are exceedingly rare nowadays, almost a thing of the past. Whether the result is due to an increased respect for sacred places or fear of the penalties which the law inflicts, or is due to an appreciation and application of the proverbial expression, “Poor as a church mouse,” we are not prepared to say. However, if money-boxes are no longer pilfered, and portables are no longer in danger of changing their place of abode without due notice being given, there is, we fear, a kind of

filching still to be found. What might be called "spiritual poaching" gave trouble to the church of our fathers. *E.g.*:—

"That the Conference be asked whether it can express an opinion on the following question:—Is it consistent in a minister or members of a church to tempt persons from one place of worship to another by promises of employment or the actual bestowment of a little worldly good? Are not such practices diffusing a vicious principle, leading persons to a place of worship not for the sake of spiritual but temporal benefit?"

Would that such practices were forgotten amongst "the things that are behind"; but we fancy that our readers may know poor persons who have received "coal and blanket invitations" to attend services at "the church."

It has been frequently said that Dissent fails to inculcate reverence, or to induce a sense of respect for things sacred. It is a pleasure to learn that our fathers did their duty in this matter.

"That all our members be requested to take their seats, if possible, before the service commences, and also to pay due reverence by taking off their hats or caps when they enter the place of worship."

There is a suggestion of Methodism in this:—

"May 21st, 1822. That we approve of persons sanctioning a minister's prayer by audibly saying Amen at the conclusion of the prayer."

The sacred ordinance which Baptists administer in its primitive simplicity and purity of meaning, and which gives us our distinctive title, has not escaped the criticism of those outside our ranks. It may, perhaps, be said that no religious body suffers so much from misunderstanding and misrepresentation as does the Baptist body—and this not only on the part of Anglicans and Romanists. We could give striking proof of the childish ignorance of our position on the part of prominent and intelligent "outsiders." Two clergymen quite recently visited a Baptist chapel and expressed a wish to see the baptistery. Among other questions asked, with perfect sincerity, was this: "But *how* are your people baptized? Do they baptize *themselves*?"

Divinity students in particular are apt to make a jest of the ordinance, and with vivid power of imagination they describe the "scenes" that take place on "dipping days." At a fraternal gathering of Baptist and other students, held at one of our Baptist colleges several years ago, the spokesman of the visiting party tried to "play the heavy joke." He expressed his "regret that

Baptist churches still required their ministers to descend from the pulpit to the wash-tub, and hoped the day would soon come when they would discontinue the practice of washing their dirty linen in the public view." This indiscretion, which was regarded at the time as little less than an insult, was received in chilling silence by the company—silence which was more eloquent in rebuke than any words that could have been uttered. It is to be hoped that the speaker learnt a much needed lesson that day.

Those who have witnessed immersions know that "scenes" and "sensations" at our baptismal ceremonies are quite exceptional; and others who reflect will see that adults are much less likely to disturb the even course of the service than infants. As with the present so with the past. Indeed, our fathers took even greater precautions than ourselves to maintain an orderly conduct of the service, and to preserve the sacred significance of the ordinance.

"June 24th, 1855. That Benj. Crowther and Hannah Farrar be baptized on the first Sunday in July, at half-past seven in the morning, and that no spectators be admitted into the gallery."

"On Lord's Day, July 1st, Benj. Crowther and Hannah Farrar were baptized by Mr. Simons. They seemed to pass through the ordinance with comfort and peace."

"Lord's Day, November 30th (1857). Mary Greenlees was baptized by Mr. Simons after the morning service. The congregation was orderly and serious. May the Lord increase His Church."

Great events in the Baptist world did not escape the notice of the obscure toilers in these wild border dales.

"August 26th, 1849. That Bro. John Mills order 150 tracts of the speech delivered by Baptist Noel at his baptism."

There are some things of Apostolic origin and authority which, nevertheless, one hardly expects to find in church annals of the nineteenth century, yet our fathers appear to have been in no way disinclined to get out of a difficulty by falling back on Apostolic precedent.

"September 4th, 1842. That Sarah Holden be excluded from church fellowship on account of being 'unequally yoked with an unbeliever.'"

At a subsequent Sunday-school meeting, held to discuss arrangements for "the Good Friday tea meeting," the first chapter of the Book of Acts must have been in the minds of the teachers.

"It was agreed that all the tables be drawn lots for in future."

But surely what follows is unique! It is passing strange!

“Raising the dead” is certainly Apostolic, but not even the Apostles knew anything of “restoring the dead” in this sense:—

“June 29th, 1824. Restored to our fellowship our late sister Betty Holt, now dead.”

If we also had power to “restore” the dead for a short period, then, perhaps, Bro. Dean, the faithful scribe, might solve the mystery of this remarkable entry.

That the church did not desire to bury its talent in a napkin may be shown by the entry—

“August, 1856. That we endeavour to find out whether there be any talent in the church that may be cultivated for the edification of the church by requesting some brethren to give an address at the Sunday night prayer-meeting.”

The result was that several of the younger members of the church were discovered to have good speaking power, and were thenceforth enlisted to serve in the “edification of the saints.”

This leads us to indicate the various stages through which a certain good brother passed before he was proved to have “the preaching gift” and became “a son of the prophets.”

“January 10th, 1841. That we encourage Bro. Wm. Newell to exhort at our public prayer-meetings till the next spring.”

“May 30th, 1841. It was agreed that Bro. Wm. Newell be encouraged to preach before the church a month to this day, at the conclusion of the afternoon service.”

“On Lord’s Day, June the 27th, Bro. Wm. Newell preached before the church, and was appointed to preach again in four weeks—*i.e.*, the 25th of July.”

“Bro. Wm. Newell again preached before the church, and was desired to do so again on the 5th of September.”

If at first you don’t succeed, try, try, try again!

“September 12th, 1841. Wm. Newell preached before the church *with acceptance*, and was requested to preach for the future in *sound* of the houses in the neighbourhood, and that he show his sermons to some friend who may be able to correct or supply what is wanting, if need be, previous to preaching.”

We are not told how Bro. Newell stood this additional test; but he must have come out of the ordeal with credit, for we learn that he afterwards went to the “academy,” where, we trust, he met, if not with more tender criticism, at least with less trying treatment until he became a workman of God not needing to be ashamed.

## ON SIN AFTER BAPTISM : A STUDY OF JOHN XIII. 10.

“ He that is bathed needed not save to wash his feet. &c.”—R. V.

(Concluded.)

**B**UT (1) still the difficulty remains, for it is a fact that believers do fall into sin after baptism, and the question is, how is further cleansing to be received ?

(a) The answer of the Roman Catholic Church is at least intelligible, as, indeed, are most of its decrees in matters of faith. The Council of Trent, in its Fourteenth Session, dealing with the matter of penance, decreed that: “ If the baptized afterwards defile themselves by any transgression, it is not the will of Christ that they should be cleansed by a repetition of baptism, which is on no account lawful in the Catholic Church, but that they should be placed as offenders before the tribunal of penance, that they may be absolved by the sentence of the priests, not once only, but as often as they penitently flee thereto, confessing their sins.” And if the assumptions on which that decree was based could be granted, then would there be no escape from its conclusion, and the way of pardon and cleansing for post-baptismal sins would be made plain, if not easy. But, seeing that we do not grant that it is the will of Christ at *any* time that men should be cleansed by baptism, nor yet that it is His will that fallible men should usurp His Divine prerogative of absolution, we need not concern ourselves further with the remedy thus prescribed.

(b) Equally clear is the teaching of the Established Church of England, to which reference has already been made, and which has the further merit of being free from the objections to which the Romish dogma lays itself open. The Sixteenth Article of that Church, “ On Sin after Baptism ”—from which we have already quoted—runs as follows: “ Not every sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost we may depart from grace given and fall into sin, and by the grace of God we may rise again and amend our lives,” &c.

(2) But still we desire further confirmation and help, and we

therefore ask whether there is any word of Christ that will relieve us of difficulty or doubt. For if *He* speaks, other voices are superfluous; and if *He* is silent, they are uncertain, even at the best, and, indeed, are often impertinent. But happily this is a case in which we need not be in doubt; and had it not been for the prior error of Baptismal Regeneration, probably no difficulty would have been felt. If nothing more had been left to us than the trend and tenor of Christ's teaching, there need still have been no difficulty in answering the question that has been raised. But we have also His direct word, and nowhere is that word more explicit than in the passage we are at present considering. Though the truth is expressed in symbolic form, it is none the less emphatic and clear: "He that is bathed needeth not save to wash his feet, but is clean every whit."

The statement carries with it a two-fold assurance—

*First*, That the sins into which the baptized believer is betrayed do not undo the work of regeneration, of which his baptism was the sign.

Just as the soiling of the hands or feet is not a defiling of the whole body, so is it with the Christian life. The evil that attaches itself to us in the course of our daily walk does not undo the effects of the entire renovation which our nature underwent at the commencement of our journey. To fail at times, in spite of our better desires and resolves, is an entirely different thing from living a life of sin—*i.e.*, a life whose controlling principle is out of harmony with God. The fact that a Christian falls now into this sin, now into that, does not alter the greater fact that the *centre* of his life has been changed from self to Christ, and that its principle is now not sin, but holiness. It does not alter the fact that the life is now no longer under the *dominion* of sin, but under the dominion of Christ, any more than an intermittent or even incessant warfare carried on under the leadership and in the interests of a dethroned king can alter the fact that he is no longer king, but that another is reigning in his stead. It is, indeed, only what we might expect that the dethroned king should refuse to resign his kingdom without many attempts to regain it, or to allow the new king to enjoy the kingdom he has gained in tranquillity and peace. Christ is in possession, but not yet in undisputed possession; and so long



as the evil one has access to us by means of the world or the flesh, he will not cease to molest, but will rather molest us the more in that we are no longer his friends, but his foes. And the very fact that sin causes us more pain and sorrow now that we are Christian than it did before is itself proof that the controlling principle of our life is not now what it was then. Sin may, and does, soil, as it were, the hands and feet of the Christian, but, so long as there is faith in Christ, it does not and cannot defile and destroy the entire nature that has once been cleansed "through the laver of regeneration and renewing of the Holy Ghost."

The *second* assurance of Christ's word is that the defilement of sin in the baptized believer can be removed. "He that is bathed needeth not save to wash his feet, but is clean every whit." The teaching of the passage is that the defilement constantly received by daily contact with the world may be constantly removed by daily contact with Christ. It does not need the going through again of the whole process typified by the initial act of baptism, just as if all that was then accomplished had been undone; all that is needed to keep the renewed nature healthy and clean is the removal of such defilement as we receive in our daily walk. And for that the Gospel makes ample provision, such, *e.g.*, as is so forcefully stated in the two declarations of John: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin" (1 John i. 7); and, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (ver. 9.); both statements being addressed, in the first instance, to those who had believed, and had therefore been baptized. The teaching of the passages is this—that if the *habit* of our life, its fixed attitude and aim, is a conscious abiding in the presence of God, then, notwithstanding that some of its *actions* are sinful, the virtue of Christ's life, made available for us through His atoning death, and appropriated by us through penitence and faith, accomplishes a continual removal of the defilement of sin, and so makes permanent the cleansing received when we first believed in Christ. That which we then experienced was the complete *bathing* at the commencement of the journey; that which we now receive is the repeated *feet-washing* during its course, and so we are clean every whit.

One other question suggests itself, the answer to which will complete our present study. We have seen that the first complete cleansing and renewal of the nature finds its symbolical representation in the rite of baptism. The question therefore arises—Is there any rite by which the removal of after defilement is symbolised? And again the narrative to which our passage belongs stands us in good stead. It is suggestive, if not significant, that the act of the Master in the washing of His disciples' feet should have been so closely associated with the institution of that great memorial sign which the Church in all succeeding ages has continued to observe. And if we may be allowed to attach a spiritual meaning to that circumstance, it would be to suggest that just as baptism typifies the first complete cleansing of the nature at the commencement of the Christian life, so the Lord's Supper typifies its continuous cleansing during the entire course of that life. The one is the "bath" with which the new life begins; the other is the "feet-washing" which it constantly receives during its progress. Not that I suggest for a moment that that is the sole, or even the chief, meaning of the Lord's Supper, but simply that, in keeping with our present inquiry, that is one of the purposes it helps to serve. Nor do I suggest that it is merely by the formal observance of that rite that the fresh cleansing is received, any more than that the first cleansing came merely by the observance of baptism. All that I suggest is that there is that in the Lord's Supper which is typical of the manner in which the believer may receive fresh cleansing for sin. In regard to the baptized believer, the ordinance may serve symbolically the same purpose that was served by the washing of the feet of those who had been previously bathed; so that, every time that which is symbolised by the observance of the rite is repeated in our experience, we are made clean again every whit.

What is it then, on our side, that is set forth by participation in the consecrated elements of the feast? Is it not that to which we have previously referred, the receiving into ourselves by faith of the virtue of Christ's holy life and atoning death by which we are cleansed from sin? Just as the bread and wine, which serve as symbols of His flesh and blood, are taken into

ourselves, and become assimilated with our *physical* nature, and so nourish and sustain our life, so do we, by the exercise of faith and penitence and prayer, receive into ourselves and assimilate with our *spiritual* nature all that is represented by the bread and the wine. We "eat the flesh and drink the blood of the Son of man" (John vi. 53), and so we have His life abiding in us, by which we are cleansed continually from the defilement of contracted sin.

Hence, while baptism comes only once, at the beginning of the Christian life, the Lord's Supper is to be constantly observed, "until He come," whether that coming be by way of the believer's death, or by His own final appearing.

And as often as we keep the observance we not only "show forth His death," but we also show forth the manner in which to nourish and cleanse and sustain the Christian life. We shall be *cleansed* from sin just as often as we *repeat the act* of faith which every devout and intelligent communicant performs at the table of the Lord; we shall be *kept* from sin just as much as we *retain the attitude* in which every service of communion should be observed.

Such, then, is the application we give to the Master's words: "He that is bathed needeth not save to wash his feet, but is clean every whit."

We "bathe" when at the commencement of the Christian journey we experience that which baptism was intended to set forth. We "wash our feet," or rather, they are washed for us by our Master, just as during the course of our Christian journey we repeat the act or retain the attitude which is symbolised by the Supper of the Lord. By the one we *receive* cleansing, by the other we *renew* and *retain* the cleansing we have received, and so are "clean every whit."

FRANK SLATER.

Halifax.



THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE (Williams & Norgate, 1s. 6d. net) has no article of outstanding interest, though if none of the contents are above, none are below the average. The notices of Deissmann's "Bible Studies," of Watts' "Study of Social Morality," of Whittaker's "New Platonists," and of Macintosh's "Is Christ Infallible?" are types of reviews—clear, candid, discriminating—which we heartily appreciate.

## SUNDAY MORNINGS WITH THE CHILDREN.

### IX.—“GOOD FOR EVIL.”

“**M**OTHER,” cried an eager little voice, “to-morrow the lady will give us our prizes, so we must go to school early, and wear all our jewels and our prettiest ‘saria’ (cloths).”

The speaker was a little brown-faced girl who did not live in England, but in the far-away land of India.

She was standing before her mother now, with a small bundle of books in her hand, and had just brought from school the exciting news of a prize-giving.

“The lady says,” she went on, “that the prizes have come all the way from England in a big box, and some of them are lovely dolls with real hair. Oh, mother, do you think they will give *me* one?”

The mother, a stout, gentle-looking woman, smiled indulgently.

“How can I tell, child?” she answered kindly. “But wash your hands and feet now, and then I shall give you your supper.”

Bakuim obediently laid aside her books, and, going to the well in the courtyard, she began pouring the cool water over her hands and feet.

The prize-giving was a great event in the life of this little Indian maiden. For many weeks she had been struggling over her lessons at school, in the hope that one day she might become the proud possessor of an English doll. And then the pleasure of the prize-giving in itself! She pictured herself seated amongst the other girls, attired in a yellow silk skirt, purple “sari,” and with a string of pearls around her neck! “No one has such pretty pearls as I have, mother,” she said, proudly, and with this thought she went to sleep. She woke early next morning to find the sun streaming into the courtyard, and her mother standing beside her with her pretty clothes and jewels, all ready for her to put on.

An hour later Bakuim was seated in the mission-school amongst a crowd of little girls, all as eagerly excited and grandly dressed as herself.

They had arrived far too early for the prize-giving, however, and soon Bakuim began to grow a little weary of sitting still doing nothing. “I shall go and wash my hands at the pump,” she said to her nearest neighbour. “Will you not come with me?”

So the two children strolled off to the pump in the courtyard, talking eagerly as they went in their shrill, high-pitched little voices. Bakuim’s friend was several years older than herself, a thin, sharp-featured child, with a shy, almost sullen manner. She was an orphan, and had never enjoyed the love and kindness which fell to Bakuim’s lot. She had no jewels, and even on this gala-day her only ornament was a string of glass beads round her neck. It was little wonder, therefore, that she cast envious glances at the more fortunate children around her.

"Who gave you that pretty necklace, Bakuim?" she asked, when the children were alone in the courtyard.

"Oh, my father did," answered Bakuim; "he gives me all the nice things which I have."

Kamalum sighed. "I have no father or mother," she said, "and no one ever gives me pretty things."

Bakuim turned round with a look of pity in her gentle brown eyes.

"I am very sorry, Kamalum," she said; "but I am sure that you will get a lovely doll to-day, and then you will be happy."

But Kamalum made no answer; she only shook her head, and let the water from the pump trickle over her hands. Bakuim was pumping vigorously, and as she did so the clasp of her necklace somehow came undone, and it slipped down at Kamalum's feet.

Bakuim did not notice what had happened, but Kamalum saw the pearls on the floor, and in a moment she had picked them up and hid them under her "sari." "Bakuim has so many jewels and I have none," she thought. "Besides, her father will give her another necklace if I keep this one."

So she hushed her conscience in this way, and Bakuim was too excited just then to notice her loss. Together the children went back to the classroom, and soon afterwards the distribution of prizes began. The dolls were quite as lovely as Bakuim had expected them to be, and soon she was made happy with a pink-cheeked beauty, dressed like an English baby in a long white robe. "Oh, Kamalum, isn't it lovely?" she exclaimed in her delight. But Kamalum was frowning, and her eyes were full of tears.

"Yes," she said; "but look at my doll," and she held up a dark-haired, rather poorly dressed doll for inspection.

"I am so sorry," said kind little Bakuim, with real sympathy. Then moved by a generous impulse, she added: "Let us change dolls, Kamalum. You may have mine, and I shall take yours."

But Kamalum drew back hastily. "Oh, no; I couldn't do that," she said; "you do not know what I have done."

Bakuim looked at her in surprise, but before she could answer a voice called out: "Hush, the lady is going to speak now," and the children were compelled to be silent. Generally Kamalum was an attentive listener, but to-day she scarcely heard a word of what was being said. She wished now that she had never stolen the necklace from her friend, and she remembered bitterly how kind Bakuim had always been to her. Poor Bakuim, how grieved she would be when she discovered the loss of her pretty pearls.

At this thought the tears began to roll down Kamalum's face, and she wished again that she had never seen the unlucky necklace. "I must give it back to Bakuim," she resolved; "but she will never be my friend again. She will not love me any more."

Then a new thought struck her. Could she not leave the necklace where she had found it, and no one need ever know what she had done?

So whenever the children were dismissed, Kamalum hastened to the court-

yard, and laid down the necklace on the very spot where she had picked it up. Then her heart failed her, and she burst into tears. "I *must* tell Bakuim the truth," she sobbed, "even if she will not be my friend any more."

"Kamalum, Kamalum," sounded Bakuim's voice in the courtyard. "I have lost my necklace. Do help me to find it."

Kamalum trembled, but she answered bravely: "Here is your necklace. I saw it fall off, and I stole it; but I cannot keep it now."

Bakuim seized the necklace with childish delight. "My pearls, my precious pearls," she cried. "I thought that I should never see them again."

"Yes, but will you forgive me, and promise not to hate me because I am a thief?" sobbed Kamalum.

"Yes, of course, you are not a thief *now*, and did you not hear the lady say that we must always return good for evil?"

Then she put up her sweet little face to be kissed, and Kamalum knew that she had not lost her friend.

CAROLINE GRANT MILNE.

Carse of Kinnair, Huntley, N.B.



## NOTES AND COMMENTS.

**T**HE EDUCATION BILL.—The Government, as we surmised, have forced their Education Bill No. 2 through the House of Commons without the change of a word, and the passage through the House of Lords caused them no anxiety. So far they have won their point, and have thereby introduced discord and uncertainty into the whole higher education of our elementary schools. But the real work remains to be done, in the production of a scheme of education which shall take the place of what they have determined to destroy; and we hope that from all parts of the country those who are awake to the importance of educational thoroughness and advance in our national system will use their utmost endeavours to prevent the Government from doing further mischief, and to assist it to a workable and worthy scheme. There are many friends of education in the Unionist party whom time will help to rally to the cause. One of them, speaking the other day at Denstone College—the Provost of Denstone—said: "He would honestly say he would rather have an enthusiast for education like Mr. Arthur Acland at the head of the Education Department, and fight out the question of education, letting the Church and the people who cared for its education give their teaching under whatever disadvantages legislation might bring forward, than go on in the miserable hand-to-mouth hugger-mugger way as they were now going. They must educate England, and to do it thoroughly, from top to bottom, and make it possible for the intelligent son of an artisan to rise—as in their particularly small circle he could do—from

school to school until he became a scholar of a University." These words have the true ring about them, and are in sharp conflict with the whole policy of those members of our Government who regard the education of the artisan as a nuisance. There is the education question and there is the religious question, and the latter, as well as the former, is entering on a new phase, which will need a reconsideration, on our part, of the "compromise." The Bible can no longer be regarded as the text-book for religious instruction of all parties. The clerical High Church position is summed up in the sentence: "The Church is to teach and the Bible to prove"; and again: "The only method that can be adopted with safety is to teach the Faith as given in our authorised Catechism, and to teach the whole of it from the beginning, then to use the Bible for illustration." The demand of Lord Hugh Cecil to have children educated in the religion of their parents is ridiculous when there is added "at other people's expense." The whole attempt of the State to teach religion is manifestly breaking down.

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WESLEYAN METHODIST CONFERENCE.—This year's Conference, the one hundred and fifty-eighth, has been held at Newcastle, and in spite of the enforced absence of the Rev. Hugh Price Hughes through illness, it has been full of interest. The Rev. W. T. Davison, M.A., D.D., made a capital president. In his inaugural address he dealt with the question, "Have we in the present condition of society and before all the world the spiritual power to do in the new century as much as or more than Methodism has done in the past?" His answer was, on the whole, full of hope: keeping clear both of the "self-confidence and subtle unbelief" which "are the greatest foes of religion," warning against worldliness, but urging home the truth that religion has to be both world-shunning and world-winning. Not less timely was his address at the opening of the Pastoral Session on the teaching office of the Church, in view of all the theological and ecclesiastical unrest and change of the last quarter of a century. On public questions—Temperance, Education (both on the educational and religious aspects of it), and the King's Declaration—the Conference came well into line with their Free Church brethren. The Century Fund was reported on by Mr. R. W. Perks, M.P., and a strong appeal made by him and Dr. Rigg for its completion by the end of the year. The promises had reached £928,000, and with interest at the end of the year that would amount to £971,000, leaving £129,000 still to raise. For the first time a minister of the United Methodist Free Churches—their President, Rev. Dr. Brook—was allowed to be present and speak words of paternal greeting from the platform of the Conference, a happy augury of what we may hope is not a far off union. The Rev. Frank Ballard, M.A., after five years in the wilderness of Congregationalism, was welcomed back to the ranks of the Methodist ministry and to "his ancestral church." We have only space to mention the Fernley Lecture, delivered by Rev. W. L. Tasker, on "Spiritual Religion: a study of the relation of facts to faith."

**THE KING'S OATH.**—The Government Bill for the alteration of the Royal Declaration on the subject of religion, although it has passed its third reading in the House of Lords, has met with so chilling a reception in many directions that it could be proceeded with no further in the Session just closed. It was not to be supposed that Roman Catholics would miss their chance of endeavouring to set aside the whole declaration, while, if there is to be one at all, their grievance is the more clear to ordinary mortals the more offensive the terms of the oath are made. At the same time, the form proposed was offensive to the High Church party, both in its denial of transubstantiation and in its confession of the Protestant religion, concerning which they have for a long time been telling us, "There is no such thing." Lord Halifax made a speech in the House of Lords on the Second Reading of the Bill remarkable for the fact that in its opening sentences it began with a quotation from Dr. Parker in favour of complete religious freedom for the Crown, a view which he endorsed, though he did not press it. Such a view is sane enough, if it carries with it the removal of all religious disabilities from subjects as well as rulers, and if, at the same time, the throne is protected from Papal domination. But these things are far away, and Lord Halifax's proposal that the King should declare himself "a member of the Church of England as by law established, the doctrines of which Church I unfeignedly believe and confess," would secure to the throne neither freedom of thought nor security from Papal aggression, the Church of England being what we see it to be to-day.

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**THE EDINBURGH MEETINGS.**—The printed programme for the Edinburgh meetings is a somewhat meagre one, but the meetings themselves may be none the worse, but rather all the better for the amount of elbow room which this allows. To have Dr. Maclaren, Dr. Clifford, Mr. Thew, at liberty to unburthen their minds to their brethren, and Dr. Alexander Whyte and Dr. Parker to deliver the prophetic word, is enough to secure matter worthy of the attention of those who have come from the uttermost part of the Baptist heritage to hear the message of hope and help. This is the first time the meetings have been held in Edinburgh, and there will be much to see as well as much to hear, and we trust that to the Scotch we shall give a good account of ourselves in "conversation" both in its newer meaning and in its old, and greatly encouraging those who have so bravely and so long maintained the sole authority of Christ in the ordering of His Church. We are glad to hear that the Rev. J. T. Forbes remains in Edinburgh till after the meetings.

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**THE TWENTIETH CENTURY FUND.**—Still to the front in our meetings will be the gathering of this fund, which has to do so much for the work and life of our churches in the coming years. This ought really to be the last time of asking. For the sake of all our operations the appeal ought to be adequately met and laid aside by the end of the year. Some measure



of success has attended the students' campaign during their holidays, but still more is expected of the million shilling crusade to be undertaken by Baptist women in order to complete the fund. Preliminary arrangements have been moving forward quietly, and at Edinburgh it is intended that the matter shall be thoroughly and successfully launched. We hope that the illness of the Rev. J. H. Shakespeare is only a temporary indisposition, and that he will be quite restored to health and vigour for the carrying out of his well-planned autumn campaign. Churches which have failed for many reasons to make "the offering of gold," may be able with heartiness and enthusiasm to take up the more modest demand which the newest plan will make upon them.

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**LORD LOW'S DECISION IN THE FREE CHURCH OF SCOTLAND CASE.**—The claim raised by an insignificant minority of the Free Church to the whole of its funds and property, on the ground that the union with the United Presbyterians violates the constitution of the Free Church as laid down at the Disruption of 1843, has been firmly set aside by Lord Low in the Court of Session. According to the minority, the principle of a State establishment of religion is an essential part of the constitution. Lord Low, while admitting—as he was bound to do—that the principle was generally held by the founders of the Free Church, affirms that it was never essential, the Disruption itself being a proof of that; and that in these changed times it can be abandoned without disloyalty and inconsistency. It was also pointed out that in the Model Trust Deed provision was made for union with churches which did not hold the Establishment principle. The minority, unfortunately, refuse to acquiesce in his lordship's decision, and have already lodged an appeal to the Inner Court. Should they be beaten there—as seems likely—they will, unless wiser counsels should prevail, carry their appeal to the House of Lords, there, we hope, to be finally silenced. It would be nothing short of a calamity if the forces of ignorance and bigotry were to win the day. That the minority are entitled to a share of the property if they cannot conscientiously fall into line with their brethren no one would deny, but this might surely be arranged without all this unseemly strife.

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**THE FUNCTION OF THE PASTOR.**—"The perennial problem of pastoral calls is one of the few questions which we seem no nearer solving than a generation or two generations ago. Churches still regard the process of securing a pastor with the same curious mingling of business judgment, pious platitudes, and personal caprice. Declaring weekly and even daily that their sole desire is to see and do the will of the Lord, pulpit committees order their ways in paths most devious and past finding out. The results are surprisingly fortunate in many cases, and the number of conspicuous misfits between pastor and parish is not so large as one might expect. The most harmful consequences of the present chaos are the unrest among pastors and

people due to frequent changes and the perpetuation of an absurd and unscriptural emphasis on personal popularity as the most essential qualification of a pastor. Consciously or unconsciously, the contention of many pastorless churches is to get a man that the young people, the ladies, and the fault-finders will 'take to' at first, so that criticism may be quieted for a time and Zion may prosper thereby. Now it is well to desire peace and harmony among brethren, and well also to have a pastor of the 'taking' kind if convenient. But how far short of the New Testament ideal of the pastoral relation, how far below the sort of ministry defended by Alexander Maclaren in his address to the Baptist and Congregational Unions in London, is this insistence upon a quality that is so often incidental and extreme, a matter of personal appearance, of voice, of gesture. The largest functions of the ministry, prophetic, evangelistic, educational, are ignored by any view which exaggerates to first place the mere accidental impression which a pastor makes upon strangers. There is a grave defect here in the standard of both churches and pastors. The churches demand first of all to be pleased, suited, attracted by somebody's 'magnetism.' The ministers seeking pastorates are tempted to accept this view of their mission, at the beginning if not permanently, thereby diminishing the dignity of their calling and the authority of their utterances. It is this tendency—the yielding to the demand to be pleased—that has caused the authority of the preacher's message as a prophet of God to disappear in so many instances. Some suppose that the advance of popular education, which has reduced the former superiority of the minister's knowledge, is responsible for this decline in authority. Others allege failure to discern the signs of the times in things scientific and theological. We are inclined to think that more potent than either of these causes is the unchecked growth of this demand for personal qualities of pleasing address as paramount in the qualifications of the successful pastor, while thorough training, genuine piety, evangelistic zeal, may count for little if they have not been well advertised. There is a question here that deserves the serious attention of Christian people, and is not confined to pastorless churches or ministers seeking fields. The question is, What is the pastor called of God to do, and how far are the people ready to sink personal caprices, likes and dislikes, to aid in the realisation of the divine purpose? Such a criterion would settle many an incipient church split and lengthen many a short pastorate. It would also transform the painful and curiously ineffective system of 'candidating.'—*The Standard*, Chicago.

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THE EMPRESS FREDERICK.—Before the days of mourning for our beloved Queen are over, her eldest daughter has joined her in the home of peace, after a life of splendid promise and far-reaching hopes, dashed by overwhelming sorrow and closing with terrible pain, borne with heroic and Christian bravery. "She has the mind of a man and the heart of a child," wrote her father, Prince Albert, and on her training he lavished all his

affection and all his skill. More than forty-three years ago she left this country the bride of Prince Frederick, the heir to the Prussian throne—a marriage on both sides of true love—and from that day forward she devoted herself to the great task of being a worthy queen of her adopted country and of uniting in sentiment and mutual appreciation England and Germany. Bismarck thought her one of the three cleverest women he had ever met, but he hated her English love of freedom and her liberal ways, and set himself to destroy her influence and poison the minds of his countrymen against her. When her husband came to the throne, he was already a dying man, and for only three short months, wholly occupied with self-sacrificing attention to his needs, she held the position of Empress of Germany. After his death, her grief was greatly embittered by the alienation of her son, the young Kaiser, due to the commanding influence of Bismarck, and only ending with the latter's dismissal. After some years spent abroad, she made her home at Cronberg, near Homburg, and by the simplicity of her life and her devotion to the interests of the people, especially of the suffering and the poor, she began to win the place in the hearts of the Germans of which she had been so ignobly deprived.

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DR. WESTCOTT, LATE BISHOP OF DURHAM.—By the death of Dr. Westcott the whole Church of Christ has been bereaved of one of its brightest ornaments. Not only by his books, but by the spirit of his life, he belonged to us all. As a New Testament scholar—the oldest as well as the leader of the Cambridge three, Westcott, Lightfoot, and Hort—he was unsurpassed; he was also unsurpassed as a saint. Within a week of his death he was preaching, what he felt might be his last sermon to them, to the unlettered miners of Durham, setting before them the power and the secret of a noble life, the love of and obedience to Christ; thus he died in harness. For seventeen years a master at Harrow, Regius Professor of Divinity at Cambridge for twenty years, Bishop of Durham for eleven—all through he has been inspiring the hearts of his contemporaries with that faith in Christ which spells fidelity to Him in every department of thought and life. Readers of Dr. Moulton's *Life* will remember how close his relations were with that great scholar of the Wesleyan Church. During the preparation of the Revised Version of the New Testament they were only less intimate with our own great scholar, Dr. Angus, whom he greatly impressed with the reality and evangelical fervour of his own Christian life. We need not recite here the long list of his books, from his "Introduction to the Study of the Gospels" down to his "Lessons on Work," hardly one of which could be spared; but his Commentaries on John's Gospel and Epistles, and on the Hebrews, his book on the "Gospel of the Resurrection," together with the "Westcott and Hort" edition of the Greek text of the New Testament, are a permanent possession of the thought and life of the preachers of the Gospel who are really moulding the Church of to-day.

DR. WESTCOTT'S SUCCESSOR AT DURHAM.—It has been officially announced that the Rev. Handley Carr Glyn Moule, D.D., has been nominated to the See of Durham. His appointment will give great satisfaction to the Evangelical party in the Established Church, and will not be unacceptable to the more moderate High Churchmen, several of whom have more than once expressed their high appreciation of Dr. Moule's character and abilities. He is what would in many quarters be termed a liberal Evangelical—a man of devout spirit and of broad and generous sympathies. He belongs to the Keswick school of theologians, and, as will be remembered, contributed a beautiful chapter to the life of the late Rev. H. C. G. Macgregor, of Notting Hill Presbyterian Church. He has a cordial appreciation of the work of our friend the Rev. F. B. Meyer, and for the late C. H. Spurgeon he had a profound admiration. In his book on preaching and pastoral work, "To My Younger Brethren," he strongly recommends the study of Mr. Spurgeon's sermons. As Norrisian Professor of Divinity at Cambridge and Principal of Ridley Hall he has exerted a fine influence on multitudes of the younger clergy. He has written many expository and devotional works, some of which are of considerable value. As a thinker and an inspirer of thought he cannot rank with his predecessor, but he is a strong and capable man, and may develop administrative powers which will make him a great Bishop.

THE SECULARISATION OF THE LORD'S DAY.—Among the various witnesses to the spread of this mischievous habit, our contemporary the *Church Times*, which is no friend to the Puritan Sabbath, any more than to other forms of Puritanism, takes an honourable place. In a recent article it deplores the decline of the old religious spirit, and adds: "In every rank of society there is an appalling indifference to religion, which, it seems to us, nothing but the re-union of all professing Christians will counteract. The spectacle of contending sects, of rival places of worship, and competing Sunday-schools, is enough to account for the increasing laxity of living and the widespread suspicion of theology." We deplore the evil, and believe that the remedy, if honestly and thoroughly applied, would, in accordance with our Lord's own words (John xvii. 22, 23), be effectual. But union cannot exist when one church claims to be the only church, and denies the validity of the standing, the ministerial orders, and the sacraments of all others. We may have unity of spirit and aim, a unity of cordial relationships and hearty co-operation in work without uniformity or organic oneness, and the hindrance to this is, we submit, not in the attitude of the Free Church.

REV. F. H. ROBERTS.—The death of Rev. F. H. Roberts, of Glasgow, removes from our Baptist ministry one of its brightest ornaments. Although only sixty-six years of age, for some time it was evident that his work was nearly over. But he longed to die in harness, and his wish has been fulfilled. A Londoner born, and trained in University College.

London, for the law, when the preacher's call came to him he went to Edinburgh to complete his training in the Free Church College. Here his mind was opened to the truth of the Baptist position, and at once he threw in his lot with the Dublin Street people and formed the friendships which led presently to his marriage with a daughter of Mr. Hugh Rose. His first charge was at Liverpool; beginning with the day of small things his work told, and step by step grew under his hand until Richmond Chapel was built and the church fully organised. At Glasgow the success has been even greater, a conspicuous example of the hold which our principles may have on the minds and hearts of religious folk in Scotland when they are presented with deep conviction and personal devotion. Simplicity, directness, humour—above all, profound earnestness—pervaded all his ministry. Mrs. Roberts passed away sixteen months ago, and now he sleeps, and wakes—to be together with the Lord they both loved so well. His successor has already been appointed in the person of Rev. J. T. Forbes, M.A., who, we doubt not, will carry forward the high purposes and hopes that Mr. Roberts did not live to see fully realised.

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JAMES GREVILLE CLARKE.—It had been known for some time that Mr. James Greville Clarke, editor of the *Christian World*, was slowly dying, though almost to the last he had stuck to his work. It is thirteen years since, at the early age of thirty-three, he succeeded his father, Mr. James Clarke, in that position. He was a student of Christ Church, Cambridge, whence he brought his degree of M.A. He was a Justice of the Peace of the County of Suffolk, and took a keen interest in its religious and social welfare. His home was at Caterham, where he was identified with the Congregational Church and the School for the Sons of Ministers. In his editorship he hid himself almost entirely from the public eye, but those who had dealings with him felt he had the master hand and a matchless power of insight, all commanded by the deepest Christian feeling and adorned by Christian behaviour. "Say little about me," was his last and most characteristic wish. Many a Christian worker to-day enjoys a liberty of service—and, through that, an assured, because reasonable, orthodoxy—through the breadth of sympathy and unfailing love of freedom which Mr. Clarke was willing that all should share.

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THE latest addition to Messrs. Macmillan's Library of English Classics is Carlyle's *SARTOR RESARTUS* and *HEROES AND HERO WORSHIP*. In a succinct bibliographical note Mr. A. W. Pollard tells the, as it now seems, remarkable story of the difficulties which Carlyle had to encounter in his efforts to find a publisher. Several curious and decidedly interesting testimonies to the value of the book are appended to the note. It is to the credit of American writers and readers that they were the first to discover the unique genius of "Sartor," and by their appreciation did much to secure its subsequent popularity in England. This edition may justly be described as handsome, while it is at the same time light and pleasant to handle.

## LITERARY REVIEW.

**CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.** An Aid to Historical Study and a Condensed Commentary on the Gospels. For Use in Advanced Bible Classes. By Ernest D. Burton and S. Hailes Matthews, Professors in the University of Chicago. London: American School and College Text-Book Agency, 9, Arundel Street, Strand. 6s.

THE purpose of this volume is to meet the needs of students in Academies and Colleges and in the advanced classes of Sunday-schools. "It is," say the authors in their preface, "our hope in some measure to promote the thorough, systematic study of the Bible, and in particular the historical study of the Gospels along such lines as are ordinarily followed in constructive historical work." The aim is one with which every intelligent Christian must sympathise. The day for loose, disconnected, haphazard study of the Bible (if study it can be called) is past, and a more rigid adherence to system is imperative. Even the International Sunday-school Lessons, valuable as they are in many respects, are not adequate to present-day requirements. The history of the Old and the New Testaments ought to be thoroughly mastered in the order of its progress and as illustrating the principle of development. It must be understood in its teachings as well as in its events, and the relation of its events one to another must be carefully determined. The present volume is a compact "student's manual," enabling him to construct for himself a life of Christ which shall embody in due order the contents of the four Gospels. There is a masterly review of the state of Palestine in the two centuries B.C., a careful characterisation of the notes and value of each Gospel, a compendium of their contents, with brief elucidatory notes, embodying information which is not generally accessible, and suggestions as to arrangement which will remove many superficial difficulties and add unflinching interest to the study of this great theme. The standpoint of the authors is thoroughly conservative—too conservative, doubtless, for many progressive critics—and we are glad that they do not deem it a mark of liberality and culture to surrender everything that clashes with a merely naturalistic interpretation of the Gospels. The questions and suggestions for study at the end of the chapters are a very valuable feature of an exceptionally valuable work.

**THE CENTURY BIBLE: ST. JOHN.** Edited by Rev. J. A. McClymont, D.D.  
**ROMANS.** Edited by Alfred E. Garvie, M.A., B.D. Edinburgh:  
 T. C. & E. C. Jack, 1901. 2s. each net.

THESE are altogether welcome volumes, equal to both their predecessors in the same series, and models of compact, crisp, and lucid comment. Dr. McClymont's "New Testament and its Writers" led us to expect workmanship of the first class in his hand-book on the fourth gospel, but our expectations have been surpassed. The introduction is a capital summary of the present state of the Johannine question, and if it leads to a some-

what conservative conclusion, it is only because the evidence demands that it should. The reasoning is sober and incisive. The notes on the text are often nuggets of gold. Mr. Garvie has had at once a simpler and more difficult task than Dr. McClymont. There is no serious question as to the authorship of the Epistle to the Romans, but its doctrinal positions have occasioned endless discussion, and it is not, in a literary sense, always easy to determine the sources of Paul's doctrine and its relation to other parts of Scripture, whether in the Old Testament or in the New. Mr. Garvie must have devoted his days and nights to the study of this profound and wonderful treatise, and his interpretations—even where they do not command full assent—are of great value: *e.g.*, in ch. iii. 24-26; vi. 3, 4 (baptism is assumed to be by immersion); and vii. 15-25, though in the case of the last passage Dr. Alex. Whyte would declare the interpretation to be not entirely satisfactory, as it refers the struggle primarily, at least, to the Apostle's pre-Christian experience. In ch. ix. the interpretation is emphatically and needlessly anti-Calvinistic.

THE BIBLE: ITS MEANING AND SUPREMACY. By F. W. Farrar, D.D., F.R.S., Dean of Canterbury. London: Longmans, Green, & Co. Cheap Edition. 6s. net.

It is altogether gratifying that a cheap edition of Dean Farrar's able and scholarly vindication of the supremacy of the Christian Scriptures should have been called for. However much on some grounds we may deplore it, the time is past when men will unhesitatingly bring their lives to the test of the Bible. Rather is the Bible itself first put on trial, and its credentials examined. Yet we may infer from the success of such books as that under notice that men still desire to find the meaning and to be assured of the supremacy of the Scriptures. Can they stand the test and justify, in the face of criticism, the claims formerly made in their behalf? Dean Farrar's answer is that in all essentials they can, and that those dogmas which have to be abandoned are no part of the Christian faith, nor are they grounded on claims which Scripture, rightly understood, makes for itself. With great skill and learning he exhibits the view of the Bible which is drawn from the conclusions of a reasonable and sane criticism, and contends that this view confirms the claim of the Bible to be a unique record of God's self-revelation and of His education of mankind. Dean Farrar writes with all the art of an advocate, and keeps his salient points clearly before the reader. Perhaps he has not altogether escaped the advocate's danger of over-emphasising his own and undervaluing his opponent's case. Yet, whether we accept his view in part only or in whole, and whether we consider that he has conceded too much to criticism or not, it would be difficult to find a more candid and lucid attempt to make clear the real significance of the Bible, its essential supremacy, and its beneficent influence on the life of man. Many who have been perplexed will find considerable help in these pages, which will, if we mistake not, tend to spread the conviction that the Scriptures can only gain from honest and fearless inquiry.

A COMMENTARY ON TENNYSON'S "IN MEMORIAM." By A. C. Bradley, LL.D. London: Macmillan & Co. 4s. 6d. net.

THE new Professor of Poetry in the University of Oxford has issued, for the benefit of a wider constituency, the substance of lectures delivered several years ago in University College, Liverpool, on Tennyson's most popular—if it be not his greatest—poem. The "In Memoriam" has appealed to the heart of the last two generations as no other poem has done, and there are thousands of men and women, especially in scholarly and cultured circles, who owe more to it for the maintenance of their religious faith than they can ever express. The origin and general drift of the poem are universally known. It is a noble witness to the imperishable grounds of faith in God and immortality, in view of the difficulties raised by the logical understanding and the impotence of the critical reason. The function of the heart as an organon of knowledge and the value of the moral and spiritual consciousness are nowhere more forcibly shown. There are, however, many difficult stanzas, obscure allusions to Lincolnshire scenery, reminiscences of the classics, vague and doubtful statements which demand elucidation, and to these Professor Bradley has directed special attention. His discussion of the design, the structure, and the progress of the poem, as setting before us "the way of the soul," of its great underlying ideas, and of Tennyson's indebtedness to other poets, is a piece of brilliant and judicious criticism. His analysis does not materially differ from F. W. Robertson's, Dr. Gatty's, and Miss Chapman's, but his Commentary on the successive sections is by far the most minute and comprehensive we have seen. It is this part of the work which will be specially appreciated by Tennysonian students, most of whom will regard it as an invaluable *vade mecum* to the "In Memoriam."

THE COMPLETE WORKS OF C. S. CALVERLEY. With a Biographical Notice by Sir Walter J. Sendall, G.C.M.G., Governor of British Guiana. London: George Bell & Sons. 6s. net.

THE late C. S. Calverley's Verses, Translations, and Fly Leaves have passed through many editions, and hold a place of their own in Victorian literature. Mr. Calverley possessed in a rare degree the gifts of unfailing wit and humour; and along with these gifts he had the power of keen and trenchant satire. His scholarship was equally conspicuous, and prevented his muse from running riot or violating the canons of good taste. Some of his burlesques are inimitable: "Lovers and a Reflection," which parodies Miss Ingelow's "Divided"; "The Cock and the Bull," which is meant to be a vigorous denunciation of Browning's obscurities and eccentricities of style; and the ballad, "An auld wife sat at her ivied door," which is a clever take off of the school of Rossetti and William Morris, are among the best. The imitations of Tennyson seem to us less successful. The translations from Homer, Virgil, Horace, and Theocritus are the work of an accomplished scholar, whose mastery of our own language is as conspicuous as his



acquaintance with the classics of Greece and Rome. It is a pleasure to read such clear, limpid, and musical English. Sir Walter Sendall's Memoir is a beautiful tribute to the memory of a friend, who was admitted by all who knew him to be one of the choicest spirits of the age. Sir Walter has said the right thing in the right way.

SONGS AND LYRICS. By Charles Whitworth Wynne. Second Edition. London: Grant Richards, 9, Henrietta Street. 5s. net.

MR. WYNNE'S semi-philosophic poem, "Ad Astra," has proved a remarkable success, edition after edition having been called for. These "Songs and Lyrics" are set in another key, and move on a different plane, but their thought is as strong, their melody is as sweet, their colouring as rich, and their imagination as brilliant as anything we remember in the earlier volume. Mr. Wynne, like a true poet, understands the primary emotions of the human heart—the play and counterplay of love, hope, fear, passionate longing, keen despair. There is a spring and grace of language which charm us, a delicacy of thought and feeling worthy of the choicest setting. Take—e.g., "The Star of Hope":—

"Love is not Love that can admit despair,  
 For Love was born of Hope, and Hope is fair—  
 With that bright star to guide him on his way  
 No life were loveless, tho' Love say him nay.  
 "What tho' the World may pass him by with scorn,  
 Life without Love were surely more forlorn!  
 He who has look'd upon Love's guiding star  
 Knows that it never sets—but burns afar!  
 "Tho' Love shall never here his guerdon find,  
 Love leaves his own sweet recompense behind;  
 For but to love is to forget the while  
 Earth and its sordid cares in Heaven's blue smile."

Or again, "Flavia's Farewell," suggested by Anthony Hope's "Prisoner of Zenda":—

"If Love were all, then might not thou and I  
 Seek out some plot of earth before we die,  
 And live and breathe into each other's being  
 The happiness which seems beyond our seeing?  
 "If Love were all, then might I take thy hand  
 And wander with thee into Fairyland:  
 How poor soe'er thy lot, no cloud could be  
 Too great that did encompass thee and me.  
 "If Love were all, then on that all I'd cast  
 My life, my honour, all that Fame holds fast;  
 For but to be enfolden in thine arms  
 Were rich reward for all a maiden's charms.

"But Love is only Love when it doth bind  
Hearts to themselves, with Godhead intertwined—  
If I should yield, my love, and fly with thee,  
Could I believe that God had smiled on me?"

Very beautiful, too, are the lines to "May" :

"May, like a maiden soft and fair,  
With pink-white blossoms in her hair,  
Came tripping thro' the verdant mead  
With lightsome heart and frolic tread.

"To her came lovers, old and young,  
Whom wintry griefs had kept from song,  
To pay once more their votive vows  
For all the wealth her grace bestows.

"The Cuckoo, too, his note doth raise  
In one incessant song of praise,  
And little birds from tree and bough  
Her Queen of all the months allow.

"The Chestnut and the Hawthorn vie  
Whose blossoms shall outmatch the sky  
Where soft and fleecy clouds unveil  
Their blueness to the Nightingale.

"Now mounts the lark on quivering wing  
The treasures of his heart to sing,  
And flood the hollow vault of Heaven  
With music not to mortals given.

"Dame Nature in her softest gown  
Doth greet the darling as her own,  
And, with a mother's loving heart,  
Doth press those tender lips apart.

"Maiden of Months! to thee I bring  
This little tribute of the Spring—  
Content, if in thy smiles I see  
A glimpse of what thy love might be!"

Here is a sonnet on "Sundown" :

"The noises of day came out distinct and clear  
While children's voices break the muffled roar  
That rises from the village. Evermore  
The babble of birds disturbs the dreaming ear,  
The ring-dove gurgles from a coppice near,  
The lark just flits above his wheaten floor,  
And tired of climbing seeks his nestlings four,  
Whilst swallows cleave the laden atmosphere.

“The bloom of fruit is on the distant firs,  
 The valley fills with soft and filmy spray,  
 The breeze just fans the face and dies away,  
 And not a leaf within the forest stirs.  
 The sun goes down upon the throbbing air,  
 And leaves the hills more silent than they were.”

The note of semi-scepticism in several of the stanzas is scarcely worthy of the writer's generally strong faith—*e.g.* :

“The sweetest sweets the soonest cloy,  
 Our dearest hopes deceive us;  
 And so with friendship's fitful joy,  
 It only smiles to grieve us.”

Again, Truth is described as—

“A will-o'-the-wisp that ever evades the sight,  
 The nearer we get the blacker grows the night,  
 And he who would grasp it grasps but a reedy light,  
 Whilst over his sinking shadow it dances bright.”

THE LOVE LETTERS OF ABELARD AND HELOISE. (The Temple Classics.)  
 J. M. Dent & Co., Aldine House, London, W.C. 2s. net.

THERE are few sadder and more pathetic stories in ecclesiastical history than that which is told in these famous letters. Abelard was, in many respects, the greatest philosopher of the eleventh or twelfth centuries, the man of keenest intellect and largest erudition. Yet he is better known to the majority of readers through his weaknesses and sin than by any achievement in logic or letters. He was miserably and culpably weak, though, no doubt, the ecclesiastical conditions which made marriage a bar to advancement in the Church aggravated the difficulties of his position. Heloïse also was weak, even in the strength of her attachment to Abelard, and judged by modern standards, there should have been an open avowal of marriage. It is impossible to read unmoved the passionate utterances of these separated lovers—the deep and bitter regrets for the past, the painful burden of the present, the sense of desolation, the fear of irreparable and eternal loss. Such heart-searching revelations, such cries of anguish, such torturing conflicts and vacillations are profoundly touching. No one can read them unthrilled. The whole story, which is not one of coarse sensuality, is as a flaming beacon, warning men from the beginnings of evil. Miss Honor Morten, who edits the letters from Watts's edition of 1722, justly says that no love letters that have been published “have equalled these in the old passionate tale of the struggle to forget—to sink the love of the human in the love of the divine.” It might have been better to have given an entirely new translation rather than one which, whatever its excellences, is truly described as a paraphrase; and we are not sure that any lengthy omission from the letters can be justified. Where so much is given, all should have appeared.

FROM Mr. A. H. Stockwell we have received *THE ANGEL'S SONG*, and other Sermons, by Rev. Edward Milnes, "Zion," Bacup (1s. net); *HARVEST JOY AND QUESTIONS*, by A. Hebblethwaite, B.D. (6d.); and *STAR LEGENDS*, by Margaret W. Rudd (6d.). Mr. Milnes's sermons average seven pages each, but they are clear and forceful presentations of the Gospel, abounding in terse arguments and persuasive appeals to the conscience. Mr. Hebblethwaite is alive to the symbolism of nature and to the spiritual value of the operations of harvest. His seventy pages, full of wise counsels and admonitions, offer to us for our spiritual instruction "the finest of the wheat." He has a facile and vigorous style. Miss Rudd makes profitable use of the old Greek legends of gods and heroes, such as the two bears, Orion, Ariadne, Castor and Pollux, Orpheus, Pegasus, &c. This method of instructing children is decidedly effective.

MESSRS. METHUEN & Co. have included in their "Little Library" *SELECTIONS FROM THE POEMS OF WILLIAM WORDSWORTH*, edited, with an Introduction and Notes, by Nowell C. Smith, and *SELECTIONS FROM THE WORKS OF WILLIAM BLAKE*, with an Introduction and Notes by Mark Perugini (1s. 6d. each net). Mr. Nowell Smith has made his selections with sound judgment and admirable taste, and his little volume will suffer no disadvantage even by comparison with Mr. Matthew Arnold's *Golden Treasury* "Wordsworth." He has included all the best of Wordsworth's lyrics and sonnets, as well as some ten or twelve passages from the "Prelude" and the "Excursion." His introduction is all that an introduction to such a volume should be, save, perhaps, that it might have pointed out more plainly some of Wordsworth's limitations and defects. Mr. Perugini's introduction to the "Selections from Blake" deals with a less familiar story, and may be commended as the best popular account of Blake's life we possess. There have been several editions of Blake in recent years, such as the "Aldine" and the "Muses' Library," but this is likely to prove the most popular. The "Songs of Innocence" and the "Songs of Experience" are, perhaps, the best known of these strange, mystic, and frequently profoundly spiritual poems. Who that has read does not delight in "A Cradle Song," "The Divine Image," "Spring," "The Nurse's Song," "Infant Joy," and many others of kindred power? In the simple yet sublime poem, "On Another's Sorrow," it is asked:

" Can I see another's woe  
And not be in sorrow, too?  
Can I see another's grief  
And not seek for kind relief?"

And if I cannot, can the great Father in heaven?

" He doth give His joy to all,  
He becomes an infant small,  
He becomes a Man of Woe,  
He doth feel the sorrow, too.

“ Think not thou canst sigh a sigh,  
 And thy Maker is not by;  
 Think not thou canst weep a tear,  
 And thy Maker is not near.

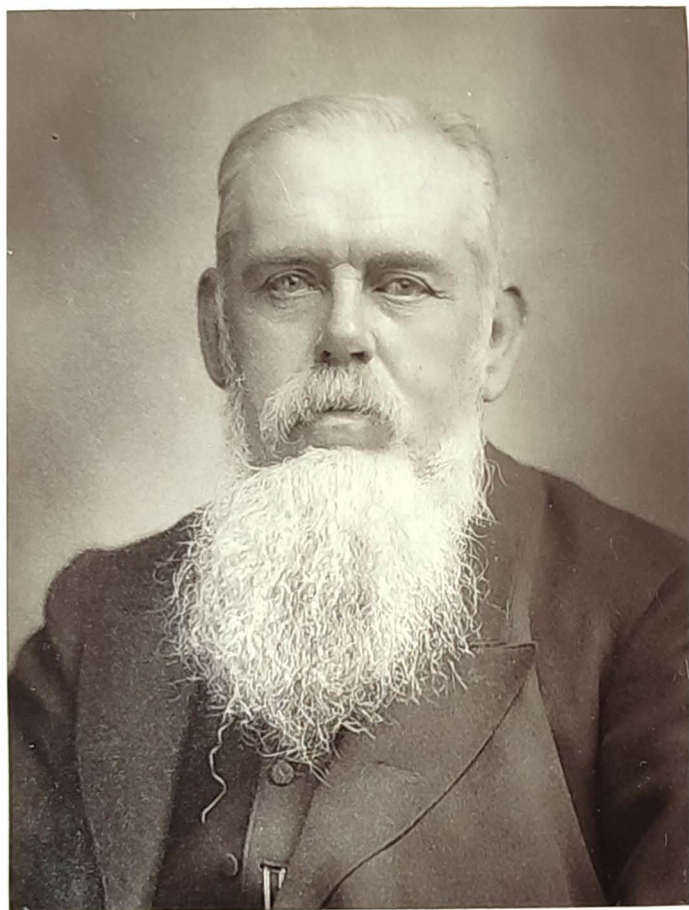
“ O, He gives to us His joy,  
 That our grief He may destroy;  
 Till our grief is fled and gone,  
 He doth sit by us and moan.”

Again, how beautiful are the lines “The Lamb”:

“ Little Lamb, who made thee?  
 Dost thou know who made thee,  
 Gave thee life and bid thee feed  
 By the stream and o'er the mead:  
 Gave thee clothing of delight,  
 Softest clothing, woolly, bright:  
 Gave thee such a tender voice,  
 Making all the vales rejoice?  
 Little Lamb, who made thee?  
 Dost thou know who made thee?”

“ Little Lamb, I'll tell thee:  
 Little Lamb, I'll tell thee.  
 He is callèd by thy name,  
 For He calls Himself a Lamb.  
 He is meek and and He is mild,  
 He became a little child.  
 I a child, and thou a lamb,  
 We are callèd by His name.  
 Little Lamb, God bless thee!  
 Little Lamb, God bless thee!

THE JOURNAL OF THEOLOGICAL STUDIES, for July (Macmillan & Co., 3s. net), is distinctly a strong number, articles of special interest being “The English Coronation Orders,” “The Relation of Miracles to Christian Doctrine,” by the Rev. Herbert Kelly—mainly a criticism of Dr. Mozley’s Bampton Lectures—and Dr. Bernard’s article in Hastings’s “Dictionary of the Bible.” Mr. Kelly regards the ordinary evidential use of the argument from miracles as “absolutely ineffective and opposed to Scripture.” It is an able plea, but, to our thinking, quite inconclusive. Dr. Drummond’s second article on the title “Son of Man” is another striking paper, as is Prof. Massie’s reply to Prof. Ramsay on the interpretation of 1 Cor. vii. as to marriage. We may also direct attention to Dr. Inge’s appreciative notice of Moberley on “Atonement and Personality.”



Wood engraving

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*H. Hardie*

THE  
BAPTIST MAGAZINE

OCTOBER, 1901.

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THE REV. HENRY HARDIN.

**M**ONTACUTE, four miles from Yeovil, is situated amid some of the loveliest scenery in England. It is a village that can "straggle and be content." Overlooking it is a hill that, until this year, was covered with the most luxuriant foliage, and formed a landmark of exquisite grace and beauty for miles around. Orchards are here (for is not this cider-land?), and fruits abound. The village forms part of the Montacute estate. Hard by is the Manor House, a fine old Elizabethan mansion, said to have in it as many windows as there are days in the year. Adjoining the parish church is the Abbey Farm, the gate-house being all that remains of the ancient priory. The Manor was the property of the "poor" Monks of Glastonbury, whom William the Conqueror greatly "oppressed in their liberties and properties" by taking it from them and giving it to a Court favourite. It was bought back by Abbot Herlwinus in the twelfth century, who built thereon the priory. From the village, in gradual ascent, rises a lofty eminence known as Ham Hill, on whose summit may be easily traced a Roman camp, from which a charming view may be obtained of the whole countryside and of the belt of villages sleeping at its base.

Such is the scene amid which for one and thirty years Mr. Hardin has carried on his ceaseless labours as Baptist minister and parish doctor. He says Montacute is "the hub of the universe." He certainly has added to its attractions by his own personality; and year by year there are pilgrimages thither, for

it is a standing engagement (!) of the President of the Baptist Union to visit Montacute and preach at the Baptist Chapel, on the Anniversary Day, some time in May. "The Bishop of Montacute" sees to this, so future presidents will kindly take note and keep May clear.

The population of Montacute is only 750, a decrease of 100 in ten years. Yet it has a Baptist Church that can support its own minister, and worships in a beautiful chapel that till recently was lit by gas made on the premises, whilst the rest of the village and even the parish church were lit with oil lamps. The winter before last a heating apparatus of the most approved principle was put in. Beside the chapel is a manse and behind it a large schoolroom. Altogether the church property has cost over £3,000, and is free from debt. Were there no other, this would be a sufficient testimony to Mr. Hardin's work, in which he has been supported by the loyal and affectionate people who have grown up around him. In the schoolroom, adorning the end wall over the platform, is a large board on which are inscribed certain names. It is the "Scholars' Roll of Honour," and gives the names of certain scholars and the number of years they have attended the school without being absent or late, excepting through illness or certified attendance at another school when absent from home. Two attended thus regularly for twenty-one years, two for seventeen years, three for sixteen years, nine for fifteen years, three for fourteen years, one for thirteen years, three for eleven years, three for ten years, one for nine years, one for eight years, and three for three years. On the roll are the names of three of Mr. Hardin's daughters and three of his sons.

The church and school are not Mr. Hardin's only credential. Enter the homes of the people, mention the name of Mr. Hardin, and the place he holds in the affections of the people will soon be discovered. It is a well-deserved place he holds, for no man ever served a village more faithfully, with more affection and self-denial. He is one of the kindest, tenderest-hearted men it is possible to know. Of selfishness there is not a shred, whilst jealousy of other men, younger or older, can find no room in that large soul. When the chapel was built the manse, which adjoins it, was spoiled. Only the narrowest



passage divides them. All the windows of the manse on the chapel side look out upon a dead wall two or three feet away. The dining-room is large, but dark and gloomy, because its only window faces the chapel wall close by. Yet no one has ever heard one word of complaint from the pastor. It is only one of the many forms in which his self-surrender for the glory of God and the good of the villagers has manifested itself.

Mr. Hardin is an ardent Liberal in politics, and never happier than when in a fight—and he has been in many—for some social, political, or religious right. He is utterly fearless, and speaks out in a way few men would dare to do. But then he can do it. No one thinks of taking offence at his straightest thrusts. His eyes are too kind (the photo fails to give the twinkle his friends know so well), and his voice has too much of his heart in it to wound. In ecclesiastical affairs, however, he is a Conservative, as the Western Association knows. He dislikes change. New societies or organisations do not appeal to him. Yet there is no intolerance, and he would go far out of his way to serve or defend one from whom he widely differed if he thought those with whom he agreed had acted at all unfairly. He is the man to give fair play to and even stand up for an opponent.

Another characteristic, strongly marked, is his loyalty to duty, his attentiveness, and diligence. Make an appointment with him; he will be there to time. If he promises to do a thing no fear need be entertained of his forgetting. The committees he serves on (and they are many) may rely on his attendance. His life, even to-day, at the age of sixty-three years, is full of activities and strenuous.

Mr. Hardin was born at Woolwich in 1838, and baptized when nineteen years of age. He was trained for the medical profession, but before he was fully qualified to practise he decided to enter the Baptist ministry. He has only held three pastorates, spending eight years at Towcester, one at Wakefield, and thirty-one at Montacute, where he still ministers. Soon after he settled in Montacute he was called, in the absence of the doctor, to a case of illness, and prescribed, and from that day he has practically been the parish doctor. In 1875 the village was swept by a terrible epidemic of scarlet fever. In every house where there

was a child there also was the fever. The medical man lived at Stoke, another village two miles distant, and he and Mr. Hardin worked together with the utmost cordiality. Subsequently, at a public meeting, presided over by the squire, the vicar presented him with the following address :—

“To the Rev. Henry Hardin, Baptist minister at Montacute. We, the undersigned, inhabitants of the parish of Montacute, in the county of Somerset, beg your acceptance of the accompanying present of a gold watch and purse of £11 11s. as a small testimonial of our appreciation and hearty thanks for your valuable and indefatigable exertions in alleviation of the sufferers from scarlet fever in our parish; and we pray God to bless you now and hereafter for your good services.

“Montacute, January, 1876.”

The address is signed by fifty-eight parishioners, including the vicar and his wife, the squire, his wife, and mother, and the doctor.

Mr. Hardin is original, and his study is as unlike any other study as he is unlike any other man. Is there anywhere in England, save in Montacute, a room so comprehensive that it comprises within a space about nine feet square a vestry, a study, a library, and a surgery? The drawers of the desk contain a wonderful assortment of surgical and medical appliances. The window-sill is adorned with dental forceps, suggestive of experiences decidedly unusual in a minister's study, whilst theological works, puritan and modern, find their place in the well-filled shelves beside scientific, medical, and surgical treatises. The visitor at the manse must not be surprised if his host is suddenly called away to visit some urgent case or at meeting him in the street with a stethoscope of the most approved pattern protruding itself from his breast-pocket.

The whole village was thrown into mourning in 1834, when Mr. Hardin suffered the greatest sorrow of his life in the death of his wife, who was beloved of all. Mr. Hardin sought relief to mind and soul in change of scene, and visited America. On his return to Montacute he was surprised to find the station filled with children. It touched him deeply. He had ministered to many of them in their hours of disease and pain, and now they

came to welcome back their friend. No sooner was he seen than a shrill whistle was heard. It was a pre-arranged signal, for instantly the bells of the parish church pealed out their welcome-home to the Baptist minister. The journey from the station to the manse was a triumphal march. The whole village turned out, and from every doorway there came the salutations of a glad and thankful people, welcoming amongst them again one whom they had learned to honour, trust, and love; one who, in countless ways, had proved himself the friend of all and enemy of none.

The life of a village pastor may be as arduous and full as that of the city minister; and Mr. Hardin has filled many offices, and filled them well. He is the Chairman of the Parish Council, member of the Yeovil Board of Guardians and the District Council, and last year was President of the Yeovil Liberal Association. When no other place was available in his village in which a meeting could be held for the advocacy of the claims of the agricultural labourer to the franchise, Mr. Hardin had the meeting in his dining-room, into which seventy persons were crowded, whilst the remainder of the audience assembled outside and listened through the open window. And so the Liberal Association at Montacute was formed in the dining-room of the Baptist manse.

Mr. Hardin is a familiar figure at the Baptist Union, having served on its Council for many years as the representative of the Western Association. He has also filled the office of Foreign Mission Secretary to the Association for twenty-six years. He is held in universal honour and esteem. His name will ever remain fragrant to all who have known him—a man of many parts, strong and tender, and loved by all. May God prolong his life through many years to come.

G. HUGO HEYNES.



## ESTHER'S HEROISM.



HIS Book of Esther is a strange book—a unique book of the Bible, inasmuch as it does not once contain the name of God. It breathes an atmosphere strange to us; the men, their habits, their whole lives are different to anything we know, and sometimes we are tempted to ask, What is there in the book that makes it worthy of a place in this collection of the highest literature of the world? Why is it given us as one of those writings which are to be as a lamp unto our feet and a light unto our path? But it is a wonderfully human book—this Book of Esther. It is full of human passion. Scheming and counter-scheming at a king's court constitute its records almost from beginning to end, and love, hatred, ambition, revenge, cunning self-seeking, and magnificent self-devotion, together with every emotion of the whole gamut of human feeling, characterise its deeds all through. And above all we see God presiding over the chaos of events, and directing the battle of wills, to give His people heart, to advance them in the way of His purpose, and to bring them out of distress and danger into a place of security and peace. This is a book which, while it does not mention God, breathes faith in God all the way through, manifesting the workings of His providence, which, from the beginning of days and the creation of the world, has not ceased to control and guide the destinies of nations and of men.

It is not, however, of the book as a whole we wish to treat now, but of one particular incident in the Book—that of Esther coming into the presence of the king. It was the darkest hour of all the dark hours of Israel's captivity when Haman, the Jews' enemy, to satisfy his own private desire of revenge, obtained from the royal indolent despot a decree for the destruction of the whole people of the Jews—"young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month of Adar, and to take the spoil of them for a prey." It was a decree, written in the king's name, and sealed with the king's ring, which no man might reverse, and there was no hope left to

any of the victims of Haman's hate save such hope as they had in God. Mordecai hoped in God; nevertheless, he set about to see what way he could find of escape for himself and the people he represented. His very piety made him believe that Esther had been raised to share the throne of Ahasuerus by the foreknowledge of God, and it was at her hands that he looked for the means of salvation. He sent a message to the queen that she should go in to the king and make supplication unto him, and make a request before him for her people, notwithstanding his knowledge of what obedience to his message might mean. For so great was the despotic power of this oriental sovereign that no one, not even his queen, might come into his royal presence without special invitation under penalty of death; and it depended wholly upon the passing mood of his fickle and pampered nature whether death should ensue or not.

This, then, was the position of Esther—on the one hand her whole people under sentence of extermination, with no earthly hope but in her; on the other hand, imminent risk of immediate execution herself should she intrude unbidden upon the king. The one alternative filled her with horror, that her whole people should be ruthlessly and cruelly destroyed; from the other she shrank with a natural clinging to favour and life, with a natural dread of incurring the heartless wrath and condemnation of the peevish king. Which should she do—sacrifice her people or herself? And after a hesitation, which only reveals the more clearly to us the greatness of her deed and the heroism of her resolve, she said, in words that breathe the very spirit of martyrdom: "So will I go in unto the king, which is not according to the law: and if I perish, I perish."

I call this Esther's heroism, none the less heroic because achieved by a woman, none the less heroic because achieved quietly and without ostentation, but all the more heroic because it was a victory won alone, won by her piety and trust in God, won over love of life at its fullest and happiest, over fear of death at its most shameful and purposeless, and won for the sake of doing the right and saving others. And she is a pattern to all heroes and would-be heroes of what true heroism is, and a lesson to a most unheroic age of the beauty and nobility and grandeur to which our

poor human nature is capable of rising if it will only cease to think of self, and begin to think more of duty and of God. For this does appear a most unheroic age in which we are living to-day. We may not be quite so pessimistic about it as was Carlyle, who seemed to see scarce anything good and noble and true in men save in the excellent few. But it does seem to be an age in which few things are done but those that are calculated to pay; in which ease, pleasure, wealth, and advantage are thought of more than duty and truth; in which men for the most part see that they take no hurt by the things they profess to believe; in which martyrdom is disbelieved in as a fact and spoken of with a sneer. A most unheroic age! In which everything is reckoned by pounds, shillings, and pence, and that only is sought after which is called by high-sounding names, and which is adorned with the gay trappings of the world. Oh, that we believed that there are some losses that are more blessed than gain; that there is a so-called folly which is the very acme of wisdom; that there is a losing of one's life which alone can save it, and save it unto life eternal! Some of us are sad when we see the race for gold, the lust of power, the worship of Mammon that characterise our day. We see in them the effective seeds of decay and death, the precursor of the downfall of individual and national character and power. And we would we could also see in multitudes the men who, looking upon the foibles, vices and sins of the world, would say: "This will I do which is not according to the law of men," or "This will I not do which is according to their law: and if I perish, I perish." That is heroism—the heroism of Esther, the heroism of Christ, the heroism of every truly Christian soul.

For this is not the language of the hopeless fatalism of the East, taught by various religions, and finding perhaps its worst and deadliest fruit in the Mohammedan race. This is not the language of the fatalism which says: "What is to be will be, and nothing I can do will alter it"; the fatalism which robs men of effort, of hope, almost of feeling, and leaves them to float like sticks upon a stream out into an ocean, they know not whither nor what; or to be forced by circumstances like dumb, driven cattle, not understanding nor caring about the way that they take. It is only when men are deadened by despair that they speak with such

fatalism as that; when they have lost all faith in themselves, in a beneficent Higher Power, and think themselves to be but the sport of tempestuous winds, blindly driven hither and thither. But that was not the spirit of Esther when she said: "If I perish, I perish." There is nothing heroic in that. Nor was hers the language of a reckless bravery, which holds itself and everything else immensely cheap, which thinks little of what the end of its course may be, and cares almost less. Like the soldier, maddened by the excitement of the day of battle, riding up to the cannon's fiery mouth, to perish or not to perish, as the case may be; earth, heaven, home, friends, wounds, death, all are as nothing to him then; he is driven on by an uncontrollable rage of fury from within, as some of them have confessed, which has overmastered them, and of which they have become for the time being merely the tools. But that, though called noble and heroic by the world, and crowned with glory by the world, is not the heroism, nor anything approaching the heroism, of Esther when she said: "If I perish, I perish."

Analysing, then, this example of heroism, in what do we find it consist? I think in three things. First, in an implicit obedience to the call of duty. For there is such a thing as duty after all, a duty which is not self-interest, a duty which is binding upon us, whether we like it or not, a something we ought to do, and the omission of which will cover us, at the last, with confusion and guilt. And there is such a thing as the call of duty; duty has a voice in which it speaks, a voice that we cannot mistake, which speaks in command and carries the weight of authority. And men must listen for that voice if they would be heroes in life. When will men learn the value of duty again? When will it become an everyday word of their vocabulary? They are ready to remind one another of it; when will they begin to take it home, and tell themselves that they must live as they ought to live, with honest, righteous purpose, as before God? Duty is a necessary element of heroism. Great deeds, mighty achievements, do not of themselves make a man a hero. It is a heroic thing to dash into the foaming torrent to save a drowning child's life at the risk of one's own; but to attempt to swim the Niagara Falls for fame and glory is not heroic; that is vanity, folly, sin, crime—heroism it cannot be. One can only be heroic in duty's

path, and most frequently our heroism will be of the quiet order, like Esther's, just sitting down and quietly contemplating what our duty is, and then quietly getting up and doing it.

The second element in heroism must be the devotion and sacrifice of self, doing what we ought to do whatever the cost might be. Do not think it cost Esther nothing to say these words: "If I perish, I perish." She did not utter them with bravado, nor did she say them in despair. She knew what they meant, she knew that probably they meant her life; and she loved her life, she did not want to lose her life; she knew she could save her life by hiding the fact that she was a Jewess, and by leaving her people to their fate. But she gave herself up even unto death, if need be, that she might discharge the burden of her conscience towards her people and her God. They were broken with sobs, they were drowned in tears, these words of self-devotion; her voice quivered and halted, but it was not with irresolution, it was with grief and pain. Her mind was determined, nor did she swerve from her purpose when she said: "If I perish, I perish." Let it be said again, it was heroic. If one might say so without irreverence, it was the same kind of heroism that Jesus showed when in the Garden of Gethsemane He prayed: "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." There our heroism must come in—in accepting the consequences of our righteous deed, because it is righteous, and ought to be done. It is easy to do our duty when duty is pleasant and is smiled upon by men. But how when it means the risking of our all, the facing of the cross! That is the test of the heroic soul.

Again, the third element in true heroism is this—that it does all this, risks all this, in doing the right, supported by faith in God. Esther fortified herself by fasting and prayer before entering into the presence of the king; Jesus by His thrice repeated cry to the Father in the garden before facing His cross. It is in faith, faith in the unseen but real, faith in that which is spiritual and eternal, that true heroism lies—a walking by faith and not by sight. And that it is that gives heroism its calmness, its assurance, its strength. It beholds realities which others do not see; it lays hold of a power of which other men are ignorant. It stands detached from the material things which catch the eye, please the



ear, and gratify the sense, and walks upright in the dignity and nobility and divinity of a sense of heaven. No man is a hero who is earthly-minded and unspiritual. He may not accept our creed, he may not even know it, but he believes in righteousness, in an unseen power of good, which we know as God, Father, Love, and he commits himself to Him in all his way, whatever the present effort and pain and cost may be.

There have been men who have been heroes of this sort—the only true kind of hero at all. Cromwell and his men whom he trained into his Ironsides, who, in the sacred cause of civil and religious liberty, risked all to fulfil or to die in the attempt to fulfil what they believed to be their God-given duty, and went to battle with prayer upon their lips. The two thousand Nonconformist ministers who on one day gave up their livings in the Church, going forth they knew not whither, trusting to the ravens of God to bring them food, because they would not and could not act and preach in the house of God a lie. Father Damien, who saw from afar off the lepers' need and heard from afar off the lepers' cry, and went to feed them with the bread and water of life, even though he perished with their loathsome disease himself—as, indeed, he did. And there have been those who have shown a like heroism in refusing to do evil, and suffering for the refusal that they made—of whom Joseph thrown into prison at the instance of Potiphar's wife, and the three Hebrews cast into the fiery furnace because they would not bow down to the golden image that Nebuchadnezzar, the king, had set up, are examples and types. And are there none to-day—men who are honest, truthful, conscientious to their own cost, men who resist unto blood striving against sin? We know there are some such, but we would that their number were greatly multiplied, that we were all of this noble band of heroic men. And is it too much to ask of ourselves that we should be true to what we believe to be right, that we should faithfully do the bidding of our conscience at any cost, and that we should do it trusting in God? It is belief in God, real living belief, that makes the hero—a belief that He is, that He knows, that He overrules all things unto good to them that love and obey Him, that when He points out to us the way and we walk in it He takes us into His keeping and all that is ours, and though all seem lost, all is won when we do His will.

By faith, we are told, that long succession of heroes, whose names are collected in the eleventh chapter of Hebrews, lived their lives enduring as seeing Him who is invisible. And by faith the heroic life is lived to-day, in unseen corners and lowly places of the world, it may be, but all seen and known of God. "If I perish," it says, "I am ready to perish: if so be I may discharge my duty, and keep a conscience void of offence toward God and man." Believe in God, believe that God leads, believe that God cares and keeps and act in all things as before God, for so is the hero made to whom is said: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

F. C. PLAYER, B.A.



## HOW TO HEAR A SERMON.

BY REV. P. W. LONGFELLOW.

**F**IRST you must prepare for it. You can no more be a good hearer without preparation than your pastor can be a good preacher without preparation. Retire at the usual time on Saturday night in order that you may have your rest, and rise at the usual time on Sunday morning. Sunday headaches are often the result of missed Saturday nights. Before going to church give some time to the Word and to prayer; and as you go up to the house of God ask His blessing upon yourself and all other worshippers.

Let your mind enter the church with your body. As the Oriental leaves his sandals at the door of his sanctuary, so let him who would be a good hearer leave behind as he enters the church the world with all its pleasures and cares. If you were about to attend a reception to which you had been invited by the President of the United States or King Edward of England you would not care to be intruded on during that hour by even those who were your dearest friends, or with whom you might have the most important business relations. How much more important that we drive out all our daily cares and pleasures when we come before God as His worshippers.

Before God," yes, let us be sure to realise that. One of the best New Testament exemplars in this matter said to the preacher

before he began his sermon: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." He who realises with Cornelius that in entering God's house he is coming before God, and that every true minister has for the hearer a message from the Lord, has perhaps the most essential condition of a good hearer.

Look up the text and try to remember it. It is better than anything outside the Bible that can be said by your minister, and is therefore well worth remembering. If you are now fourteen years of age and go to church for the next fifty-six years, or until you are seventy, you ought to commit in this way about 5,000 texts of Scripture. But remembering the text will enable you also to remember much of the sermon. The text is the peg on which the sermon usually hangs, or rather the package from which it is unfolded. What a difference in hearers in regard to remembering! Some will remember all that is worth retaining, while others seem to carry away nothing save a hazy impression. Sometimes even those who go away dilating on "what a fine sermon our pastor gave us to-day," when asked to give some account of the sermon are utterly unable to comply. This remembering of sermons depends much on habit. If you have never tried it you will be surprised to see how much of the sermon you can remember by giving proper attention to it. In order to retain the sermon be sure and get started with the preacher. Most sermons grow out of a text somewhat as a tree and its branches grow from the roots. If you observe carefully how the preacher starts out, you get his point of view, and before you know it you become so much interested that you easily follow him to the close. You will also find great profit in talking the sermon over point by point with some member of your family or with some friend who heard the same sermon. This is a great stimulus to both the memory and to your own originality in thinking on the truths which you have heard presented. It is a healthy, digestive process.

Do not be a captious, crotchety hearer. Your pastor is your loving friend. As God's minister he wants to help you. You will greatly aid him in this if you give him a sympathetic hearing. The crotchety hearer has his favourite doctrine and cannot be interested in any other. Sometimes he has his favourite kind of

sermon—the evangelistic, or the doctrinal, or the historical, or the practical—and so soon as he discovers that the preacher is giving a kind of sermon other than that in which his soul delights, he closes his ears to all that the preacher says. Many good people err in this way, supposing that the Gospel feast can be served in only one particular style. Again, the crotchety hearer has his pet preacher with whom he always compares all other ministers, much to their disparagement. Almost any one of us would prefer to eat from a silver spoon rather than from one of pewter, but let us not in our spiritual diet imitate the spoiled child, who will eat only from one particular spoon.

Finally, be an obedient hearer. If the preacher's message is read from God, it is at your peril that you neglect it. "Be ye doers of the word, and not hearers only, deceiving your own selves."  
—*Standard* (Chicago).



### THE VALUE AND LIMITS OF DISCUSSION.\*

**T**HEOLOGICAL discussions, on delicate and difficult questions of doctrine, would be out of place in such a society as this. Some subjects are too sacred for "debate," and can only be appreciated in moments of calm, reverential meditation. I have no wish for you to tread the thorny and often profitless paths of doctrinal controversy, or to act on the absurd idea that we must be continually "digging about the foundations" of our beliefs instead of acting them out, and so "going on unto perfection." But there are many subjects to which our attention might be directed with advantage,—some of them semi-theological, and lying on the borderland between theology and philosophy, or theology and literature. We ought to know something about the origin and composition of the Gospels, their special characteristics, and their mutual relations; something about the order and interpretation of the Epistles, and their functions in the Christian life of to-day. In church history there are movements, epochs, and

\* From an Address delivered to the Members of a Young People's Society.

men of whom we should not be ignorant. Such a series of manuals as that which has been published by the Church of Scotland Guild would furnish an invaluable basis for discussion. The volumes on "Christian Ethics," "The Religions of the World," "The New Testament and Its Writers," and "Our Lord's Teaching," are well within the reach of all who will take the trouble to read them. We might well discuss the relations, *e.g.*, of religion and culture, and of religion and science; poetry and its claims; fiction, its lawful and unlawful uses. These and a hundred other topics might appropriately be passed in review and would afford us a fine "gymnastic." Fewer members of the society than I had hoped have taken part in our discussions. In this democratic age the privilege should be claimed by many. While some, it is said, love to hear, not a few are afraid to hear, their own voices. You should all try to contribute something to the general profit, even if you have little to say and scarcely know how to say it. If you can utter only half a dozen sentences, and stumble half a dozen times before you get through them, nevertheless say something. You may, if I may use the Irishism, be too backward in coming forward.

Some good friends are alarmed lest harm should come of discussion. They dread its unsettling effects, especially on very young minds, and are afraid that we may seek an intellectual good at the expense of a spiritual. There is a danger of this, as I have often warned you, as I have also striven to show you how to avoid it. But it is not the only danger by which we are beset. Nor is it peculiar to such a society as this. Discussion carried on in a Christian spirit settles as well as unsettles, and the divorce of intellect from faith is, on every ground, to be deplored. After all that must be said as to its undue exaltation, its one-sided development and the like, intellect is a God-given power, for whose exercise and improvement we are responsible to God. It is a talent committed to our trust, and we cannot honourably suffer it to lie in a napkin. To neglect it is to deprive ourselves of some of the noblest and most healthful pleasures of life, to cripple our power, to render ourselves less capable of serving our fellow men and to be faithless to Him who should be served with all our mind and strength.

“ Let knowledge grow from more to more,  
But more of reverence with it dwell  
That mind and soul according well  
May make one music as before,  
But vaster.”

I am more than ever impressed with the need of wise and sympathetic guidance in regard to reading. Notwithstanding our prolific press, I am not sure that this is a distinctively reading age. Our age is too fond of *Tit-Bits* and too content with *Answers*. There is plenty of dipping into books—skimming the surface, it should rather be called—but little hard and systematic reading; little determination to wrestle with an author till you have constrained him to yield to you his secret, so that you are able to see as with his eyes, to enter into his mind and to share his feeling. De Quincey speaks of the mind reacting on what it reads, turning it round, examining it, questioning it, digesting it. The entries at our public libraries tell no flattering story on this point. The books most in demand are novels and short stories, books that amuse, not such as supply us with good and solid food. Neither physically nor mentally can we live on refreshments. Sweetmeats, confections, lolly-pops, and highly spiced dishes have a place of their own, but they are not fit for everyday fare. You can imagine, or rather you cannot imagine, what the results would be if you attempted to live on them.

Books are the best friends of those who use them wisely. They are no friends at all to those who use them unwisely. We ought to read partly for the sake of gaining information and adding to our stock of knowledge; partly for the sake of mental enlargement, for acquiring a clearer perception, a wider sweep of vision, a sounder judgment, a more chastened imagination; partly also for elevation and stimulus, for the inspiring power of noble thoughts and fervent feelings. We cannot all—to borrow the fine image which I once heard Mr. John Morley employ—we cannot all be “great personalities who march through history with voices like a clarion trumpet and something like the glitter of swords in our hands.” But we can by means of good books company with such personalities, and contact with them will warm and kindle the mind.

We hear much of independence and freedom—very good things

if we know how to use them. They each have their limits which it is fatal to overstep. Independence, yes; but of what are we to be independent? Of all false and artificial authority, of all usurpations whether they be usurpations of reason or of feeling; of blind customs and empty traditions. But not independent of the law of truth and right, of goodness and love. Freedom! Ah! but it is not so easy to be free as we imagine. The motives, the determining causes of our actions, are often hidden even from ourselves, and we are swayed unconsciously in one direction rather than in another. In the full and absolute sense of the word we are none of us free—

“ In vain our pent wills fret  
And would the world subdue,  
Limits we did not set  
Condition all we do.

Born into life we are and life must be our mould.”

Often the men who are apparently the least free are, however, at the furthest remove from mental and spiritual servitude. Wisely does the old Royalist poet sing—

“ Stone walls do not a prison make  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage.

“ If I have freedom in my love  
And in my soul am free,  
Angels alone that soar above  
Enjoy such liberty.”

On the other hand, men who boast of their liberty are often entangled in subtle and invisible meshes, bound fast by the silken cords of passion, and reduced to helplessness by the golden fetters which have been dangled before their eyes. Our nature, apart from its inherited tendencies, its inborn bias, is too keenly susceptible, and there are at work too many influences—some of them specious and misleading—to make our freedom as real and decisive as we dream.

The present Bishop of Oxford, Dr. Francis Paget, truly says, in words which I would earnestly commend to every one of you: “There is much to be done and much to be undone in every one

of us before we can indeed be free in the sphere of thought. To be free from prejudice and conventionality; free from wilfulness and pride; free from despondency and sloth; free from self-interest and the desire of praise; free from our moods and tempers; free from the taint of our old sins and the shame and misery of those that still beset us; free from all delight in saying clever things; free from the perverting love of originality or paradox, or theory, or completeness; free from the yet milder perversions of jealousy, or party strife, or personal dislike; free from the secret influence of timidity or impatience—are these conditions of the intellect's true liberty easily to be secured? How many of us can say that we are even near to obtaining this freedom?" And yet these conditions do but take us to the threshold of a freedom worthy of the name. We need in addition a trained eye, a sensitive vision, a well-balanced judgment, and a just sense of the proportion of things. In the highest sense it is literally true that "if the Son shall make you free, ye shall be free indeed." Then, and only then, is our liberty more than a dream and an illusion.

In these remarks I am no doubt disregarding the spirit of the age, or the *Zeit Geist* as it is called by people who find our English language too poor for the expression of their needs. Only the other day I saw it asserted that the spirit of the age is the Spirit of God! But what is this mysterious, impalpable power—the spirit of the age? It is simply a fine name for an old friend—a very common-place and familiar thing—Public Opinion; the opinion of the people among whom we live, of our class or set or *coterie*; and so it is one thing in one place and another in another—often shallow, capricious shifting. "Truth on this side the Pyrenees, error on that."

In certain educated circles the spirit of the age takes the form of a cold and scornful denial of the supernatural, of the belief in the personality of God, and of the possibility of miracle. The articles of the Christian faith are superciliously brushed aside as old wives' fables, and we who still believe in them are pitied as well-meaning zealots who have cut ourselves adrift from all alliance with culture, and have relapsed into the darkness of the middle ages. If that be the *Zeit Geist* I am more than content to be out of harmony with it. Resistance, not submission, is our duty



here. I have no intention of being duped by a mere will-o'-the-wisp.

At the opposite extreme we see people who care neither for culture nor spirituality, and whose cry is all for a religion which shall be on their own level—divested in another manner of everything that is great, ennobling, and sublime; a religion whose services shall be acceptable to flesh and blood, and levy no tax which must be paid by calm, concentrated thought and earnest devotion. To meet this feeling, services are made attractive by drums and trumpets, fiddles and solos. Reverent worship is out of the question. The preaching of the Gospel becomes quite secondary, and a clamorous sensationalism is likely to be valued far more highly than thoughtful, earnest, and edifying exposition of God's Word. In many quarters the current has set strongly in this direction. But if, I again say, this be a phase of the spirit of the age, our duty is not to fall in with but to resist it, and to adhere to the principles of the oracles of God.

Your work in this society covers but a small part of your life and activity as connected with the Church, and you should of course regard it as but one of many agencies through which you must seek your perfection. The chief of these agencies are more purely spiritual. Do not on any account neglect them. We desire "the full and complete" development of your nature, its growth to the utmost reach of your capacity and on every side. Aim at the development of your conscience, until it leads you to stand in reverent awe before the august righteousness of God, and you are obedient to even its least command. Aim at the development of your heart, that its affections may be fixed on "the First Fair and the First Good," and be ever occupied in the contemplation of His eternal beauty; and aim also at the development of your mind that you may dwell as a citizen in the realm of truth, with ready access to her palaces and temples, her schools and colleges, and museums, and possess yourself, as you are entitled to, of her choicest treasures. Aim at the highest and best in everything, and making the most of your opportunities; lay yourself on the altar of consecration, an offering which our Lord shall graciously accept, and then, filled with His Spirit, you shall live *ad majorem Dei gloriam*, for the greater glory of God.

## LEAVES FROM AN OLD CHURCH BOOK.

BY REV. JOHN W. WALKER, TODMORDEN.

## VII.

**I**T has been hinted that a few notes on the Sunday-school of the past might be interesting, and not without suggestion to our readers.

The records of the Sunday-school in the days of Brother Dean, 1818-1833, are not numerous; but there is one entry, which recalls a now obsolete custom:—

“The school was visited by the Sunday School Society, October 20th, 1833. Matthew Wilson and Gilbert Butler were the deputation, when the scholars which recited before the congregation August 4th, 1833, received each a New Testament.”

August 4th was the anniversary day, and the programme included recitation of selected portions of Scripture before the great congregation. To be chosen for this duty was regarded as a high honour, and greatly stimulated the scholars in their efforts to learn to read. This was held up as the goal of their ambition—to be able to recite on anniversary day!

What a fitting crown of their endeavours, that they should receive as a prize a New Testament!

On July 19th, 1835, the teachers met to make arrangements for the anniversary. It was agreed:—

“That Watts’ hymns be sung on the occasion, and four of the girls are to repeat certain portions of Scripture.”

The old order changeth, giving place to the new. The children are now trained to sing hymns. For the great day of the year a stage is erected around the pulpit, and thirty or forty children—the girls in white—are ranged row behind row.

What is now the New Year’s tea and prize distribution was formerly the scholars’ New Year’s treat. Thus we find:—

“December 25th, 1837. That the scholars have every one a penny cake given them.”

We can scarcely suppose that strong, healthy boys would regard

such limited allowance as "a treat"; but an entry of June 4th throws light on the subject:—

"That we try to be as economical as possible during the year in laying out money."

The "scholars' treat" takes place nowadays at Whitsuntide. A procession is formed, and, headed by the pastor and superintendents, a march is made through the village. The scholars and friends then proceed to a field, where games, &c., are enjoyed, and buns and coffee and other refreshments served. This day is known as "walking day" throughout the district.

There is a reference to a united "walking day" on June 4th, 1843:—

"That the scholars walk in procession as other schools on Whit Tuesday. That each scholar provide him or herself with a pot to drink out of, as they are to have each a penny bun and ginger beer when they get to the field."

This was not the only kind of school procession:—

"April 4th, 1842. That we suggest to the teachers and friends the propriety of walking out the scholars some fine Sunday morning or afternoon, just as the superintendent thinks proper."

This suggestion was afterwards acted upon, for we find numerous directions as to conduct of scholars, line of route, &c. The bigger boys seem to have been a problem. At the present time they take walks on their own account, and leave morning school to take care of itself.

The Church's attitude toward the drink traffic, and the steady development of the temperance sentiment, may be traced in the records before us. A few extracts, indicating the lines of advance, may not be without value. The first references to "the trade" are in connection with the visit of the "Conference" in the early years of the Church's existence. It is directed "that dinner be ordered for ten or twelve persons at the Holme." Cordial relations existed between the Church leaders and the landlady at "The Holme," for we find entries later thanking her for two donations of £1 each.

Sidelights are thrown on the provisions that were made for the Lord's Supper and for baptisms:—

"June 8th, 1845. That we purchase a keg of wine at once for the Lord's Supper, in order to save something for the poor."

However, the necessary funds were not forthcoming; but at length a way out of the difficulty was found:—

“September 7th, 1845. That we accept the kind offer of Brother J. Mills to advance money to buy two gallons of wine for the Lord’s Supper, on the condition of being repaid by instalments as it is collected at the Lord’s table, and that no money be given till he be re-imbursed from the amount collected.”

As to baptisms, it was agreed, October 31st, 1820:—

“That Brother Ingham have the sum of one shilling and sixpence each for the liquor that is used and the trouble that attends baptizing; that for this he finds cordials and dress, or such accommodations as are needed.”

Side by side with this provision of intoxicants for special purposes we find a feeling manifesting itself very clearly at times that drunkenness was inconsistent with the profession of Christ.

As early as October 4th, 1818:—

“Richard Holt was requested to attend next Lord’s Day morning, after the service, to answer to a charge brought against him of being intoxicated with liquor.”

April 15th, 1838:—

“As unfavourable reports are circulated about the intemperance of John Firth, it was resolved to write to him and wish him to come over and clear himself, if innocent, or speak for himself.”

February 27th, 1842:—

“Samuel Law confessed that he had been over-seen in drink. He said he was very sorry for it, that he was weak, but intends to do better, with the Lord’s help, for the future. He was admonished and exhorted to be more careful.”

January 25th, 1846:—

“Reports were heard by the Church concerning Thomas Greenwood. The Church received his explanation, and desired him to keep from the public-house as much as possible in future.”

Clearly the Church did not shrink from doing its duty towards defaulters. Prompt action and decisive treatment meted out in a Christian spirit—“considering thyself lest thou also be tempted”—are seen to have produced most satisfactory results.

It was about this period the Church took a forward step and abandoned an old custom:—

“February 20th, 1842.—That we dispense with the use of spirits at baptisms.”

There is another landmark which, though queer, yet indicates advance:—

“March 30th, 1856.—Agreed that the female sick club have the use of the room free of charge until the 1st of September next; from that time they pay one shilling for every night they meet; that they do not keep the meeting later than nine o'clock, and abstain from the use of intoxicating drinks and smoking during that time.”

Shortly afterwards another important advance was made. A Band of Hope was formed in connection with the Sunday-school; and on February 23rd, 1868, it was resolved—

“That the Band of Hope Union be allowed the use of the chapel on Good Friday afternoon for their inauguration conference.”

Readers who have followed these articles through their course will be specially interested in the Jubilee Report, which we append:—

“June 6th, 1869.—The following report was adopted and sent to the Secretary of the Association:—

“DEAR BRETHREN IN THE LORD,—The past year is memorable in the history of our church as the jubilee year. In 1868 we made a successful effort to clear off our chapel debt. We realised £110 by means of a bazaar, and £150 by subscriptions. In addition to this we have spent about £70 in painting and beautifying our chapel and school.

“But while we have been thus labouring for the pecuniary welfare of the cause, we have to lament the coldness and apathy which have marked our spiritual state. We are glad, however, to report that as a church we are peaceful, united, and hopeful. We are without pastor at present, our late minister, the Rev. J. Wolfenden, having removed to the college. Dr. Wolfenden recently to England from America, and in August this year settled as pastor of Glossop Road Church, Sheffield. We are well served by local and stationed preachers, and we here express our thanks to the ministers in the neighbourhood for the interest and sympathy they have manifested by supplying our pulpit from time to time.

“As regards our Sabbath-school we can truly say, ‘The Lord hath done great things for us whereof we are glad.’ All the teachers, without a single exception, are members of the church. Many of the scholars, we believe, are labouring under conviction of sin, while many more are inquiring after the Saviour, and we are hoping soon to have an ingathering of precious souls, and many added to our number such as shall be eternally saved.”

The report to the Association next year is so characteristic that we cannot omit it:—

“June 12th, 1870.—The church met to receive and adopt the following report to the Association, held at Leicester on the 20th:—

“We cannot report so favourably this year as last. We are still without pastor. Agreeable and peaceful, but cold and lukewarm, and no business doing. Our religion is more theoretical than practical. There is a want of high-toned piety and an absence of that living faith which marked our holy religion on the day of Pentecost. Hence it is that numerically we stand at a discount upon the returns of the previous year. We have good preaching, but the seed falls on bad ground. Congregations good. Church meetings unprofitable. Prayer-meetings on Sunday evenings well attended, on week nights the reverse. Experience meetings have died from natural causes. Our school affords a little encouragement to a faith that is ebbing, and throws a little light upon the painting. Our prayer is with one of old, ‘O Lord, revive Thy work.’”

We insert one more reference to the bridge, in crossing which Brother Dean met his death; and with this reference we bring this series of articles to a close:—

“July 10th, 1870.—The church was called to notice the bridge leading over the river to our chapel, which is in a very dilapidated condition. It may be noted here as a memorandum that yesterday afternoon a most fearful flood was occasioned in this valley by a waterspout which fell on the hill on the south side of the valley. The water came rushing down the hillside, carrying the grass, walls, and trees before it, filling the water-course and the turnpike road, taking down houses, &c.; and, amongst other damage sustained, our chapel bridge narrowly escaped being washed away. The battlement of the bridge was taken, and the arch seriously damaged.

“The church authorised Brother Barker to repair the bridge at the earliest convenience.”



MESSES. ADAM & CHARLES BLACK have sent out sixpenny editions of *RAB AND HIS FRIENDS*, and *Other Papers*, by John Brown, M.D.; and *JULIAN HOME. A Tale of College Life*. By Frederic W. Farrar. Both these works are independent of any eulogy of ours. The papers of Dr. Brown here selected are “*Rab and His Friends*,” “*Our Dogs*,” the delightful letter to Dr. Cairns, being really a memoir of Dr. Brown’s father; “*Queen Mary’s Child Garden*,” “*Jeems*,” “*Mystifications*,” and “*Marjorie Fleming*.” They are perhaps as characteristic as any of “the beloved physician’s” work. The letter to Dr. Cairns should be read and re-read by every minister in the kingdom. There is a marvellous charm in every page. Of the volume of Dean Farrar’s “*Julian Home*” it will suffice to say that it is one of the best school stories ever written.

## PRESIDENT MCKINLEY: A MEMORIAL SERMON.\*

BY REV. GEORGE HAWKER.

“This is a grievous mourning.”—GEN. i. 11.

“Ye sorrow not, even as others which have no hope.”—1 THESS. iv. 1.

**V**ERILY, a grievous mourning is that which bows the world to-day. The stroke of a dastard hand has achieved its cruel purpose. A great man has fallen in the midst of his days. A great nation is sorely stricken. The civilised world and the Christian Church are involved in a common bereavement. The direct and literal answer to a universal prayer has been withheld. Millions of mourners are finding it hard to bow to the will of God in this bitter permission of His Providence. Nor is it too much to say that some ardent minds, in their recoil from the triumph of insane wickedness, and in the paroxysm of their overwhelming grief, are tempted to arraign, or even to impugn, the wisdom or the goodness of Almighty God. For such, how solemn and conclusive is the rebuke of the dying words of the murdered President, who said, in the crisis of mortal weakness, when he felt his great work slipping finally from his trembling hands, and saw the most dear face of his wife but dimly through the gathering mists of death: “Good-bye, good-bye all; it is God’s way, His will be done.” These noble words, charged with explicit resignation and implicit hope, were spoken feebly and hardly heard by those who listened, but already they have echoed round the world, and for ages to come they will re-echo. If he could see that this way of disappointment, and pain, and death was God’s way, transfigured by the forward steps of His holy and eternal purpose, and could approve the way with submissive heart because it was the way of God, we shall best honour his memory by seeing his vision and saying “Amen” to his most Christian prayer.

The feeling of brotherhood between America and Britain has

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\* Preached in Camden Road Chapel, London, on Sunday morning, September 15th, 1901.

not always been intense, even in this generation. We believe profoundly that the good accord, the real amity, of the two great Saxon peoples is of enormous value to themselves and to the world. Yet at times there has been irritation, bitterness, and suspicion. Of late these ill-feelings have subsided, almost to the point of extinction. A vigorous friendship has happily replaced them. In conversation with an English visitor, the lamented President admitted gladly that such was the case, and remarked, with characteristic plainness: "Sometimes one country has been a bit ugly and sometimes the other; but, fortunately, they have never both been ugly at the same time." God send that they never may be! And I hold that the likelihood of such mutual and most unhappy ugliness is immensely diminished by the fact that twice within a few short months the two nations have been brought heart to heart by passionate sympathy in a common sorrow. In America, as in Great and Greater Britain, Victoria was "*the Queen*"; and when she died, full of years and full of honours, but with the weight of recent and heavy troubles upon her heart, the sorrow of America was unfeigned. It expressed itself in a thousand ways, as spontaneous as significant. England's heart was touched; she will never forget. And now it is our turn to feel and to reveal a like sympathy in America's hour of heart-break. We shall not be wanting. The United States will know that England watched by the death-bed of her suffering President with bated breath, and that when he died there were tears in every good man's heart on this side the great dividing waters. America's heart will be touched; this will not be forgotten. A momentous friendship will, by God's grace, be strengthened; and out of evil we may hope to reap so much immediate good.

The points of contrast between the hereditary sovereign of an ancient monarchy, descendant of a hundred kings, and the business man and politician who rose by virtue of his own force to the Presidency of the greatest republic in the world, are upon the surface and obvious. But there are lines in the character and career of these two rulers in which we may observe instructive parallel: lines in which they, being dead, do speak the same noble and inspiring message to the living world.

For example, it imports much to both nations that their revered



rulers were blameless and exemplary in domestic life. When family life is corrupt, national life decays. When family life is pure, the national pulse beats firmly. This is the order of Providence: a safeguard of humanity, the legend of which is written in big letters across the page of universal history. It was one of quaint Peter Mackenzie's sayings, that "the corner-stone of the State is the hearthstone." And happy is it for a people when upon the hearthstone of the palace there burns the white fire of tender and faithful household love. Of the domestic virtue and devotion of our late beloved Queen it is not necessary now to speak, but it is on record that in this regard her character endeared itself to her great contemporary who has so soon followed her into the Eternal home. And in this regard, too, he was a man after her own heart, cherishing a like ideal. His intense, solicitous, unwearied affection for his suffering wife, who loved him with that absolute surrender which is the crown of a woman's joy, and the sweetest earthly recompense of a good man's worth, has attracted the kindly notice and the honest admiration of the world. Undazzled by the allurements of society, in every interval of public duty his heart turned with eagerness to the quiet delights of home. It is pathetic to remember that when separated from his wife by presidential duties he wrote to her twice every day, not counting frequent telegrams. Alas, for her that in this world she will hear from him no more!

It is well within our recollection how, recently, when her strength failed in the course of a gallant attempt to accompany and support him in one of his laborious journeys, he threw up everything that he might be at her side to hearten her in her fight with death. And when he fell, his first thought was for his beloved, and his first words: "Remember my wife; protect her." It is very beautiful. To-day all the world is thinking with sympathy of the widow, so direfully stricken, so unutterably desolate. Yet in her desolation, if God should spare her life, she will be enriched by a memory precious enough in itself to constitute a great possession. Whatever may be thought of William McKinley's politics in the time to come, the story of his domestic life will make for the good of America from generation to generation.

Another likeness between the late Queen and the late President

which I scarcely more than mention, is found in their common devotion to hard work. They both took their duties seriously: they were both tremendous workers, providentially gifted with a splendid fund of energy, which they drew upon without stint. Some of us know a little about the physical and mental tax of public speaking. The story of Mr. McKinley's achievements during a presidential campaign reads almost like a fairy tale; and when one is told that on a record occasion he made seventeen speeches in twenty-four hours; and that at times he addressed audiences of between 20,000 and 30,000, the labours of Hercules seem a little commonplace. Again I say it imports much for our sister nations that their rulers should add to purity of life, laborious strength.

But I hasten to remark that to the inestimable advantage of their peoples and the world both these great rulers were devout Christians. They bowed low at the feet of the Son of God; they sought to order their lives in compliance with His claims; and they centred their eternal hopes in Him. Queen Victoria was, of course, the official head of the Established Church of England. But we Dissenters loved her not one whit the less because, in Scotland, she found that the Presbyterian form of worship very well met her soul's need as regards the ordinance of public worship. She knew also how to win and to keep the affectionate esteem of the noblest ministers in both Churches; and if there were any inconsistency in her being Episcopalian in England and Presbyterian in Scotland, it was explained by the exigencies of her position or the charity of her heart. Mr. McKinley was spared one of her difficulties. Happily there is no established denomination in America. The President is wholly unfettered in the matter of his personal faith and worship, and Mr. McKinley was a Methodist. One likes to think that in all his splendid progress from the office of a village attorney to the Capitol at Washington, he found no cause to forsake the religion of his fathers. He grew up a Methodist, and in the communion of this great Church he died. "A great American and a great Christian," was the verdict passed upon him by one critic, and of the deep, practical, and spiritual validity of his faith few will have doubts to-day.

It is pleasant to notice certain old-fashioned simplicities in his religious life. In common with Queen Victoria, Mr. Gladstone, and other distinguished and efficient Christians of this age, he jealously guarded the day of rest, and eschewed official or other business on Sunday, save when the call of duty was solemn and imperative. Moreover, he delighted in public worship, which he attended with exemplary regularity, and at which he was never known to be late. And in public worship he disdained and disallowed any form and fuss that a President's presence might have occasioned. He understood that one of the great purposes of public worship is to remind men, upon every occasion of solemn assembly, that our little distinctions are too small to be remembered when we bow, on the same level of dependence and helplessness, at the footstool of our Father God. There is a saying of his preserved which breathes the spirit of the true Christian and the true Methodist:

"I would rather attend some tiny mission down among the wharves, and be allowed to worship as I wish, than come to this large church [at Washington] and be continually conscious of my position. I want to lay aside my position on Sundays, anyhow."

My friends, this man's life was a sermon, preached from the top of a high hill to a great—an incalculably great—congregation. His life was a sermon, and his death is the peroration which sounds through all the earth. Men who never heard the earlier passages of this living sermon have paused to catch the close, and it is part of the hope which mitigates the anguish of so great a sorrow, that this man's most conspicuous and most Christian death may commend the grace of the Saviour and extend the kingdom of God.

I have spoken of points of likeness which emerge between Queen Victoria and the dead President. There is one particular in which the contrast of their lot is most marked. It appeals to us all forcefully just now. Our Queen sank to rest in the course of nature, in extreme old age, a shock of corn fully ripe, ready, waiting for the sweep of the sickle of death. But Mr. McKinley has been cut down in his prime—cruelly, ruthlessly, needlessly, uselessly, to all human seeming. And yet not uselessly. Some uses of the deplorable event are already clear. This crime has

proved apocalyptic. It has revealed anew the strength and beauty and validity of the Christian faith; and it has revealed anew the hideous features of that propaganda of universal hatred which is the ultimate antithesis of the evangel of the God of love. What a contrast these systems present in the persons of their two representatives which this crime has brought into such tragical relations! On the one side you have the vain and crazy atheist, with the heart of a snake and a tiger's lust to kill; and, on the other, the Christian gentleman who, being stricken, thinks first of his wife, and then of his murderer, craving that the one may be protected and the other not hurt; and for the rest, fighting gallantly for life while it seemed God's will that he might live, and, finally, bowing with Christ-like submission to the ordinance of death.

Referring on Sunday last to the execrable assault upon the President, I remarked that the anarchism which dictates such deeds is only possible to men who have rid their minds of all faith in God and the soul. Noteworthy confirmation of that statement is afforded by a passage, quoted in one of yesterday's journals, from a recent report, in the *Literary World*, of the speech of a leading anarchist at Berne. Thus runs the astounding passage:—

“Tear out of your hearts the belief in the existence of God; for as long as an atom of that silly superstition remains in your minds you will never know what freedom is. When you have got rid of the belief in God, and when, moreover, you are convinced that your existence and that of the surrounding world is due to conglomeration of atoms in accordance with the laws of gravity and attraction, then, and then only, you will have accomplished the first step toward liberty, and you will experience less difficulty in ridding your minds of that second lie which tyranny has invented. *The first lie is God; the second lie is the idea of right.* And when you have freed your minds from the fear of a God, and from that childish respect for the fiction of right, then all the remaining chains which bind you, and which are called *science, civilisation, property, marriage, morality, and justice, will snap asunder like threads.* Our first work must be the destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything, the so-called *good* with the *bad.*”

Verily, the devil has spoken, and granting his major premise, his logic is sound. The sequence is inevitable. *God; the Soul; Right; Social order.* Dismiss God, and the Soul evaporates and

Right is a dream, and when the conviction of Right is eliminated, everything is in solution and we are anarchists all. One cannot leave this blasphemy without asking mournfully to what extent false presentations of the character of God, on the part of nominal Christians, have fostered such unbelief. For if men lie about God, some responsibility for the blasphemous rejoinder, "Your God is a lie," must fall upon them.

Is it too much to hope that this awful and sublime contrast between the issues of atheistic anarchism and the issues of faith will arrest the attention even of the thoughtless, and strengthen the claims of the Gospel of the Blessed God?

Finally, though this is indeed "*a grievous mourning*," we "*sorrow not even as others which have no hope*" for him who has departed. It is infinitely sad to see this brave, good man letting go his noble work, bidding sad farewell to his weeping wife and friends, and sinking into a premature and unexpected grave. I have no doubt there were 10,000 men in America, any one of whom would have cheerfully died to save his President; but it was not to be. Oh, the pity of it! Yet remember, he was a true believer in Jesus Christ and Him crucified. He knew that the world was redeemed by the sacrifice of the Son of God. He knew that "precious in the sight of the Lord is the death of His saints," and that eternal wisdom and eternal love take care that no good man's blood is shed in vain. President McKinley who lived for his people, died for his people, and his consciousness of this fact softened the pains of death. Besides, death for him meant not a dubious journey into unexplored darkness, but entrance to the Perfect Life and the Unveiled Presence. What promotion! America affords innumerable instances of the romance of success. "From Log Cabin to White House" is a national legend. 'Tis a great progress, a great promotion. But from "White House" to "White Throne"! What of that? "To him that overcometh will I give to sit down with Me in My throne, even as I also overcame and am set down with My Father in His throne."

There is no record that the heart of the dying President was thrilled by visions of pearly gates and golden streets, but there is record of somewhat even more significant. When he had said his last farewells, when he was fast drifting into that ultimate mist

wherein all earthly sights and sounds are lost forever, he spoke again, and his words were : " Nearer, my God, to Thee." Sublime description of his great progress ; glorious utterance of death-transfiguring hope. His house on earth is left desolate, but his soul is at home with God.



## WHY DID CHRIST INSTITUTE BAPTISM ?

### A BAPTIST REPLY TO THE "DISCIPLES OF CHRIST."

BY REV. JAMES BLACK, M.A., WOLSINGHAM, CO. DURHAM.



WHY Christ ordained baptism is a question which but few trouble themselves to ask, and yet it is a question which lies at the very heart of this important subject. That our Lord commanded the observance of this sacrament is universally unquestioned. But it is only when we try to understand *why* He commanded it that we can in any degree ascertain for ourselves the true position which it occupies in the Christian economy—just as in some philosophical treatise, or some great work of fiction, all the subordinate details arrange themselves in their proper places only when we get the author's own philosophy—or plot—as our key.

Approaching this question gradually, through our own denominational views as to the true sphere of the exercise of baptism, I wish at this stage to state these views, first negatively and then positively, as follows :—

(a) Baptism is a sacrament with which (as in the case of the Lord's Supper) those who are unsaved have nothing whatever to do. (b) It is a sacrament enjoined by our Lord upon His disciples (as in the case of the Lord's Supper) for a certain purpose—a purpose which we shall afterwards consider.

It might help our thoughts if we imagined to ourselves a large sloping field, divided into two sections by a horizontal line, marking the lower section as W (the world), and the upper as K (the Kingdom) ; then we say that baptism is a law operative in the upper section, and in that section alone.

Applying this conception to the Baptist position as stated

negatively, we say that baptism is a law with which those who are not yet in the Kingdom of God have no concern whatever. Stating this negative position in positive terms, what we mean is this—that salvation is accomplished on its human side by *repentance* and *faith*, and does not wait upon our performance of any external rite; and, on its Divine side, it is accomplished by God's grace, as expressed in the finished work of Christ—a grace which comes to us, not in any magical way, through any external channel, but by the free and direct operation of the Holy Spirit of Christ upon the believing soul. We take our stand on the great Pauline doctrine of justification by faith. "We have had our access by *faith* into this grace wherein we stand." In a word, it is faith and *not* baptism which takes us over the line.

In opposition to this view I invite your attention to one which, although coinciding with ours in respect to the fact that it insists on the necessity of baptizing believers only, and also of baptizing them by immersion, is in essential conflict with us over, what seems to me, this far more important question—the question of the condition of our peace with God, of our "safety," of our salvation. The teaching referred to is that it is not faith but *baptism* which brings us over the line.

We shall best understand this point of view by calling to mind the picture of our field with its upper and under sections, and now sub-dividing the under section by a second line parallel with the first. We have now three divisions—the first or lowest of which we will designate the *world*, the next *believers*, and the uppermost the *saved*. The teaching of our friends is that while a man may cross from the lowest into the middle section by a simple act of faith, he can only arrive at the upper section through the waters of baptism—in plain language, a man may be a believer yet not a Christian! He may believe, yet he is still *unsaved*, still out of the Kingdom, still out of Christ, still unshriveled of his sins until he is baptized!

That this is the definite teaching of the "Disciples of Christ" I shall prove from their pamphlet entitled, "The Faith and Practice of certain Churches of Christ," by Mr. Lancelot Oliver, editor of the *Bible Advocate*, their official organ. He says (p. 14): "Salvation stands after faith and baptism—not after faith alone."

Again : " Before baptism the disciple is not ' in the name of God ' ; after baptism he is. Now, is not that the reason that the *baptized* believer is said to be saved ? He is in God, united to Him." Again : " Before baptism persons are not in the name of Christ Jesus, *not in Christ Jesus*, not in the death of Christ, but after baptism they are. Baptism, then, is a Divine institution in *which a penitent believer is united to Christ.*" Again : " The believer's baptism brings him into the full enjoyment of the great blessing procured by the shedding of Christ's blood—*the remission of sins.*"

The pivotal Scripture basis for this view is doubtless the passage in Mark's Gospel, chap. xvi., v. 16 : " Whosoever believeth and is baptized shall be saved," their exegesis being that baptism as well as belief is an essential pre-requisite to salvation. The whole passage, of course, is of doubtful authenticity, seeing that it is part of a larger section beginning with the ninth verse, which the two best manuscripts omit. But assuming that the passage is genuine, I think the reference to baptism in it will be made plain by the following analogous illustration. Let us suppose the case of an inebriate who is brought by some anxious friend to a temperance meeting in the hope that he may be induced by what is said to give up entirely the use of that cup which he cannot use at all without abusing. The leader of the meeting, we shall suppose, is urging upon him the necessity of total abstinence, and he does so in the following terms :—" If you abstain from drink and sign the pledge you will lead a safe and happy life." He does not, I take it, mean that the mere signing of the pledge is of co-ordinate necessity with the decision to abstain. He does not imply that the man may faithfully adhere to his resolution to abstain and yet not reap the safe and happy fruits of abstinence simply because he has not attached his name to the customary document. He merely mentions the pledge in this connection because it is customary and helpful for all who decide to abstain to sign the pledge as an outward seal and confession. An exactly similar relationship, it seems to me, exists between the terms " faith " and " baptism " in the passage before us. Faith is that inward act which brings us into the safe and happy condition of those who are washed from their sins ; and baptism is referred



to simply because it is—or, rather, was at the time of the writing—the accustomed outward confession and seal.

This is my interpretation of the passage—from which you have, of course, the right to differ if you can. But speaking of the teaching which our friends deduce from it—*i.e.*, that the believer cannot be “saved” until he is baptized, such teaching is obviously unscriptural, and that for the following reasons :—

(A) *It contravenes the great New Testament doctrine of Justification by Faith.* Not even our friends “the disciples” will deny that this doctrine is clearly and emphatically taught in the New Testament, although they fail to see that by super-adding the condition of baptism they are really robbing it of its essential significance and glory—a robbing of Paul to pay Peter, so to speak, and to encourage that apostle in his one-time rebuked and repented-of attitude of ceremonialism. Now, that baptism was never intended to be added as an essential condition is obvious from the fact that in so many passages (as, *e.g.*, the passage of our text), and in by far the majority of cases where our Lord and His disciples are dealing with anxious inquirers, they make no reference whatsoever to the subject. There, for instance, are the typical cases of the woman of Samaria and the rich young ruler. Then, again, we have the cry of the Philippian jailor: “What must I do to be saved?” to which the reply of the apostle was: “Believe on the Lord Jesus Christ and thou shalt be saved.” There is also the case of the penitent thief on the cross, which among other lessons should clearly teach us this—that it is inconceivable that the conditions of our salvation should be made to depend upon any external circumstances whatever, or any outward forms.

(B) *It draws an unscriptural distinction between a believer and a Christian.* As we have seen, the teaching of the “Disciples of Christ” is that a man may be a believer and yet not a Christian. By faith, they teach, a man’s heart becomes changed; but this change of heart does not involve a changed relationship to God. It is only a preparatory stage. Only in the act of baptism is the believer washed from his sins and brought into right relations of Christian fellowship and peace.

The following quotation from “Faith and Practice” will bring this out more explicitly :—

“The heart is changed (p. 15) by the Gospel, not by baptism, but the state or relation is changed by baptism. A man and a woman come to the ceremony of marriage. The woman’s love is already given to the man. Marriage will not change her heart. But she cannot before marriage *be called by his name, or lawfully claim his protection and support*” (the italics are mine). “They are married. The ceremony does not make them love each other the better, but it changes their whole relationship to the law of the kingdom. So, in the Kingdom of Heaven, the man and woman are the Lord Jesus and the penitent believer. The latter loves Christ, but is not yet formally inducted into Him; he cannot, according to the laws of the Kingdom be said to be married to Christ. He is baptized, and all that Jesus is as Saviour He is, by the arrangements of the Kingdom of God, to the baptized one, just as a man is all he can be as a husband to the woman who has lawfully been married to him.”

This states their point of view very plainly; so plainly, in fact, as to show its glaring inconsistency with Scripture. For where do we find, within the whole range of New Testament teaching, such a vital distinction between the believer and the Christian as is set forth here? Rather do we find that all the New Testament passages point to the conclusion that there is *no* distinction. “For we which have believed do enter into that rest”—that is the glorious refrain of the Gospel. The believer has entered into rest. That means, I take it, that he is *saved*, washed from his sins, in Christ, in God, in the Kingdom. Always in the Scriptures these states are identified. To affirm that a change of heart does not involve a changed relationship to God, and that baptism is necessary before this relationship can be changed, is simply baptismal regeneration over again under another name! Romanism teaches that baptism regenerates, and that regeneration saves. The “disciples” teach that faith regenerates, but that regeneration does *not* save—that baptism saves. The only difference between them, with respect to baptism, seems to be one of chronological order. With the one, baptism stands first in order; with the other it stands second. Both are equally inconsistent with a Protestant interpretation of Holy Writ.

(c) *It contravenes the most obvious facts of Christian history.* The “disciples” are at one with us who are Baptists in our denial of infant sprinkling as a valid form of baptism. We are, therefore, both bound, if we would go through with our position to its logical conclusions, to assert—strange and uncharitable

though it may seem—that the vast majority of professing Christians in Europe have never been baptized at all! We both maintain that this question is settled not by majorities, but by the lexicon and in the light of the significance of the ordinance.

But what then? We who are Baptists are able, from this inevitable position into which we have been forced, to say, in spite of the gigantic misconception on the part of the Church with respect to the sacrament, that the relationship between Christ and the believer not being created by baptism is not lost without it; in other words, we believe that there have been, and are, thousands and thousands of men and women unbaptized according to our view, and who yet have been, and are, Christians in the very fullest sense of the term. We believe that the true Christian is the man of Christ-like spirit; and we also believe that that Holy Spirit does not hold aloof from a man until he has been immersed in water; rather do we hold that the attitude of faith, and that alone, suffices to bring that Spirit in all His Holy energy into the heart, to abide there and to rule. This is a conclusion consistent alike with Scripture and with the history of the Church.

On the other hand, were the "disciples of Christ" logically consistent with their position in this application of it, to what conclusion would they be inevitably forced? Simply to this—that by far the majority of the purest and saintliest souls that God has ever blessed the world with cannot truly be said to have been "saved" at all, because, forsooth, they have, according to our view, never been baptized! So that such men, for instance, as Martin Luther, or John Knox, or John Cairns, or Frederick Robertson, are not rightly to be considered as Christians at all! Such a doctrine refutes itself by its very monstrosity.

No one can consider the *Baptist* doctrine fairly and intelligently without being struck with the exactness with which it fits into every revelation of Scripture to which it is related, and every fact of human life. By consistently limiting its sphere of operation to those who are Christians in the full sense—just as in the parallel case of the Lord's Supper—we do not come into discord with the great Gospel doctrine of justification by faith; nor are we forced to draw unscriptural and unnatural distinctions between believers and "saved persons"; nor are we forced to do violence to our own

instincts of charity and intelligence by asserting that the vast majority of the holiest men who have ever lived cannot be "saved" because they have never been baptized. This, then, is our position stated negatively. It might seem to some that by thus eliminating it from the essential conditions of salvation, we are belittling the importance of Christ's command. But not so. We have simply been clearing the ground for a consideration of what Christ's command really is and why it has been given. This positive aspect of our position we hope to consider in another paper.



## SUNDAY MORNINGS WITH THE CHILDREN.

### X.—INSTABILITY.

"Unstable as water, thou shalt not excel."—GENESIS xlix. 4.

**J**ACOB was very old and about to die, and so he gathered his twelve sons around his bed in order that he might impart to them his farewell blessing. Now, Jacob knew his boys perfectly; he knew the character of each one of them; and he also knew that their future, their destiny, would be largely determined by what they were in themselves. And so, when his first-born son Reuben came to receive his blessing, because he knew that he was feeble of will, and that although he looked a fine, strong, manly fellow, yet was easily led, easily turned by other people, Jacob said this about him: "Unstable as water, thou shalt not excel."

Now, you know, boys and girls, that water is a very unstable thing. If you take water and pour it into a vessel—into a basin or into a bottle or into a jug—you know that the water will take the shape of the vessel into which you pour it. And there are people in the world like that. They don't shape their circumstances, but they are shaped by their circumstances. If they are in Rome, as we say, they do as Rome does; if they are with wicked people, they do wicked things. They are like Reuben—they have not got any strength, any stability of character; they are easily swayed, easily turned to the right hand or to the left. And if you read your Bibles you will see that no great warrior or great statesman or great hero came out of the tribe of Reuben; and when the people were brought down to their lowest state, it was the tribe of Reuben that was the first to be led away into captivity. Weakness, instability, characterised Reuben and his descendants. And so you want, boys and girls, to look to Jesus Christ, and ask Him, if you are unstable—that is, if you are weak and vacillating—to make you strong, to make you able to say "No" when you are tempted to do wrong things. How different Reuben was from those three brave Hebrew youths of whom we read in the Book of Daniel. You remember

what a noble reply they gave to the mighty King of Babylon, who wished them to worship the idols. "God," they said, "is able to deliver us from the burning fiery furnace, but, if not, be it known unto thee, O King, that we will not serve thy gods nor bow down to the golden image which thou hast made."

They were not unstable as water, were they? They were strong as a rock, immovable in their determination to do the will of God.

It is a noble thing when people stand to their posts, and won't depart from their duty for any consideration.

You have, no doubt, heard that when the great city of Pompeii was suddenly overwhelmed by the burning lava of Mount Vesuvius the people were panic-stricken. They fled out of the theatres and from their homes to escape. But there was a Roman soldier who had been told to stand in a certain place as sentinel, and there he stood, even when the storm of burning hail and fire fell upon him, and his body was found long after encrusted in the lava. You see, he was a strong soldier—strong in his sense of duty; he was not unstable as water.

Remember that people who are unstable never do much. Boys and girls who won't stick to anything long, who only stick to a thing for a week or a month and then want to be off to something else, never do much in life. It is the boys and girls who find out what they can do and stick to that, and put their whole strength into it, that succeed in life. And so, ask Jesus Christ to make you strong—strong in your character, strong in your will to do right; then it shall not be said of you as of Reuben:

"Unstable as water, thou shalt not excel."

D. J. LLEWELLYN.



## NOTES AND COMMENTS.

**T**HE ASSASSINATION OF PRESIDENT MCKINLEY.—Once more the whole civilised world has been startled and horrified by one of those terrible and unforeseen crimes which serve to reveal how thin is the crust of security which law and order provide against the untamed passions of those who feel themselves or their class wronged by the indifference of society to their sufferings or their rights. "One sinner destroyeth much good," and a single man's power for evil has seldom given a more awful practical proof of its existence than that a poor fool, mad with rage against he knows not what, should be able to plunge a continent in grief and rob a great empire of a wise, brave, and upright ruler. Anarchism is, however, a disease of our social order which can only be cured by removing the causes out of which it springs and from which it will continue to spring so long as greed and indifference blind men's eyes to the evils which are around them. President McKinley has deserved well of his country during the four and a half years of his presidency. What may be the ultimate effects of the policy at home and abroad of which he

has been the exponent another generation will know far better than we can; but his goodness, his integrity, his strength of purpose, his devotion to the business of the nation, the masterly way in which he carried through the purposes which he had formed, these can never be denied. But it is questionable whether he has left any legacy of service behind him that will be a greater blessing to his country than the calm Christian fortitude with which he sustained himself and those about him in the days when he lay stricken and dying, and the simple piety with which he committed himself into the hands of God. He is worthy to take his place in the reverence and affection of his country with the two great predecessors who shared his fate—Lincoln and Garfield.

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**THE NEW PRESIDENT.**—The provision of the Constitution of the United States of America that on the death of a President the Vice-President should immediately assume the vacant post, is one which is generally left out of mind in the appointment to the less responsible position. Colonel Theodore Roosevelt seems to have been put into that post to spoil, if possible, his chances of the Presidency. A man of high purpose, of noble ideals, and of fidelity to them, he is not exactly the man to commend himself to party managers, and he now steps into the position of the head of the State unfettered save by those pledges which he may please to make to the nation itself. His public life has been one of splendid promise. The youngest of America's Presidents, being still within a month of three-and-forty, he has already deserved well of his country. Ever since he entered the Legislative Assembly of New York in 1882 he has been the sworn foe of political corruption, working heart and soul against "Tammany," and for the purity of public life. Three years ago he became Governor of New York State. Better than all he carries forward the traditions of Christian faith and spirit which Mr. McKinley has left behind him. Colonel Roosevelt is a devout member of the Dutch Reformed Church and has used his great gifts of pen and speech in the service of Christ. There is no establishment of religion in the United States of America, yet we doubt whether any other country could show so much of its reality in those who serve their people in the positions of highest honour and widest responsibility. Our prayers are for the new President, that he may be blessed of God and made a blessing to many peoples.

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**BAPTIST SOUTH AFRICAN AND COLONIAL MISSIONARY SOCIETY.** — We learn with pleasure that a society bearing this name was formed at a meeting held, on September 16th, at our Mission House, under the presidency of Rev. J. B. Wood, Vice-President of the Baptist Union, and attended by several well-known ministers, such as the Rev. Samuel Vincent, of Plymouth; Rev. J. W. Ewing, M.A., of Peckham; Rev. R. O. Johns, of Dalston. Mr. T. B. King, of King William's Town, and Rev. Thomas Chapman, of Johannesburg, represented the South African Baptist Union. As Mr. King pointed out, the Wesleyans and Congregationalists have long

shown practical sympathy with their brethren in South Africa, but so far the Baptists as a denomination have done little. The new society will seek to help forward the work of Baptist Church extension in South Africa; the openings there, already numerous, will be vastly increased when the war is over and the tide of immigration sets in. Men as well as money will be needed, and the Society will assist in the selection of suitable men for pastoral and evangelistic work in South Africa. Missionary work among the natives, which has been carried on for some years by the churches in the South African Baptist Union, will, it is expected, receive a considerable impetus. The scope for this work is practically unlimited, and the Baptist churches of Great Britain will be asked to help their brethren in South Africa in the work of evangelising the native population there. We have in these pages frequently insisted on the fact that the South African problem of the future will be the relations between the white men and the natives rather than in those between British and Dutch. In view of the enormous preponderance of the black population, and its rapid increase, it is essential that we should seek their evangelisation. The opinion of our churches is hopelessly divided on the question of the war, and while we all intensely desire peace, such as shall prove lasting and righteous, we are by no means agreed as to the best means of securing it. But with regard to the objects of this Society there can be no difference of opinion. It will enable us, as Baptists, to carry out the wise words of the saintly Bishop Westcott quoted in our August number (p. 391). A board of directors has been formed on which, in addition to the brethren named, Dr. Maclaren, Dr. Clifford, Rev. J. H. Shakespeare, M.A., Mr. George White, M.P., have consented to serve, with Mr. R. H. Henson as honorary secretary. We cordially wish the new society God speed.

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**THE WESLEYAN PASTORAL ADDRESS.**—The Annual Address of the Conference to the Methodist societies has just been issued, and forms an admirable call to new devotion in the service of Jesus Christ on the part of all Christians and churches. On the one hand it dwells earnestly on the ethical lethargy which has fallen upon the people in the pursuit of wealth, the devotion to sport, and the love of strong drink, a lethargy the seriousness of which is felt by many who have stood outside the Christian faith, but who, in their own sense of helplessness, are willing to give Christianity a fair field to do its proper work. “Surely, then, the hour of the Son of Man is come. The time is ripe for a general advance. To falter now would be both traitorous and suicidal.” The address traces the lines along which such advance is possible to us. The Gospel of experience is the very thing men need, together with a comprehensive Church life, and an organisation suited to general and continuous evangelistic endeavour. All ranks of Christian workers must be sustained in numbers, in the cultivation of gifts, but above all, in the endowment of the Spirit of God. The address concludes: “We exhort you, brethren, to maintain a true simplicity of manner and life. Otherwise the effectiveness of your witness will be imperilled,

and the fidelity of your stewardship jeopardised. Beware, then, how you allow increasing income itself alone to justify enlarged expenditure. Guard against the tendency to transform luxuries into necessities. Take heed how you make your own the standard of living adopted by men who have not the fear of God before their eyes. The world ever applauds self-indulgence; the symbol of Christianity is the Cross. In early days the marks of the Lord Jesus were borne in the body; in these last days they are laid upon the substance. He who gave all for us claims all from us. And we give our tithe, not as a compounding with God for the undisturbed possession of the remainder, but as our acknowledgment of His right to the whole whensoever He may demand it." These are timely words of wisdom for us all.

"ARE SUNDAY SCHOOLS A FAILURE?"—The question, which no one acquainted with the present condition of Sunday-school work would answer absolutely, either one way or other, has been attracting a good deal of interest in the columns of a London daily paper, and has been earnestly discussed so far as Established Church schools are concerned in the *Church Times*. The figures in relation to Sunday-schools given at the Methodist Ecumenical Conference were disquieting enough, for they revealed over a period of ten years a considerable falling-off in the number of the teachers, while even the number of schools has nothing like kept pace with the increased number of churches. The figures of our own body as given in the "Baptist Handbook" are much more favourable. From 1880 to 1890 the increase in teachers was 9 per cent., in scholars, 12 per cent.; the next decade shows an increase of  $7\frac{1}{2}$  and 9 per cent. respectively. It is doubtful, however, if statistics of average attendance would come out so well. Still more important is the question what we are doing with the children we have got, and how far we are succeeding in winning them for Christ and the Church. The forces arrayed against us are most fertile in resource, ever attacking youth in new directions and alluring them with fresh temptations. The children of light need to be not less but more wise than the servants of darkness. "Poisonous smokes and pernicious literature," "Saturday athletics," the bicycle, the Sunday band, besides things well meant and well conceived, such as the P.S.A. movement and the increase of good wholesome reading, all have to be reckoned with. But there is no royal road to success, and much better than any public discussion is the earnest personal inquiry, "Can I do better work and render more effective service?" and "Is the church and school of which I am a member needing a clearer vision of its responsibility and its opportunity, and a fresh impulse of the Spirit's presence and power?"

THE METHODIST ECUMENICAL CONFERENCE.—The Third Methodist Ecumenical Conference has been holding its meetings in Wesley's Chapel, City Road, London. All parts of the world and all divisions of Methodism were represented, and coloured and white delegates forgot for the time being the barriers of race and social caste which at home divide them one



from another. It is estimated that the representative of  $7\frac{1}{2}$  millions of Methodist Church members or communicants were present. The existence of the Conference had escaped the attention of the Archbishop of Canterbury and the Bishop of London. An editor of a religious paper, however, jogged their memory, and London sent an interesting, cordial, but somewhat controversial letter to the President of the Conference, while Canterbury sent a telegram to the editor, and afterwards a letter to explain that it was not meant for the editor, but for the Conference. Suitable replies were prepared and approved, that to the Bishop of London pointing out quite courteously, but plainly, that the Methodist Churches were not prepared to admit that the orders of their ministry were in any sense invalid or inferior, and that till the Church of England was prepared to recognise them as valid it was useless to think of reunion. In the meantime there was a discussion on Methodist Union within the Conference, which served to bring out clearly the practical difficulties which at present bar the way. The views of the authority of the ministry held by Dr. Stephenson, who prepared the reply to the Bishop of London, and who is most urgent in pleading for unity, practically divide the Primitive Methodists and the other more democratic bodies from the English Wesleyan and the Methodist Episcopal Churches. But for all that the Conference will promote union. Men cannot come together after such a fashion without in some measure seeing each other's point of view, and more or less adapting themselves to it. The coloured brethren especially have been delighted with the position of equality which has been freely accorded them here, and, what is still more to the point, have proved themselves thoroughly worthy of it. The proceedings were sadly overshadowed by the news of President McKinley's wounds and death. As a Methodist he had sent a most cordial message, and scores of the delegates were personally known to him, his own minister was present and taking part, and his cruel death was felt as that of their most conspicuous and most worthy brother in Christ.

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THE BRITISH ASSOCIATION CONGRESS.—The Congress, held this year at Glasgow, was presided over by Professor Rucker, the Principal of London University. He is a most distinguished physicist and mathematician, and his address was in the main a defence of the atomic theory of matter, that "atoms are not merely helps to puzzled mathematicians but physical realities." The ultimate nature of matter is indeed, and must remain, unknown, but an investigation into the proximate constitution of things may be useful and successful. No doubt the way is strewn with past failures; but these should not discourage our research, rather they should be regarded as stepping-stones to a final solution of the problem. This is well enough; but we detect in Dr. Rucker's elaboration of his theme a decided tendency towards the view that to explain matter is to explain everything, and to see it as it is, is to come in contact with the ultimate reality. Now, the only force of which we are certainly conscious is mind,

force, will, and our knowledge of anything outside our own mind is secondary and derived. To interpret the universe in terms of what we really know is rational, but to interpret the known by the unknown or the less known, can only lead us astray. To discover, if it be possible, the ultimate particles of matter is really to explain nothing; it is not from the lower but the higher, not from beneath but from above, not by the beginning but by the finished and perfected product that truth must be revealed, and reality manifested. And if science shrinks from putting the question, a reverend philosophy will not be silent, or cease from asking how and why all things have their being. Perhaps the most startling *obiter dictum* of the Congress was Lord Kelvin's strongly avowed belief that there is matter in the universe which does not come under Newton's law of gravitation, and quite imponderable. A new education section was presided over by Sir John Gorst, who opened its deliberations by one of those remarkable speeches on educational ideals which have not the remotest relation to the principles and methods by which he controls the actual work of the nation's schools. He reminds us of a rake lecturing respectable people on the need for greater economy and virtue.



## LITERARY REVIEW.

ANSELM AND HIS WORK. By Rev. A. C. Welch, M.A., B.D. Edinburgh: T. & T. Clark. 3s.

THERE is a fascination in the character and career of Anselm, alike as monk, prior, abbot, and archbishop, to which even the most secular reader succumbs. His friendship with William the Conqueror, both before and after the days of that monarch's conquest of England, would of itself have secured him a position from which fame was inseparable. But his character marked him out as a leader of men—his keen intellect, his broad sympathies, his profound piety, his indomitable will. His unwillingness to be elected archbishop at the bidding of William Rufus, his stern resistance of the kingly power, both in relation to Rufus and Henry I., his unflinching adherence to his sense of duty, even at the peril of his life, made him great as an ecclesiastic, though the ecclesiastic often intruded into a sphere which did not properly belong to him. Anselm also deserves to be remembered as the first theologian of the Church who endeavoured to formulate a rational theory of the Incarnation and Atonement of our Lord. That theory, valid up to a certain point, was no doubt inadequate, but it rendered for ever impossible the maintenance of the idea which had previously held the field, that the Atonement was a ransom paid to the Devil. Sin, in Anselm's conception, was a debt, and the Atonement the payment of a debt—a *quid pro quo*. This was too purely a legal and forensic conception, and dealt too much in merely quantitative measures. It externalised Christ and the means of grace, and did not sufficiently emphasise the need of a direct moral and spiritual relation between the Redeemer and the redeemed. Mr. Welch's criticism of the theory is sound and incisive,

agreeing in the main with the criticism in Mr. Scott Lidgett's *THE SPIRITUAL PRINCIPLE OF THE ATONEMENT*. But the *Cur Deus Homo* has filled an important part in the history of the Church's thought, and the man who propounded it deserves to be remembered. Mr. Welch has studied his subject with great care, and in the light of all that is known of Anselm, whether it be found in the ordinary Church histories, or in the monographs which at different times have been written upon him.

**THE KEY TO THE MISSIONARY PROBLEM.** Thoughts suggested by the Report of the Ecumenical Conference, held in New York, April, 1900. By Andrew Murray. London: James Nisbet & Co. 2s. 6d.

THIS small work will prove one of the most useful that we have received from the pen of its revered author. Suggested by the recent Ecumenical Conference in New York, it seeks to apply the lessons enforced by it to the members and especially the ministers of all churches. It brings home with great power the personal obligation of all Christians, who are bound to be soul-winners, and forcibly urges the necessity of humiliation, prayer, and consecration. The attitude of the Church towards missions is a test of condition and prospects. How much could be done IF! Every minister, at any rate, should possess himself of this book, and communicate the substance of it to his people. The suggestion as to the week of prayer at the commencement of the new year may very wisely be acted upon, and even if it cannot be fully carried out it may determine the dominant tone of the meetings.

**ROBERT BROWNING AS A RELIGIOUS TEACHER.** Being the Burney Essay for 1900. By Arthur Cecil Pigou, B.A. London: C. J. Clay & Sons, Cambridge University Press Warehouse, Ave Maria Lane. 2s. 6d.

BROWNING has often been called "the preachers' poet," and if we are to judge by the extent to which his chief characters are made to illustrate moral and spiritual situations, and by the number of lines quoted from his pages, he is well entitled to the distinction. It is difficult to infer what his own religious principles were, because so much of his poetry is dramatic and not personal. Still there are certain trends of thought running through his works with which he is in evident sympathy, certain standpoints he readily takes and presuppositions he makes. He might not be in the purely dogmatic or ecclesiastical sense a Christian, giving adherence to the formal creeds of the Church, but his spirit and tone were emphatically in harmony with the teaching of Jesus Christ, and his views of God, of the Divine love, of the moral law, of the illusory character of evil were all in the main such as the foremost Christian apologists of our day continually advocate. Though in some places he appeared to take a questionable position as to the transitory nature of evil and to treat it as good in the making, few men have done more than he to emphasise the supremacy of spirit over matter, and to enforce the claims of the law of righteousness as an ideal for our life and as absolutely necessary for the peace and harmony of our nature. Mr.

Pigou's essay is a thoughtful and comprehensive study of the most instructive poet of modern times, dealing effectively with the root conceptions of his poetry and really elucidating its great themes. The extent to which he illustrates Browning's teaching by quotations from the late Principal Caird's Gifford Lectures is interesting.

A HISTORY OF THE HEBREWS TO THE ROMAN PERIOD. By R. L. Ottley. Cambridge: The University Press. London: C. J. Clay & Sons. 5s. net.

No one could be better qualified than Mr. Ottley to present in brief a sketch of Hebrew History in the light of recent literary and historical criticism. The best recommendation of this book is, perhaps, that it will set the student on the right lines in seeking out the moral and religious purport of the revelation through the history of Israel, and will enable him to approach his historical studies with a clear view of the questions at issue. It is not cumbered with processes; it simply states results, though it is conspicuously free from dogmatic assertion. It cannot fail to stimulate true study of the Old Testament. It is clear and vivid throughout, though its silences, too, are very significant. The least satisfactory part of the work, in our judgment, is that which deals with the earlier periods. Mr. Ottley follows the story of Genesis very closely, deeming this the best plan; he constantly points out that the type of narrative there is not so much a substitute for history as the form it usually takes in early stages of human culture, and emphasises the truth that the authors give us, if not good history, at least true religion. Yet the writers believed that they taught both, and archæology has gone far to certify their background. Mr. Ottley has compromised so far in dealing with this period that we regret that he did not present a little more of the conservative case, or else avoid compromise altogether. However, the question is not an easy one to settle at the best, and Mr. Ottley's statements are always characterised by moderation, and made to convey religious truth. We may add that the book gains value from its useful tables and index, and is furnished with several rather diagrammatic maps.

THE ETERNAL CITY. By Hall Caine. London: William Heinemann. 6s. IN view of the laudations with which this book has been heralded in, we ought, perhaps, to be enthusiastic in our welcome of it. It is, we may frankly say, a good book, abounding in clever and occasionally brilliant sketches of life, though we cannot regard it as in any way remarkable, nor do we think its appearance a matter of such importance as we have been assured. It is a study of the social and ecclesiastical conditions of modern Rome from the point of view which we suppose would be called Christian Socialism, or the Gospel according to Tolstoi. With many of Mr. Caine's ideals we fully sympathise, and certainly plead for an application of Christian principles to all the conditions and problems of life. David Rossi is a well-drawn character, the leader of a movement which aims at the overthrow of arbitrary and unrighteous government both in Church and State,

though not by the employment of force. The Prime Minister, Count Bonlli, is a mean character, and the Pope (Pius X.) is presented in a light of which his present Holiness would certainly not approve. How far Mr. Hall Caine may be regarded as an exponent of the teaching of the Roman Church on such points as, say, the confessional, we do not know, but he speaks with a good deal of common sense on the subject. We certainly do not anticipate the abdication of the King or the disclaimer of temporal power by the Pope, as portrayed in the epilogue of this book. The melodramatic elements of the story, its frequent lack of restraint, and its undue bulk should not blind us to its brilliant pictures of social life and its fervid idealism.

#### RELIGIOUS TRACT SOCIETY'S BOOKS.

AN ARTIST'S WALKS IN BIBLE LANDS. By Henry A. Harper. With Photogravure Frontispiece and Fifty-five other Illustrations, from Drawings by the Author. 6s. This beautifully got up book reminds us of the presentation volumes of pictures which for so many years the Religious Tract Society published at Christmas. Mr. Harper's name is familiar to readers of the *Sunday at Home*, whose pages were often enriched by drawings from his pen of famous scenes and sites in Palestine, Egypt, and Syria. He frequently spent many months in familiar relations among the people of these countries, and so had a knowledge of the East which few possess. He used to feel that though much had been written on Palestine, its scenery was but little known. Travellers rush it. They go in companies, and have no opportunity for that resolute and quiet study which is so necessary if we wish to get a grip of scenery. Mr. Harper's "Walks in Palestine" have proved a valuable assistance to Bible students, and the present volume will render service no less valuable. The views, both of Jerusalem and the surrounding districts and of other parts the Holy Land, are well drawn. In the absence of an actual visit no work could be more useful than this. The chapter entitled "New Lights in Ancient Ways" has special interest and amply fulfils its title, bringing before us the most recently gained knowledge. Mr. Harper had a great horror of priestcraft, and tells us in a pregnant sentence that Jerusalem and Bethel teach the same lesson: "Wherever priestcraft and temple building is the sole thought, then ruin comes to a country."—THE GOLD THAT PERISHETH. By David Lyall. 3s. 6d. The scene of this story is in London and its neighbourhood. It deals with the temptations and perils of commercial life—largely with company-floating and shady speculations on the Stock Exchange. The characters are for the most part naturally and skilfully portrayed, though, as is so common in stories, events happen more conveniently than they do in real life. Godfrey Barrett, the chief speculator in the book, occasions wide-spread misery, and the misery to which he comes follows naturally from his despicable conduct. The scoundrel Ruthwell is powerfully drawn. There are several beautiful characters, found mostly in connection with Settlement work, and Dr. Abbott, with the untold romance in his life, is

a delightful man. The book teaches a lesson much needed in these days of eager speculation.—**THE AWAKENING OF ANTHONY WEIR.** By Silas K. Hocking. 3s. 6d. Mr. Silas Hocking is a prolific writer, with a comparatively limited range. Anthony Weir is a young fellow who, after a brilliant college course, is called to one of the most important pastorates of his denomination, and enters upon it in a purely professional spirit. His supreme aim is to make a reputation and to gain a wealthy and influential position. Various painful experiences—his mother's death, a terrible railway accident, a baseless scandal, the origin of which was not discovered for several years—tend to his humiliation, and lead him to take a wiser and juster view of himself and his calling. The discipline is not lost upon him, and he is an immeasurably finer man at the close of the story than at the beginning. The picture of a church "run on business lines" is not at all attractive, and we hope that very few such churches exist. There are some good characters in the book—Paul Vincent, Weir's assistant at the Mission Chapel, and Rachel Luke, a winsome lassie, who becomes his wife; Hugh Colvin, the brave and self-sacrificing curate, and Phyllis Day, Weir's old playmate, whom he really loved, and would have married but for his base hankering after position. The ethical tone of the story is of course good, and it should stimulate all Christian men to be true to that which is highest and best in their ideals. **A KEY TO UNLOCK THE BIBLE.** By J. Agar Beet, D.D. 1s. 6d.—We cannot imagine a more admirable book for all students of the Bible than this. It deals very simply and clearly with the Bible in itself, its purpose and uses, the limitations and general correctness of versions, the art of interpretation, and such questions as the history and doctrine of the New and Old Testaments. The chapters on interpretation derive a special interest from the example taken—the Epistle to the Romans; and advanced students will be grateful for the glimpse into the method of such an expositor as Dr. Beet. We could wish all our young people to have and to use the book. There is a wise frankness in dealing with difficult questions, yet they are stated with all moderation. We should, however, prefer a more guarded statement on p. 39 than this: "Doctrines, and, indeed, narratives, found only in one place must be received with extreme caution. Whatever is needful for our spiritual food is taught frequently." Surely the Triple Tradition is not necessarily the most trustworthy. Dr. Beet himself accepts John's date for the Crucifixion.

WE regret that we have to hold over until next month several important reviews, including **THE MYSTERY OF BAPTISM**, by Dr. Oxtell (Funk & Wagnall's), a clever but utterly misleading work, which boldly reverses the judgment of the best scholars of all churches; **MANUAL OF CHRISTIAN THEOLOGY**, by Professor Burwash, in two volumes (Horace Marshall & Son)—a very valuable work—and **THE THEOLOGY OF ALBRECHT RITSCHL**, by Dr. A. T. Swing (Longmans).



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V. J. Charlesworth

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THE REV. V. J. CHARLESWORTH.

HEAD MASTER OF THE STOOKWELL ORPHANAGE.



THE subject of this sketch, the Rev. Vernon J. Charlesworth, bears a name which is known among the churches of English-speaking Christendom, and even beyond the range of what is called the religious world. To be well and widely known sometimes comes about from accidental association with a great enterprise or movement, and sometimes it is due to personal qualities and individual work and service rendered for human weal. To both of these causes is our friend's note in the Church and the world due. The association for many years with Mr. Spurgeon's great name in one of his greatest enterprises counts for much, but this has been supplemented by those intrinsic qualities of character and life which have endeared him to those who have known him best and which, in ever-widening circles, have exerted an influence radiant and full of inspiration.

The home of Mr. Charlesworth's birth was at Barking, Essex, and it was in the year 1839 that this event took place. It was the privilege of the writer of these notes to have known his gracious and genial mother in her venerable years when she rejoiced with all a mother's glad pride in the growing influence of her son's character and work. His uncle was for many years rector of a Norfolk parish, and his brother was the highly-esteemed minister of the Congregational Church at Buckhurst Hill. When a youth of eighteen, Vernon Charlesworth's name was entered as a student



upon the roll of Homerton College. After completing his college course, he was engaged during the next six years in educational work, the last two of which were spent with Dr. Laserson, whose colleague he was, in the conduct of the Training Home and Schools at Tottenham. It does not need any fanciful interpretation of this page of his biography to see the Divine hand guiding and preparing him by the experience gained among young people for the life work which lay before him.

In 1864 Mr. Charlesworth became associated with Rev. Newman Hall in the co-pastorate of Surrey Chapel, one of those old historic landmarks of London Nonconformity around which clustered rich and tender associations in the thoughts of the Independent folk and, indeed, of Evangelical Christian people in the earlier half of the last century. And so it came to pass that living in the chapel house in which formerly dwelt the far-famed Rowland Hill, and becoming intimate with aged people who in their early years actually knew that good but quaintly humorous man, Mr. Charlesworth became the biographer of Rowland Hill in a volume which has had a wide circulation, and which contains a vivid and life-like portraiture of the man, the saint, and the preacher, and a capital condensation of the life of one of the most striking personalities of that age. It was while sustaining his share in the ministry and many agencies of Surrey Chapel that Mr. Spurgeon sought his aid in his new work, which was presently to be known to the world as the Stockwell Orphanage. The tale has oft been told of how a lady, a widow of a Church of England clergyman, had entrusted Mr. Spurgeon with a large sum of money which formed a nucleus around which gathered other gifts of self-sacrifice, and gave a start to the noblest and, perhaps, the most enduring enterprise of his great and noble life.

The Stockwell Orphanage is like its founder in the generous nature and large-heartedness of its administration. Sympathy with the widowed mother in the hour of her trouble and perplexity made Mr. Spurgeon dispense with the cruel necessity of canvassing for votes in order to obtain election, with all the worry and cost it involves. He enforced no denominational test upon the friends of orphan children as a condition of help, but the fatherless from all sections of the Church, and from no section, were equally welcomed

on the sole ground of necessitous orphanhood. The badge of the poor charity child, and the reminder of poverty in the shape of a uniform, has never been known in the whole history of the institution, and, instead of the barrack-school system, home life has been preserved in the family group with a Christian woman as foster-mother to each little family. Such was the Orphanage which the great heart of Mr. Spurgeon generously conceived, and such was the institution to which Mr. Charlesworth came in its earliest infancy, and with whose life he was to be associated as its Head Master for more than thirty years. And what he has been to the Stockwell Orphanage during that long period may be fairly guessed by those of us who have watched its history and progress from the outside, but it is needed to be among his fellow-workers, or upon the Board of Management itself, to understand what has been the extent of his self-sacrificing service through all those years in the wise and skilful administration of its affairs. On the occasion of the completion of thirty years of Head Mastership, the Board of Trustees presented him with an address from which we venture to quote:—

“The Trustees of the Stockwell Orphanage and the members of the Board of Management, desire to express to you their highest appreciation of the valuable services you have rendered to this noble institution during the thirty years you have held so honourably the position of Head Master, and to ask you to accept their grateful recognition of the same as a sincere expression of their esteem for you on this your sixtieth birthday. They pray that your life may long be spared, and that it may be increasingly filled with Divine blessings, adding new joys to your own heart and fresh happiness to those you love in the home circle. May the Father of the fatherless abundantly reward you for all the love you have shown to the little ones under your guidance and guardianship, and the knowledge that at the last you will hear the Master say: ‘Inasmuch as ye have done it unto one of the least of these ye have done it unto Me,’ cheer your spirit. In God’s good providence, may you be permitted to carry on for many years the labour of love for which He has so specially qualified you, and may He give you renewed health, unbounded happiness, and a continued consciousness of His holy presence. With hearty good wishes, they all say: ‘Many Happy Returns of the Day.’”

This address was signed by Thomas Spurgeon, president, Charles Spurgeon, vice-president, the whole of the trustees, and by F. G. Ladds, secretary.

The mention of "those you love in the home circle" reminds us that Mr. Charlesworth was married in 1860. None can tell how much of the success of his ministerial and public life has been due to the unbroken domestic bliss which this relationship has meant to him. Certain it is that the gentle ministrations of love which have made his home so happy explain much of his radiant geniality of spirit and the power he displays for sustained and often anxious work. Their youngest son, Mr. C. Evelyn Charlesworth, is now completing his period of study at the Pastor's College, with every promise of being a successful minister of Jesus Christ.

Since the commencement of the Stockwell Orphanage no fewer than 2,338 fatherless children have been received into its homes. When the time comes for these to pass away into the active engagements of business life or domestic service it is no small thing for these youths and young women, as they go out into the world to fight its stern battles of temptation and difficulty, to know that they are always sure of the prayers and sympathetic help of the large-hearted man who had been their foster-father through their weak and defenceless years of orphanhood. But far beyond the field of usefulness which is afforded by the Orphanage, Mr. Charlesworth has rendered long service to the congregations of the denomination and of the other free churches throughout the country. As a preacher his *forte* is especially that of an expositor. Both from taste and mental aptitude this is his chosen sphere of ministry. His cast of mind makes him impatient of the ingenuities by which a text may be accommodated and sometimes tortured to express something which the writer of the said text certainly never intended, and probably never dreamed of. To discover what was the meaning of the writer, and thus the mind of the Spirit, is his supreme aim. His sermons bear traces of patient wrestling with the difficulties of the passage in question, so that its hidden treasure may be discovered and then exhibited in all its glory and grandeur. But not only from the pulpit and platform, but by his writings, has Mr. Charlesworth served the institution he loves best; and, besides, his facile pen has often contributed articles of permanent value to the magazine literature of the day. As an enthusiastic lover of music he has issued from time to time compilations of hymns and tunes suitable to missions and special

services. In many cases hymns of his own authorship have become popular at once, and there are some which will prove to be a permanent enrichment of the Church's treasury of praise, and which posterity we think will not willingly let die. After all, anything which we can write about the life and work of our friend is in merest outline, and gives but a faint idea of his many-sided activities and sympathies. The workman is more than his work, as the good man is ever greater than his creed. Those who are happy in claiming Mr. Charlesworth as their friend—and they are not few—have for their friend a man of large nature and generous sympathies, bubbling up and overflowing with radiant humour, staunch and unshaken in his attachments, and one whose life passes, for the Master's sake, in the service and solace of the perplexed and the sad, and especially for the cause of widowed hearts and orphaned bairns. But far better than any words of our own, however they may be prompted by long intimacy with our honoured friend and by deep personal affection, is the testimony of Mr. Spurgeon himself, who, a little more than twelve months before he died, wrote:—

“The Head Master of the Stockwell Orphanage deserves to figure in our portrait gallery. Many years ago we found him assisting Mr. Newman Hall at Surrey Chapel, and we took him to feed the lambs of our flock at Stockwell. He had long before been in intimate connection with our ministry, and we had his heart from a youth. It was a gracious Providence which led him to undertake the work of our Orphanage at a moment when we seemed to look in vain for the right man. He had a love for boys, and had been for years a teacher of them. His previous career in all its parts had prepared him for what has proved to be his life work. His genial spirit fits him to take the lead of a staff of workers within, and his ability as a speaker qualifies him to plead the cause of the Orphanage without. The journeys of the choir under his direction through various districts have been a remarkable success, and his powers of management must have been of a high order. We devoutly pray that the whole-hearted master of the Stockwell Orphanage may be spared to us as long as we live, in full force; and may he, both within our walls and outside of them, be a power for good for many a year. To a thousand struggling pastors and old boys Mr. Charlesworth has been such a friend that they will remember his kindness as long as they live. To us he has been a comfort and a stay all along. He is the soul of generosity and sympathy; and may God bless him.”

H. W. TAYLOR.

## "THE LONE STAR."

BY DR. S. F. SMITH.\*

SHINE on, "Lone Star"! Thy radiance bright  
 Shall spread o'er all the eastern sky;  
 Morn breaks apace from gloom and night;  
 Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star"! I would not dim  
 The light that gleams with dubious ray;  
 The lonely star of Bethlehem  
 Led on a bright and glorious day.

Shine on, "Lone Star"! In grief and tears  
 And sad reverses oft baptized;  
 Shine on amid thy sister spheres:  
 Lone stars in heaven are not despised.

Shine on, "Lone Star"! Who lifts his hand  
 To dash to earth so bright a gem,  
 A new "lost pleiad" from the band  
 That sparkles in night's diadem?

Shine on, "Lone Star"! The day draws near  
 When none shall shine more fair than thou;  
 Thou, born and nursed in doubt and fear,  
 Wilt glitter on Immanuel's brow.

Shine on, "Lone Star"! till earth redeemed  
 In dust shall bid its idols fall;  
 And thousands, where thy radiance beamed,  
 Shall "crown the Saviour Lord of all."

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\* Written by Dr. Smith for the Lone Star Mission, Telegu—a mission whose success has been almost without parallel. Dr. Smith's fine hymn—written at an important crisis, when the work was in danger of being abandoned—was the means of arousing a deeper and more practical interest in it. How much the Mission owes to this hymn it is impossible to say. But the following facts are significant. Dr. Jewett laboured for twenty years, and at the end of that time knew of only twenty-five converts. But shortly afterwards (in 1878) upwards of 2,200 converts were baptized; then some 9,600. Last year about 1,800 were added to the church. It is computed that not less than 55,000 converts are now alive, and multitudes have died in the hope of eternal life, largely, it is believed, as the result of the interest awakened by this admirable hymn.

## IS NONCONFORMITY SCHISM ?

**I**T seems almost incredible that any body of Christians should at this time of day charge Nonconformists with "the sin of Schism," yet it would be possible to fill pages with proof of it. The *Church Times*, and other Anglican papers, are constantly saying, in effect, that Nonconformity is "Schism," and basing on this assertion the fiercest denunciations of it. The following reference of a Welsh newspaper to the attendance of the clergy at Nonconformist chapels is a fair sample of this ecclesiastical vituperation :—

"The bare possibility of laymen having occasion to ask the question, 'Have the clergy the right to attend a Nonconformist place of worship under any circumstances whatever?' is one of the signs of the times, and ought to receive the serious attention of all who love the truth and the success of the Church. The right to encourage schism? Certainly not. Neither a priest nor a layman has this right. How can a priest, consistent with the answers he gave when he was ordained, give his support to what GOD'S WORD condemns severely? Is the history of KORAH, DATHAN, and ABIRAM; JEROBOAM, who taught Israel to sin by their Nonconformity; the fact that we have not a single instance of JESUS CHRIST entering the Nonconformist synagogue in Samaria; the fact that CHRIST prayed for the visible unity of the Church; the fact that there is but *one* Body, *one* Baptism, *one* Faith, &c.; that every priest declares at all times his belief in the Holy Catholic Church, and prays to be delivered from all false teaching, heresy, and schism, &c.—are all these facts of such little consequence and importance that the priests should take the liberty of trampling them under foot?"

As regards the historical accuracy of this paragraph, one may ask, in passing, where there is any proof that there *was* a "synagogue in Samaria," or, if so, that Christ did *not* enter it, since He constantly frequented the Judæan synagogues?\* Cer-

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\* Matt. xii. 9; Luke iv. 16; John vi. 59, xviii. 20.—The apparent reflection of John vi. 22 does not refer to the Nonconformity but to the *idolatry* of the Samaritans, as the context clearly shows. Matt. x. 5 is explained by the supposition that the animosity of the Samaritans would have rendered the disciples' mission abortive, and that Providence designed that the Gospel should be *first* offered to the Jews. Afterwards, as John iv. shows, Christ Himself preached to the Samaritans most effectually. At another

tainly nothing could be farther from sustaining this bigoted idea than Christ's words to the woman in John iv. 23: "They that worship Him must worship Him in spirit and in truth." The glaring misquotation of Eph. iv. 5—"One Body" being substituted for "one Lord"—is evidently designed to suit the writer's purpose.\* What relation there is between modern Nonconformity and the history of Korah, Dathan, and Abiram, or the sin of "Jeroboam," we leave High-church ingenuity to explain.

Coming now to the charge, here clearly implied, that Nonconformity is "schism," it may be well, for the sake of the young and unsettled, whose minds may be disturbed by these brazen misrepresentations, to show, by a brief comparison of 1 Cor. i. 10-12; iii. 3, 4, with 1 Cor. xii.-xiv., that this charge is without a particle of truth, and applies really—so far as it applies at all—rather to those who make it than to those of whom it is made. The former passage shows that what Paul condemns as "divisions" (schisms) and "contentions" is not mere numerical division into separate bodies, with the view of giving emphatic expression to particular religious ideas, while retaining essential brotherhood, but a spirit of party rivalry centreing about particular persons and tending to sever the members of each party, not from any visible Church, but from Christ Himself. It is not the literal but the moral "division," the "contention," the party spirit—sectarianism, not sects (a totally different thing)—which the apostle here condemns. For the latter passage, in its figure of the Church as an organism, with its "many members" but "one

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time Jesus was only prevented entering a Samaritan village by the people's unfriendliness, and strongly rebuked the disciples' resentment towards them. The cases of the "Good Samaritan," the Roman Centurion, and the Syro-Phenician woman show how readily Christ appreciated what was good in those outside Judaism, and the apostles thoroughly carried out this spirit.

\* The fact that the term "one body" is always connected by the apostle with such terms as "one spirit," "many members," "in Christ," "new man," plainly shows that it was not primarily a visible but a *spiritual* unity he was thinking of—a point the context amply confirms. The Anglican view of the "one body" would have been quite unintelligible to Paul, and is contradicted by his entire teaching (see Rom. xii. 5; 1 Cor. xii. 13; Eph. iv. 4; Col. iii. 10-15).

body," its "many gifts" but "one spirit," its "diversities of operations" and "differences of administrations," but "the same Lord," together with its "liberty of prophesying" (1 Cor. xiv. 31), virtually concedes the principle of numerical divisions which Nonconformists claim, and contains the germ out of which these separate but unsectarian bodies have sprung. The above-named passages (to say nothing of others) amply suffice to rebut the charge of schism. They justify the existence of Christian sects, illustrate their union, and mark their limitations.

Paul's teaching *justifies the existence of Christian sects*. There are three principles in 1 Cor. xii.-xiv., which imply and involve both the necessity and the utility of Christian sects—the spirituality of the Church, the impartial bestowment of spiritual gifts, and the individuality of Divine teaching. That Paul's conception of the Church is that of a spiritual brotherhood, not that of a State or a priesthood, is plainly shown by his analogy of the human body; an association where all are ecclesiastically equal, differing only in virtue of their spiritual gifts and graces. Paul distinctly recognises that the character and measure of Divine gifts depend on God's sovereign will, and could be sought only in subjection to it; both gifts and teaching being bestowed severally on individuals, not promiscuously on the body. In other words, the Church was, in its essence, spiritual, not visible; moral, not sacerdotal; individual, not collective. Such a constitution clearly involved the numerical separation of Christians into distinct bodies as the Church grew and expanded; a separation for the adequate expression of its various truths, not destructive, but constructive, and therefore conservative of its true oneness. And history amply bears out this view. It might easily be shown that the existence of Christian sects has been one of the most important factors in the development of Christianity and the extension of Christ's Kingdom. Only so could the vast variety of forces and agencies necessary thereto have been combined, as in nature, to a common end. In this respect Nonconformist sects have shown a marvellous spiritual discernment in distinguishing truth from falsehood, essentials from non-essentials, realities from formalities; and while they have striven honestly and manfully for the side of truth specially their own, they have none the less battled for the



common faith, and thereby "kept the unity of the Spirit in the bond of peace."

Paul's teaching *illustrates the unity of Christian sects*. The analogy of "the body" in 1 Cor. xii., which applies as truly to different sects, in relation to the whole Church, as to individual members, in relation to a single community, shows that Paul's idea of Christian unity, in opposition to party "divisions," was spiritual, not formal, and did not at all preclude numerical or ecclesiastical severance. The bodily organs, though bound together in one physical organism, are really separate, and can be detached by the surgeon's knife without mutilation, yet none the less, when instinct with a common life, do they act for a common purpose, and constitute one body—there is "no schism in the body." So may there be a true spiritual union between different Christian communities, which together constitute the one invisible spiritual church, "the Body of Christ." But it is not really any want of unity between Nonconformist sects that leads Anglicans to charge them with "schism," but their consistent and faithful testimony against the unscriptural character of High Church doctrine, theological and ecclesiastical. So far from Paul's teaching justifying this charge, it is the Anglican and Romanist, not the Nonconformist, which is, from the apostolic standpoint, the real schismatic—the setter forth of "divers and strange doctrines" which have created, and may well create, "divisions" and "contentions." It is because Nonconformists repudiate the baptismal, sacerdotal, and sacramentarian theories of Anglicanism, for which there is not a grain of support in the New Testament from beginning to end, that they are dubbed schismatics. And the illogicalness of this becomes apparent when it is remembered that this charge is never brought against the Evangelical Churchman, though he is absolutely at one with Nonconformists in repudiating Anglican theology, and practically in agreement with the Evangelical sects in all essential religious doctrine—differing only on points of Church government and worship. There is far more essential unity, as distinguished from formal union, between Dissenters than between the rival parties—"sects" some call them—in the English Church. The barriers between Baptists, Congregationalists, and Methodists are, at any rate, as Rowland

Hill wished, so "lowered that they can shake hands over them," whereas nothing less than towering walls, however ecclesiastically ivy-covered, divide the Anglican from the Evangelical Churchman and the old Catholic from the Ultramontane.\*

Paul's teaching *marks the limitations of Christian sects*. The principle of the "many members in one body," and of the "many gifts" but "one spirit," while it implied and suggested numerical divisions as Christianity developed, plainly based this division on the welfare of the Church, its prosperity and extension. The "diversities of operations" and "differences of administrations" were as much a Divine order as the unity of the power that inspired them; they were not to be indefinitely multiplied at the will of man. Hence the expression or embodiment of these "diversities" in separate organisations ought always to be kept within those limits of spiritual purpose which best conserve their essential unity. Undoubtedly this has not been always recognised. Christians have sometimes drifted apart as if the justification of religious sects implied that there need be no limit to them—a position as opposed to apostolic teaching as their entire repudiation. The moment a sect ceases to express some vital Christian truth which distinctly contributes to the Church's advancement and the grand purposes of Christ's Kingdom, it dwindles into a mere sectarian and controversial school or party, and lays itself open to Paul's censure as schismatic. There may have been a call for the interminable religious divisions of past days in the hard battles with priestcraft and tyranny that had to be fought; but, at any rate, they were temporary expedients, to be reduced as speedily as possible to those "two or three" Christian sects, which manifestly embody the essential elements of Christianity in their manifold variety without impairing their unity. "Cameronians, Seceders, Relief Burghers, Anti-Burghers, old and new Light Burghers, old and new Light Anti-Burghers, United Seceders,

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\* The objection that tolerance encourages religious cranks, heresies, and freethinking is utterly fallacious. Tolerance brings those evils to light, so that they can be met; intolerance hides, but never uproots them. Moreover, intolerance never distinguishes between the good and evil in any departure from established order; it would have put Christ Himself "out of the synagogue" (John ix. 22).

Protesters against Anti-Seceders, Original Seceders, United Presbyterians, Free Churchmen, Erastians, Bourignians, Moderates, Socinians, Evangelicals—these are a few of the names with which, in living memory, excellent and terribly earnest Scotsmen were in the habit of styling themselves and others.\* How few of these names happily have come down to us! How many here omitted have vanished!

In further support of the scripturalness and validity of Christian sects, two general considerations may be urged, in conclusion, tending to show that the Christian Church properly consists of free religious communities, rather than of national State Churches of one uniform pattern, or, as Rome claims, of a universal Church of undeviating type.

1. *Christianity is a message to persons rather than a declaration of ideas or doctrines.* As a personal message to each individual, not a creed or philosophy for the mass, Christianity stands in direct contrast to all false and corrupt faiths, alike in the breadth of its belief and worship, and in the inflexibility of its moral and social demands. While its message bears the unmistakable marks of one Divine mind and will, it is not an arbitrary cast-iron fiat, but a living message to living men — to Isaiah, David, Paul, John, and not less to every Christian heart to-day; a message which interprets itself differently, without loss, to varied minds; a message of life for the individual, not a cold dictum for the mass. Though the sacred writers, “spake as they were moved by the Holy Ghost,” they “spoke;” and their utterances, notwithstanding Divine inspiration, have all the reality and freedom of individual character. God Himself spake “unto the fathers in the prophets by divers portions and in divers manners.” It is just this personal quality in Christianity’s message, which contrasts so strongly with the grotesque uniformity of eastern religions and the mechanical dogmatism of Rome, that has helped to make it such a mighty power. What we need to feel is that every religious idea has its value—so far as it is a true one—to recognise that every Church and sect has contributed some special truth to the entire Christian church; so that all churches have

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\* Dr. Wm. Wallace, *Fortnightly Review*, June, 1901.

been taught by each. Thus, the Friends have emphasised the power of the Spirit; Congregationalists (Baptists and Independents), have laid stress on personal confession of Christ, and on resistance to secular authority in religion—developing what has been called spiritual *grit*; Presbyterians have accentuated order; Methodists, conversion; the Broad Church, liberty; High Churchmen, the spirituality of the Church, and the importance of culture in worship. Such differences—like those of acid and alkali—really creates a true unity, and further instead of hindering the Gospel “Do not believe,” says Dr. Parker, “that the divisions of Christianity, or of Christian communions, are any reflection upon Christianity itself. Trace all difference of opinion, all separations into communions to the vastness of Christianity, not to its littleness. Consider what it is: it is the Kingdom of Heaven—it is, in very deed, the Kingdom of God; it is the all-including, the all-absorbing Kingdom. Who can deal with it in a concise way, or expect monotony and literal agreement?”

2. *Christianity has virtually a fresh message for every age.* If Christian sects are justified by the teaching of the past, still more, if possible, are they warranted by the needs of the present and the future. Every day shows some new phase and application of Christian truth—some error dropped, some fresh light kindled and focussed. How could Christianity do its work and win its way if it were strait-laced by a dominant and undeviating uniformity? What Anglicanism calls “Schism” is the very native air and true home of the Gospel. We may say of Christian sects, as Christ said of the Hosannas of the children, with their different tones all blending into one, “If these should hold their peace, the very stones would cry out.” Schism! No, in love and adoration for their Divine Head, the Christian sects join with the redeemed multitude before the throne “of all nations, and kindreds, and people, and tongues.” In the essential Christian beliefs, and in the one purpose of Christianity—the saving of men—there are indeed “no divisions among them”; they are “perfectly joined together in the same mind and in the same judgment.” It has often been remarked that if a stranger were to enter a Nonconformist chapel without any means of knowing the denomination it belonged to, he would not (as a rule) be able

to discover this from the sermon or prayers, so completely are the Evangelical sects one in their sentiments and teaching. Nothing, indeed, is farther from their thoughts or spirit than sectarian advantage or ecclesiastical propagandism. And this unity is growing closer every day. At all the great gatherings of Evangelical Nonconformists, expressions of fraternal feeling with other sects are uniformly warm and generous. One might quote pages in proof of this, but one extract must suffice. Speaking of Dr. Davidson's address at the last Wesleyan Conference, the *Christian World* said: "The address exhibits the new catholicity of Protestantism. It was loyally Methodist, yet any Nonconformist body would have listened to it with delight, and have found reflected in it their own deepest thought. Over all barriers which separate the great religious bodies, submerging them in its mighty flow, streams the current of new ideas of the true spiritual relation to the world in which we live." This shows how favourable progress and growth in Christian ideas is to unity; that Christianity's fresh message to every age is always one of charity and brotherhood, though not necessarily of uniformity. In this power to change its form—to throw off what is no longer needed or vital—*e.g.*, foretelling the future, miracles, tongues, healings, mechanical theories of interpretation, inspiration, &c., and yet retain "the same spirit" of Divine teaching, truth, and love, Christianity is unique. The party in the English Church—for it is only a party—which violates this "unity of the Spirit" by treating Nonconformity as "Schism," is unworthy of the Christian name.

How differently many eminent Churchmen have spoken of Nonconformists. Dean Stanley was especially characterised by his noble tributes to their labours and fidelity. With true Christian charity and breadth he recognised the common religious life and faith that lay beneath all external forms, and the indissoluble links which unite all true followers of Christ of whatever name or sect. The Dean's speech at the opening of the City Temple was a memorable example of this generous spirit, as honourable to himself as to those he addressed. After expressing his hearty wish and prayer for the "concurrent existence of all Christian communions," the Dean said:—

“Surely, when a clergyman of the Church of England regards the past history of his country, he has no scruple, and can have no scruple, in taking a wide and just pride in the good words and the good deeds of those Nonconformists who have departed from us. What English clergyman is there who is not proud of being a fellow-countryman of Bacon, Baxter, and Bunyan? And I also venture to ask what Nonconformist is there who is not proud to be the fellow-countryman of Hooper, Chillingworth, Lord Falkland, Bishop Butler, Thomas Arnold, and other well-known names? If this is the feeling we entertain, both of us, towards the dead, what on earth, or in heaven, is there to prevent us from entertaining the same towards the living?”

The same noble spirit animated the late Dr. Westcott, Bishop of Durham, and his predecessor, Dr. Lightfoot. The chapter in Dr. Westcott's last book (*Lessons from Work*), entitled “The Prophetic Call to Laymen,” has been quoted as so fully justifying the Nonconformist position that it “might have been written even by Dr. Dale himself.” There is a peculiar injustice in the Anglican charge of “Schism” arising from the fact that Nonconformists did not voluntarily choose their present relation to the English Church, but were simply driven out of it because they would not submit to tyrannical formulas—driven out by the very same intolerance which now brands them as schismatics. If Nonconformity were “Schism,” the Church of England would be herself the cause of it.

CHAS. FORD.



It is superfluous to bespeak a welcome for the reprint of **THE CHRISTIAN MINISTRY**, by the late J. B. Lightfoot, Lord Bishop of Durham, which has just been issued by Messrs. Macmillan & Co. (3s. net). Few essays have had a more profound influence on the thoughts of the best students of our age or done more to check the sacerdotal pretensions of the High Church party. The essay was originally published in the author's commentary on **THE EPISTLE TO THE PHILIPPIANS** in 1868. It may be that unfair use has been made of it by partisans on both sides. For ourselves we wish for no further testimony than is here furnished to confirm our belief that the Christian ministry is not a priesthood, and that even the threefold orders of the Roman and Anglican churches are not a New Testament institution. The publication of the essay in this cheap form brings it within the reach of many who have hitherto been unable to possess themselves of it, and we doubt not that many of our own readers will do what they can to aid its wide circulation.

## OUR AUTUMNAL MEETINGS IN EDINBURGH.

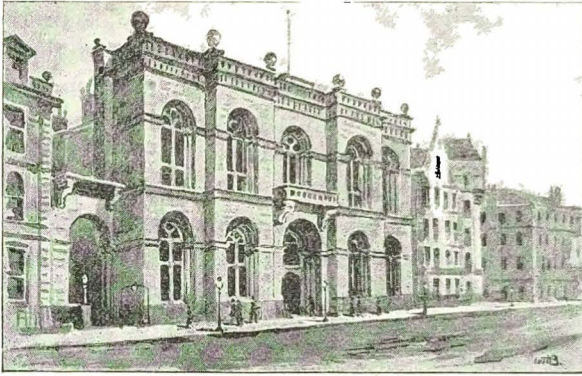


THE visit of the Baptist Union to the beautiful city of Edinburgh has left upon the minds of those who were privileged to attend the meetings nothing but pleasant and inspiring memories. The weather during the week was, for the most part, all that could be desired, bright and bracing; and to the ministers and delegates from the South who saw the city for the first time, the scene in Princes Street, "the most beautiful street in the world," fronted by its famous gardens, studded with stately buildings and the magnificent monument to Sir Walter Scott, and in the background the lofty and precipitous crag, with Edinburgh Castle perched on the top, presented a panorama of interest and beauty which they will never forget. Further, it is impossible to speak too highly of the warm welcome and generous hospitality with which the Union was received and entertained, not only by the Baptists of Edinburgh, but by members of all the churches in the city. The careful arrangements of the local committee seemed to leave nothing unprovided for that could tend to promote the comfort of the guests or the success of the meetings. It is safe to say that the first visit of the Baptist Union to "Auld Reekie" will be held in grateful remembrance by guests, if not by hosts, for many years to come.

All the meetings were largely attended, and animated by a fine spirit of enthusiastic unanimity. There were practically no discussions; no burning questions came to the front; the leading motive throughout was the deepening of spiritual life, and bracing for renewed and more vigorous Christian activity. The impressive address of Dr. Maclaren from the chair, the sermons of the Rev. R. J. Campbell and Dr. Whyte, and the paper by Dr. Clifford on "The Place of Baptists in the Progress of Christianity," to name some of the more notable utterances during the week, were on the highest level of spiritual thought, and the result can hardly fail to be in the best sense helpful to the life and work of the Churches.

The reception of ministers and delegates by the Lord Provost and magistrates of the city in the Industrial Museum on Monday evening, at which it was stated that more than 3,000 persons were

present, was a splendid function. The form of the building and the magnitude of the gathering made speech-making an impossibility, but the promenade through the hall and around the spacious galleries furnished a good opportunity for friendly greetings and the kindly interchange of thought between hosts and guests. At the same hour a meeting of the Baptist Total Abstinence Association was held in the Synod Hall, presided over by Mr. George White, M.P., of Norwich, and addressed by Dr. Henry, of New York, Dr. John Smith, of Edinburgh, and Dr. Clifford, whose short closing speech was not the less effective because it was so evidently impromptu. There was a crowded attendance, so that on this first



THE SYNOD HALL, UNITED FREE CHURCH.

evening nearly five thousand persons were directly interested in the visit of the Baptist Union. A most auspicious beginning.

Tuesday was—according to a wise and happy custom—wholly devoted to the interests of the Foreign Mission. An early morning service for young men and women was held in Marshall Street Chapel, and a helpful, stimulating sermon on God's use of the weak things of the world to accomplish his purposes was preached by the Rev. J. Bell Johnston, M.A., of Plymouth. At eleven o'clock there was a congregation that filled both seats and standing-room in St. George's United Free Church to hear the Autumnal Missionary sermon. The absence of Dr. Parker through indisposition was, of course, a great disappointment, but his place was well supplied by the Rev. J. R. Campbell, B.A., of Brighton. Mr.



Campbell conducted the whole service, and in the Scripture reading gave a suggestive exposition of the closing verse of Isa. lv., which he regarded as a promise that God will transmute the curse into a blessing. The sermon, which was based on the text, "The Lord will perfect that which concerneth me" (Psa. cxxxviii. 8), amply repaid the close attention with which it was listened to. It is not easy—indeed, hardly possible—to summarise it briefly, but these were some of the leading thoughts: We see now, perhaps more clearly than the inspired Psalmist, "the solidarity of man with man, and of all with God." We have discovered "the essential unity of all existence." "The universe is one." "The garment of nature is woven seamless throughout." "The question of questions necessarily becomes, 'Is there a soul thereof?'" "There can be no answer to that question outside the Gospel of Christ." After noting and lamenting the modern tendency to weaken the sense of sin in men, he went on to expound and enforce the reality of the Divine forgiveness of the repentant sinner. There is no forgiveness in society, and no forgiveness in nature, and men find it hard to believe in Divine forgiveness because the penalty of sin remains. Here comes in the truth that God in mercy transmutes the curse into a blessing. When, for example, the drunkard repents, the penalty of his sin becomes a cross, "a discipline to be received." "For all who love Him, God turns the penalties of sin from a curse to a blessing. The stains become the stigmata; the stripes of the Lord become the marks of the Lord Jesus. The evangel is there, 'The Lord will perfect that which concerneth me.'" These are a few of the points of a sermon which was evidently the outcome of much earnest thinking, and whether all its conclusions be accepted or not, it could not fail to stimulate the thoughts of all who heard it.

In the afternoon a deeply interesting valedictory and designation service, to bid farewell to missionaries who are about to leave for India, China, and the Congo, was held in the Synod Hall. Mr. John Marnham, J.P., of Boxmoor, whose deep interest in, and generous support of, Foreign Missions are well known, presided, and made an urgent appeal for increased giving in view of the fact that from all the fields in which our missionaries work appeals come repeatedly for more help. Mr. Marnham's timely words

ought to be taken to heart by every member of our churches, by the poor not less than by the rich, by old subscribers and those who have never subscribed at all. Short farewell addresses were given by nine brethren who are returning to their fields of labour, and by three who are going into the mission-field for the first time. The Rev. S. Vincent, of Plymouth, gave to the departing missionaries an earnest, brotherly, and hopeful valedictory address, and they were suitably commended to God in prayer by the Rev. George Hawker, of London.

The great missionary meeting in the evening was in every way an unqualified success. Lord Overtoun, who presided, opened with a vigorous and hearty speech, in which he gave clear proof of his high conception of the value and importance of missionary work. "We seek not only that great salvation that Jesus died to purchase, or the bodies and souls of men, and all the mighty blessings that follow in the train of that salvation; but it is well that we should let the world know that Christianity means still to stand in the front rank of forces that are destined to change the face of the world." The addresses of the three missionaries who followed were of quite an exceptional interest. The Rev. W. Carey, of Dacca, spoke on what he described as "a pressing problem—the contact of Christianity with student life in Bengal." He closed with an urgent plea that special men—men of the finest intellect and of the fullest knowledge, should devote themselves to this special field of missionary work. The Rev. J. S. Whitewright, of Shantung, spoke very effectively on some of the lessons that might be learned from recent events in China. "We can see God's hand behind it all. God has opened the door in China now, as it has never before been opened in Chinese history." The Rev. Thomas Lewis concluded the meeting by giving an interesting account of the opening of a new station at Kibokolo, on the Congo.

The first session of the Baptist Union was held on Wednesday morning, in the Synod Hall, which was filled to overflowing. When Dr. Maclaren rose to deliver his address he was greeted with quite an ovation of cheering, the whole assembly rising to their feet. He has often placed his brethren under deep obligation for his wise, eloquent, and timely utterances, but probably he has never rendered a greater service to them and to the churches than

by this urgent, almost pathetic plea on behalf of spiritual religion. After a few preliminary sentences he announced his subject as "Evangelical Mysticism," which a little farther on he defined thus: "The central principle of mysticism, rightly understood, is simply the direct communion of the human with the Divine Spirit." The truths contained in evangelical mysticism may thus be summed up: "The direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ, and the reciprocal indwelling of Christ in the Christian, and of the Christian in Christ." While these truths have a



MR. T. GREGORY.



MR. GEORGE INGLIS.

*(Secretaries of Local Committee.)*

recognised place in our creed, "they are not as they should be, facts to us, verified by experience and habitually present to consciousness." He showed at length how clearly and fully these truths are taught by Christ and the Apostles, and then pointed out how a fuller recognition of them would enrich current Christianity in many directions. In relation to the fact of Christ's sacrificial death: "There is no basis for the faith that Christ is in us, but the assurance that Christ died for us. There is no possibility of the communication of Divine life to men, unless there has been a sacrificial death for men." So in relation to current con-

troversies : "The strongest bulwark against the re-introduction of ceremonial Paganism into the Church is living experience of an indwelling Christ." Amid the dust of present critical controversies as to Scripture, its manner of origination, and its authority, the believer to whom the indwelling of Christ is a living experience, "can say even to the Bible : 'Now we believe not because of thy word, for we have heard Him ourselves, and know that this is indeed the Saviour of the world.'" The whole address, which occupied an hour and a quarter in delivery, was listened to throughout with the most strained attention. It was not, perhaps, so brilliant as some of Dr. Maclaren's former utterances—the subject did not admit of that, but it was pervaded with an intensity of earnestness which now and again perfectly thrilled the assembly. Mr. H. E. Lester, J.P., of Loughton, performed the graceful duty of proposing the thanks of the assembly to the friends in Edinburgh "for their abounding hospitality and courtesy to the members of the Baptist Union during its sessions." This was heartily seconded by Dr. Maclaren, and enthusiastically adopted by the assembly. The Rev. J. T. Forbes, M.A., responded, laying stress on the fact that the Baptists of Edinburgh could not have received the Union had it not been for the generous help of members of other churches. The assembly was then addressed by representatives of different sister churches in Scotland, including the Church of Scotland, the United Free Church of Scotland, the Baptist Union of Scotland, the Congregational Union of Scotland, and the Wesleyan Methodists. The speeches of the brethren who represented these churches were all cordial and sympathetic in their tone, warmly appreciative of the work done by English Baptists, and heartily welcoming the Union to Edinburgh. Some of them were lit up by flashes of Scottish humour, as when, for example, Dr. Cameron Lees, who represented the Church of Scotland, had the courage to quote the old definition of a Scotchman as "a man who kept the Sabbath and everything else he could lay hands on." The Vice-President, Rev. J. R. Wood, of London, responded on behalf of the Union, and the session, which had been intensely interesting from first to last, came to a close.

In the afternoon Dr. White preached a somewhat remarkable sermon in St. George's United Free Church, which held the people

spellbound. There was a crowded congregation, and the sermon, which was quite unconventional in form, was an historical exposition of what is known as the "Marrow controversy" in Scotland. The movement, which had its origin in the mental and spiritual quickening of Thomas Boston through reading Edward Fisher's "Marrow of Modern Divinity," permeated Scotland with a new zeal for evangelical truth, and infused into the hearts of the people



REV. J. T. FORBES, M.A.  
(*Chairman of Local Committee.*)

a deeper regard for experimental and spiritual religion—a movement whose blessed results are felt to-day. The leading truth taught by the "Marrow men" was the possibility of a personal, individual, and immediate salvation.

In the evening the Union held, for the first time in its history, an Œcumenical Session, at which delegates from Baptist churches in various parts of the world gave short speeches descriptive of the

work and progress of Baptists in the countries they represented. These brethren were welcomed by Dr. Glover in a singularly able and intensely sympathetic address, and twelve of them gave five-minute speeches, which were listened to with deep interest. It was a rare privilege to listen to these brethren, and it is to be hoped that one result of this unique session will be to tighten the bonds which bind Baptists together in whatever part of the world they are found. Dr. Maclaren eloquently voiced the feeling of the assembly when at the close he expressed their "thankfulness that they had been able to gather on one platform from so many quarters of the world those that were possessed of like precious faith with themselves."

The first business of the session on Thursday morning was the reading of Dr. Clifford's paper on "The Place of Baptists in the Progress of Christianity." Such a subject could not have been put into abler or more fitting hands, and Dr. Clifford's masterly exposition of Baptist principles, clothed in eloquent language, and spoken with intense earnestness, his vigorous contention that "the Baptist Brotherhood had in the past a place of power and leadership in the Kingdom of God," was received by the assembly with delighted applause. The reading of this paper was followed by a conference on the present position of the Twentieth Century Fund, introduced by the Rev. J. R. Wood, who stated that the amount promised and paid was £185,414, of which £121,600 was already in the hands of treasurers. A number of very short speeches were then made by brethren who promised gifts towards the million shilling branch of the scheme; these amounted in the aggregate to about £1,800. There were many expressions of deep sympathy with the Rev. J. H. Shakespeare (who was present on the platform, but not well enough to take any part in the proceedings) on his recent trying illness, and it is earnestly to be hoped that his able and enthusiastic leadership will be crowned by a completion of the Fund by the time Dr. Maclaren retires from the chair. The session closed with a quietly-spoken but thoughtful and earnest address by the Rev. J. Thew, of Leicester, based on the words, "And thou, Capernaum." In the afternoon a largely attended valedictory service in connection with the Zenana Mission was held in St. George's United Free Church, presided over by Mrs.

Edward Robinson, when farewell addresses were given by nine ladies who are about to leave home for the mission-field, and Dr. Glover, in the name of the Society and the churches at home, spoke some wise and tender parting words.

On Thursday evening there was an immense audience at the concluding meeting of the Baptist Union in the Synod Hall. The chair was taken by Mr. G. W. Macalpine, J.P., of Accrington, who opened with an effective speech, in which he emphasised the truth of the priesthood of all believers, pointing out some of the work done by Christian laymen for the advance of the Kingdom of God. The Rev. Charles Brown, of London, followed with a thoughtful and eloquent address on "Christian Re-union and Denominationalism." He dwelt strongly on the denominationalism of the New Testament, which described Christians as "Disciples," "Believers," and "Saints," and maintained that re-union must come about by the recognition of these as the supreme distinctions of all followers of Christ. The Rev. F. B. Meyer, B.A., delivered a powerful plea for the "Higher Churchmanship," which does not neglect the social life of the people, and the Rev. John Smith, D.D., of Edinburgh, closed with an able exposition of the "Free Church Ideal of Union." It was a grand meeting; each of the speeches was of a high order, and the cordial response of the hearers showed how completely the speakers voiced their thought and feeling. It was a fitting close to a series of gatherings marked by much enthusiasm, and a deep desire for the true progress of the Gospel of Jesus Christ.

Most of the ministers and delegates left Edinburgh on Friday morning, but two meetings were held during the day by the Missionary Society. In the morning there was a public breakfast, at which Mr. Joseph Russell, of Port Glasgow, presided, and addresses were given by missionaries representing India, China, the Congo, and the West Indies. In the evening a Young People's Missionary meeting was held in Dublin Street Chapel. The Rev. J. T. Forbes took the chair, and three missionaries gave descriptions of their work in the foreign field.

W. H. KING.



## THE BAPTIST EDUCATIONAL DEMAND.

BY THE REV. J. K. ARCHER, EX-CHAIRMAN OF HEBDEN BRIDGE SCHOOL BOARD.



HE Baptist attitude toward the present phase of the Education Question was clearly and definitely defined in a resolution which was unanimously and enthusiastically passed at the joint sessions of the Congregational and Baptist Unions in April last. It may be described in a single sentence: Baptists demand a system of education which is, at one and the same time, national, effective, and democratic.

### I.

England, which for the purposes of this article includes Wales, unlike most of the vanguard nations of civilisation, has not a national system of education. It has not a system which is worked by the nation for the nation. Its systems are denominational, like the Anglican, Wesleyan, and Roman Catholic systems; or inter-denominational, like the British school system; or semi-national, like the Board school system. Not one of them is national. Germany, France, and the United States have national systems. Scotland has a system that is virtually national, for 90 per cent. of its children are in Board schools. Why should England lag behind?

The Anglican system of education has appropriated the name "National." Does it possess the quality for which the name stands? Not at all! The full title of its organisation is, "The National Society for the Education of the Poor in the Principles of the Established Church." Dr. Bell, the founder of that society, was primarily a Churchman, and only secondarily an educationist. He was more anxious to buttress the Church than to banish ignorance. The original prospectus of that society announced that the downfall of the Church might take place unless the children of the poor were educated in Episcopalian principles. Its first annual report said that the "chief thing taught to the poor should be the excellent Liturgy and Catechism provided by the Church of England." All this is denominationalism of the deepest dye, and all of it has been maintained by Anglican educationists of successive generations. The "National Society" was established



in 1811, and in 1839 the Rev. G. A. Dennison (afterwards Archdeacon) boldly claimed "the parish school of the Church of England" as "the nursery of the parish church." By 1864 things had come to such a pass that the Education Department requested the "National Society" to modify its terms of admission, which were baptism and Church attendance, or Church teaching. The request was absolutely refused. It has since been strengthened into a demand; but the spirit which prompted its refusal abides. In 1895 a Liverpool Diocesan Conference, under the presidency of the late Bishop Ryle, reclaimed the Church of England schools as "practically day nurseries for the Church of England." As recently as last July the *Church Times* asked this pertinent question: "Is it worth while to fight for schools which, whatever else they do, fail to make Churchmen of the children?" Anglican educationists have even introduced the Church Catechism into Board schools over which they have secured control. Their educational sympathies and aims are in every sense denominational, and in no sense national.

Of course, in the abstract, and even in the concrete, the Anglican system of education has done much good work. It has held some sort of a lamp of knowledge in many a dark place, and led many benighted minds on to the track of truth. Unfortunately it has also, particularly in recent years, been a laggard in the educational race, and, at the present moment, it is a positive brake upon the wheel of intellectual progress. "In order to keep our own Church schools," frankly said the Anglican *Guardian*, of August 2nd, 1893, "we are obliged to block, whenever we can, the general advance of the education movement." That accounts not only for the notorious and nefarious "Cockerton" business, but also for the whole of the mischievous and reactionary educational manœuvres of the present Government.

The cure for it is the establishment of a truly national system of education. For such a system the time is ripe. The long-contested right of each child to be educated at the cost of the State is generally recognised. School attendance is enforced by law, and that fact, as the Archdeacon of Manchester a short time ago admitted, has produced a fundamentally altered set of circumstances. A huge educational advance is absolutely necessary if

we are to get abreast, and keep abreast, of our foremost international competitors. "We want," as Professor Huxley once said, "a great highway along which the child of the peasant, as well as the child of the peer, can climb to the highest seats of learning." For laying down that highway national resources are necessary.

Mr. W. E. Foster meant us to have a national system of education, and he meant that system to be the Board school system. He intended Board schools, in the first instance, to "supplement" the Voluntary schools that existed on December 31st, 1870, and then, as a rule, to be the only additional schools that were built. Moreover, he thought that Voluntary schools would gradually be transferred to School Boards, and the Board school system become general. Nearly 1,000 Voluntary schools have been so transferred. Lord John Russell realised that Mr. Foster's intentions and expectations were as here stated, and in 1874 wrote to that effect. Quite recently Sir Joshua Fitch has asserted that, in the near future, the educational relationships between the nation and the denominations must be revised, and that the nation cannot yield any more to the denominations, but that the denominations must yield more to the nation.

The biggest barrier—indeed, the only really big barrier—in the way of a national system of education is the Anglican Church. The Wesleyans, like all other Free Churchmen, favour universal Board schools. British school managers are usually Free Churchmen, and the British school system could easily be transferred. The Roman Catholics, though vigorous Voluntaryists, have, in round numbers, but 1,500,000 adherents out of 30,000,000, and 1,000 schools out of 20,000, and 250,000 scholars out of 5,000,000, and so are utterly impotent to check, much less to stop, a national movement. The sole obstacle of any magnitude is the Anglican Church, with its 11,000 schools and 1,900,000 scholars.

This fact narrows down the opposition to a single quarter, and when that quarter is closely scrutinised the soul of the opposition is found to be a single problem—the problem of religion. Further, when that problem is squarely faced the discovery is made that the real difficulty is a confusion of thought in the Anglican mind. The Anglican educationist confuses Christianity

with "Churchianity." He acts as if Religion and Episcopalianism, or the Prayer-book and the New Testament, are synonymous. Obviously they are not. The Church of Christ is larger than the Church of England. Over 50 per cent. of English communicants take the Sacrament in the Free Churches. The majority of modern saints are outside the Establishment. God is God of the Board school as well as of the Voluntary school. A frank recognition of that fact, coupled with conduct corresponding to recognition, would go a long way toward solving the religious problem of educational life.

In any case, that problem has to be solved. Even a religious plea does not justify stagnation or retrogression. A working solution of the problem has been found in France, where the scholars are handed over to their religious advisers one day a week; in Germany, where the Churches, by arrangement with the school authorities, are allowed to give some religious instruction; in the United States, where the Bible is read in the national schools, and the denominations which are dissatisfied with that build, furnish, and maintain their own schools; and practically in Scotland, where the Board school is supreme. No doubt, in England, the logical solution would be to banish religious instruction of the technical kind from the schools, and to give at the expense of the State a secular education. Dean Hook maintained that fifty-eight years ago. Some Free Churchmen have always maintained it, and maintain it still. But we cannot live by logic alone. The Wesleyans, like many others, are pledged to religious instruction. No doubt most men outside the Churches would, like Professor Huxley, favour Bible teaching. There is no serious difference between the syllabus of Biblical instruction of the Halifax Parish Church schools and the Nottingham Board schools, and surely that common element provides a basis for united action. To the Biblical syllabus of the former schools is added a Prayer Book syllabus, which contains, among other things, the Church of England Catechism. That the Free Churches will never have in truly national schools. It is as distinctively and offensively denominational as any of the tenets of Popery. Unadulterated Bible truth must suffice. It ought to suffice for the Anglicans. At any rate, in July, 1893, the Archbishop of Canter-

bury could say, "The Bishop of Durham has been carefully through the Board schools of the Diocese of Durham, and he tells me that he is satisfied."

## II.

Besides being national, the system of education that satisfies Baptists must be effective. That is, it must be equal to the demands which are made upon it. Only one of those demands need be mentioned here: it is that England's educational equipment shall not be inferior to that of such countries as Germany, France, and the United States. That it is inferior at present hard facts indisputably demonstrate. Most German children receive a continuous education from their sixth year until they enter a trade or profession.

"The children of the working classes," says Professor Rein, of Jena University, "leave school at the age of 14. After leaving the elementary school they receive instruction, for at least four hours a week, in an evening continuation school or a technical school. After that the army takes charge of them for two or three years, and puts the finishing touch upon their mental and physical formation. The children of the middle classes, especially those of the towns, go to the elementary schools for three or four years, then to Realschule for six or seven years, and thence into the intermediate technical institutions, such as the polytechnics, the agricultural colleges, schools of mines and forestry, commercial schools, &c. After that they enter the army for one year. The children of the upper classes also attend the elementary schools for three or four years, and after that one of the higher schools for nine years—that is the Gymnasium, or the Real-Gymnasium, or the Ober-Realschule. At the completion of the instruction given in one of these they enter the army for one year, and at the same time one of the higher professional institutions, either the higher technical colleges or the university. This course of continuous education has its origin in the idea that the work of civilisation must have workers well trained for whatever part of the work they take up: science, art, commerce, industry, or agriculture." Again: "All German universities, except one, admit women to their lectures, all confer the doctor's degree upon them, provided they fulfil the regular conditions."

Sir Joshua Fitch says:—

"One of the greatest needs of our time is that of some means of prolonging educational discipline and cultivating the desire for self-improvement beyond the age of 14, when the strictly primary course is finished. In Germany and Switzerland this object is largely attained by legislation, which compels the boy or girl to attend a supplementary school

for two or three evenings in the week. In France and Belgium it is met partly by the *Écoles Primaires Supérieures*, which carry on the primary course to new subjects, but on the same lines, to 16 or 17, and partly by various technical and industrial institutions, apprentice schools, schools of commerce, and the like."

To this may be added the testimony of Sir Philip Magnus, who says: "We are far behind Germany, Switzerland, and the United States in the provision of specialised university education for those who are to occupy the higher posts in professional and industrial pursuits." Who that saw the remarkable educational exhibit which was sent by the United States to the Paris Exhibition, and displayed in Manchester, can doubt that, in the comprehensiveness and thoroughness of its elementary curriculum, the variety and practicality of its secondary instruction, the training and remuneration of its teachers, the care and culture of its defectives, and the creation and manipulation of its "capacity-catching" apparatus, **America has forged ahead of England?** Baptists demand, therefore, that England shall put on sufficient speed to enable her, intellectually, to catch up, and to keep pace with, the fleetest of her rivals. The fight for the future is being fought in the schools, and England cannot afford to risk defeat.

### III.

Besides being national and effective, the system of education that satisfies Baptists must be democratic. It must be in the hands of the people. At the present time most of the schools are out of the hands of the people. More than 12,000 of them are in the hands of Church clergymen or Roman Catholic priests. They are the centres of miniature autocracies, and, not infrequently, of miniature despotisms. In hundreds of them teachers can only retain their positions by acting, out of school hours, in such capacities as bellman and organist at the parish church. In thousands of them children are drugged with denominational dogmas which are repulsive to their parents. Of many a one of them, as Matthew Arnold said, some manufacturer, or parson, or squire speaks as "My school." Why? Because he meets the bulk of the cost of conducting the school? Certainly not! The bulk of the cost comes out of the public purse. During the last

year but one £1 19s. out of every £2 5s. 1d. spent on school maintenance came out of the public purse. That was on the average. In hundreds of individual cases every farthing of the £2 5s. 1d. came out of the public purse. What an anomaly! The schools for which the public pay are appropriated by private persons for denominational purposes. The anomaly threatens to increase. "When it is considered," says Sir Joshua Fitch, "that since that time (*i.e.*, 1894) Voluntary schools have been exempted from the payment of local rates, and have thus received an enforced contribution from the ratepayers, it is obvious that there will be an increasing number, probably many thousands of schools, chiefly rural, managed wholly by private and self-appointed persons, who neither contribute to the funds nor represent contributors, and who yet are free to obtain for themselves, and for the schools, whatever denominational advantage the exclusive management of a school can give."

Is that sort of thing to be tolerated? Surely not! Surely Baptists will emphatically demand that the public schools shall all be placed under public control. From the point of view of payment and attendance and requirements, all the schools are practically national, and why should they not be made national from the point of view of management?

The precise nature of the public control need not here be lengthily discussed. It must, however, be reasonably local. Too much centralisation is as undesirable as too much decentralisation. It will secure an excess of uniformity and a deficiency of enthusiasm. The body in which the control is vested should be specially elected for educational purposes, and empowered to deal with all educational projects. This would probably induce educational experts to consent to act, and would certainly tend to prevent overlapping. Weighty objections may be urged against making the County Council or the Borough Council the local authority. It is not specially elected for educational purposes. It frequently covers too wide an area, and is too heavily freighted, adequately to meet the required calls upon time and energy. It does not unify the public sources of educational income. At present, for example, the School Board of this neighbourhood could, if necessary, raise public money in at least five ways—by

levying a local rate, by getting grants from the Imperial Exchequer (*i.e.*, from taxes), by securing from the County Council a portion of the "whisky money" (*i.e.*, from Customs and Excise Duties), and by utilising a share of the twopenny rate which the County Council, or the penny rate which the District Council, may impose for educational purposes.

All these things are more or less matters of detail. The primary and immediate concern is the adoption and rigid and universal application of the principle of public control. The founders of the West London Lancastrian Society in 1813 adopted as their motto the words, "Schools for all." That motto Baptists can now accept, understanding it to mean, of course, "Schools for all under the management of all."



#### A MISSIONARY SPEECH BY MR. A. H. BAYNES.\*

**I** AM old-fashioned enough to believe in conversion. There is little wonder if, misunderstanding alike the object and the motive of this great missionary enterprise, we should be misinterpreted and misrepresented by our critics. Only last week, in a paper that circulates largely, in an article on China, which dealt in a cursory sort of way with missions, this occurred: "To-day thoughtful people, in the wider vision of modern culture, have the conviction that it is wiser far to leave the peoples of distant lands to the enjoyment of their ancestral faiths and to the goodness and mercy of a gracious God. The exciting novelty of the early missionary crusade having died out, the movement has lost its interest; and people now ask: Why

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\* A friend of ours, who has for many years served on the Committee of our Foreign Missions and is one of its most generous supporters, recently remarked to us: "Mr. Baynes is the largest subscriber to our funds," and those who know anything of our Secretary's fine business capabilities, and have felt the inspiration of his presence and his enthusiasm, will readily subscribe to the opinion. Mr. Baynes so rarely speaks—apart from the reading of the Missionary Reports—that we are glad to find room for the substance of the inspiring speech he delivered at the recent Missionary Breakfast in Edinburgh.

waste valuable treasure of life in so utopian an undertaking?" And I said to myself: What has novelty to do with the plain command of Jesus Christ? Nay, is novelty such a factor in all that is noblest and best? Why is it, when I leave the somewhat dreary precincts of Furnival Street and Holborn, and cross the threshold of an obscure house—why is it that my heart leaps up and my joy is full? Are the faces there novel? Are the voices novel? No; but where the treasure is, there is the heart. As to leaving peoples to the enjoyment of their ancestral faith, to the nameless horrors this may involve, I wonder what this class of writer would say to the brave men who man our lifeboats around this surf-begirdled island if, in the presence of storm and wreck, they should stand with folded arms and say to their drowning brethren, out yonder in the heaving, hissing sea: "Better leave them to the goodness and mercy of a gracious God." Nay, they would be the very first to cry: "Coward, inhuman." And if for the body the perishing is sad, how much more for the soul. No, for us fellow-Christians, brothers and sisters in this great enterprise, for us this missionary enterprise is not optional or permissive; it is absolute, imperative. We must be missionaries, or we are faithless to the Lord who died for us. One thing more. If we are Christians, then for us opportunity must read responsibility, Think of it, the whole world is open to-day to the heralds of the Cross, and ringing down the centuries comes the last message of our Lord and Master: "Go and teach all nations." The very citadels of Satan's empire are to-day open to us, and the whole Christian Church is challenged to enter in and take possession. The Bible has already been translated into the larger part of the languages of the world; the miracle of Babel reversed, the miracle of Pentecost crystallised into permanence. And one word to young men and young women here to-day. I always like the opportunity of appealing to them. My brothers and sisters, you have it in your power to give yourselves to the sublimest work that human hands can touch. Let me plead with you for your brothers and sisters out yonder. They are like rafts on the great ocean of life, without rudder, or chart, or compass. Oh, I beseech you remember that when the mere laurel wreath of earthly fame and ambition shall have utterly gone away, work done for Christ will live. "They



that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Give yourselves to this enterprise, and you will never regret it. You shall say, with Charles Mackenzie, writing to his mother: "Mother, I have just received a letter from my most gifted college companion. He says: 'Mackenzie, I often think of you as a sacrifice to misplaced though genuine sentiment, but as wasting your brilliant powers on a race that might just as well be let alone. Why should you exile yourself in Africa, when you could do so much better for yourself at home?'" And Mackenzie says: "Mother dear, must everything at home be measured by mere money, and does success only mean getting rich? Then surely it is time to ask the question: 'Is life worth living?' Oh, how I long that all young men at home who speak and write like this could but realise but one hour of my joy out here; in the swamps, but with Christ; fever-wracked, but still with Christ; in perils oft, but with Christ; dying gain, and to live a very ecstasy of joy." Think for one moment, dear friends; one per cent. of Christian people to-day would give the Christian Church fifty thousand missionaries, and with fifty thousand missionaries the Gospel might be preached all the world over in eight years. Is that an impossible percentage—one per cent. of Christian people? Why think: a few years ago we sent four times that number to the Crimea. And cannot one per cent. of Christian people be found to win back the world for Christ? We cannot all go; but, thank God, we can all help on this enterprise. If you look at the second page of your hymn-sheet, you will see the financial position of the Baptist Missionary Society to-day; men offering, men accepted, but we are unable to send them out because we have not the means. My last word is a plea for enthusiasm. No great enterprise has ever been carried through without it. Oh, yes, I know society dislikes it, fashion frowns on it, respectability chills it; but Jesus Christ commands it! I long to have back the missionary enthusiasm of the great missionary pioneer of the East who, when he lay dying—surrounded by the peoples he loved so well, and for whom he had toiled so faithfully—when in the very midst of death, when his eyes could see no more clearly, and when his ashen lips were stiffening in the silence of the tomb, his big heart was busy about his work, and as

he passed through the gates into the city he was heard to whisper :—

“ Every sheep, every sheep :  
 Let Jesus bring them in,  
 Till mountain crag and valley ring,  
 Glad with the echoing cry,  
 The Lord Omnipotent is King.  
 His chariot wheels draw nigh,  
 And earth's redeemed ones gladly come,  
 And sing the song of harvest home.”



## SUNDAY MORNINGS WITH THE CHILDREN.

### XI.—DOING A THING SUDDENLY.

“The thing was done suddenly.”—II. Chronicles xxix. 36.

**W**HAT thing was done suddenly? Well, I will tell you presently ; but, first of all, I want to say this, that, as a rule, things done suddenly are not done well. To do things well, we must take time and pains. You know that when a piece of work is badly done we say about it, it has been “scamped,” or “scampered” ; that means it has been hurried over, rushed through hastily and carelessly. Sometimes a boy comes up to his teacher and presents his writing lesson, or a little girl submits her sewing to her mistress, and they look at it and shake their heads and say : “This is very badly done ; you have not taken pains with it ; you have been in too great a hurry.” The thing was not well done because it was done suddenly.

You remember that the people told Jesus that their temple had taken forty and six years to build. There are some builders to-day who would have run it up in forty-six hours ; but that would have been a jerry-built temple, wouldn't it? The reason that it was such an imposing, such a magnificent, such a strong and beautiful temple was that it had not been built suddenly ; it had taken a long time, they had given a great deal of thought and pains to the building of it, and therefore it was a beautiful house. And so the rule is this : *to do things well you must take time* ; there must be thought, pains, premeditation.

And yet, boys and girls, it is true also that some things done suddenly are best done—things that are not done with much thought, not done with much pains, not done with perhaps any premeditation ; but done on the impulse of the moment, done under the constraint and the power of a great inspiration. Those things are sometimes best done.

It is said that Tennyson wrote one of his finest, as well as one of his

longest, poems in a few hours ; and I daresay you are all familiar with that very beautiful tune that we sing to that no less beautiful hymn : "There were ninety and nine that safely lay in the shelter of the fold." Well now, that tune was composed by Mr. Sankey, and do you know the circumstances under which he composed it? I will tell you! Once he and Mr. Moody were going from Glasgow to Edinburgh to conduct some meetings, and on the platform of the railway station in Glasgow Mr. Sankey bought a penny paper, and in the carriage he noticed in one corner of the paper those verses : "There were ninety and nine that safely lay in the shelter of the fold." They had just been written and published for the first time, and they struck Mr. Sankey, and he took his penknife and cut them out and put them in his pocket. He had almost forgotten all about them until one night in Edinburgh in a large hall with thousands of people present, Dr. Bonar—who wrote another beautiful hymn : "I heard the voice of Jesus say"—gave a very impressive address on the Good Shepherd, and Mr. Sankey had to sing immediately after, and instantly, in the flash of a thought, he took those verses out of his pocket, put them up on the organ, struck a chord, and began singing. He got through the first verse amidst a profound silence. His heart was palpitating, he could almost hear it, because he was afraid he could not repeat the second verse to the same tune. But he managed it, and so got through the whole hymn. And that was the way in which he composed the tune that we sing to the hymn : "There were ninety and nine that safely lay in the shelter of the fold." And when he had finished it nearly the whole of his great audience was bathed in tears.

Now that was done suddenly, but it could not have been done better ; perhaps it could not have been done half so well if Mr Sankey had given time and thought and pains to the composing of it.

Well now, this thing of which our text speaks, what was it? Let me tell you! When Hezekiah came to the throne of Judah, the kingdom was given up almost utterly to idolatry. Heathen altars were set up in every corner of Jerusalem, and the temple of God was neglected. The doors had not been opened for sixteen years, the vessels were destroyed and lost, the dust had accumulated upon the wall, and the courts were filled with rubbish and filth and all manner of abominations. And when Hezekiah came to the throne he thought : This must not be. The worship of God must be restored to the nation ; God's House must be honoured. So he spoke to the priests and Levites and brought home to them the shame and the sin and the guilt of what they were doing. And then the doors of the temple were opened, and the priests and the Levites went in, and in sixteen days they had had such a spring cleaning as you never saw in your life! They had cleansed and restored and beautified all that great House of God in sixteen days ; and then Hezekiah offered a sin offering to God acknowledging the sin of the people, and the people were told that God received their offerings ; and then the people came into the House of God. They had had enough of idols and idolatry, and they wanted to get back to their own God, and they brought to Him such a

quantity of sacrifices that Hezekiah's heart was filled with gladness. We read : "And Hezekiah rejoiced, and all the people, that God had prepared the people : for the thing was done suddenly." That is to say, a great impulse from God, a great inspiration from God had come upon the King and the people, and the thing was done promptly when that inspiration came.

And so, boys and girls, that is the way to do things, especially when we are doing them for God, to do them with all our might, to do them with enthusiasm ; not to do them indifferently and reluctantly and tardily, doing a little now, and then waiting a week, or a month, or a year before doing any more ; but going through with it, because it is for God, and God wills it.

Well now, let us pray that God may send that spirit upon us that we might be stirred up to do whatever God would have us to do, earnestly, enthusiastically, suddenly ; and though done suddenly, it shall be well done, and shall be acceptable to God.

Brighton.

D. J. LLEWELLYN.



## NOTES AND COMMENTS.

**A**UTHORITY IN THE CHURCH OF ENGLAND.—The meeting which attracted most public attention in connection with the Church Congress held at Brighton was the one at which the question of Authority was down for discussion. Prebendary Wace read the first paper and set himself to answer the question not as to what ought to be, but what actually is the authority in the Church of England. It is described in the Ordination Service as "the Church and Realm of England itself, subject to the supreme authority of the Holy Scriptures." Agreement in matters of doctrine with the Catholic Church as embodied in the Decrees of Councils is purely voluntary, and does not come later down the stream of history than 451 A.D. In rites and ceremonies she has asserted a still greater liberty, conciliar authority being "flatly disregarded by the most ardent advocates of Catholic practice." This authority of the Church and Realm of England has expressed itself in the Act of Uniformity of 1662, which established the Prayer Book and the Thirty-nine Articles as the living and effective standard, and turned everybody out of its privileges and possessions who would not conform to them. Disputed questions can only be finally settled in one of the King's Courts, and "at present it is the Judicial Committee of the Privy Council." "The law which has to be enforced is of the nature of a contract. It determines the conditions on which the civil power undertakes to uphold the clergy in the enjoyment of certain privileges and possessions." This was all plainly and earnestly set forth and urged home, to the evident annoyance of the Catholic party, who saw clearly enough that on such principles they had no more right in the Church of

England than the Nonconformists, and that it came to this, that if they did not like and would not keep the conditions they ought honestly to give up the privileges and possessions. State patronage cannot be had without payment of the price, and that is the loss of the independence of the Church which should be the body of Christ.

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AUTHORITY IN RELIGION.—Two of the papers which followed that of Prebendary Wace ignored the question of the actual legal position of the Church of England, and dealt, from their own point of view, with the far more absorbing question of authority in religion. They were read by Lord Halifax and the Rev. Leighton Pullan. Lord Halifax began with a statement which we could not have anticipated from one whose Anglicanism so often seems to contradict it: "All spiritual authority ultimately rests on this claim: that it is the formulated expression in a greater or less degree of the Mind of Christ." The supreme question is, for all of us, How are we to know the mind of Christ—can we know it for ourselves, or must we depend wholly on some intermediary, who becomes thereby our authority in religion? The ordinary Protestant answer is that we go back to the Bible; but, on the one hand, there is the defiant note of an agnostic criticism, affirming that the records of the life of Jesus are wholly untrustworthy; and, on the other, Lord Halifax and Mr. Pullan tell us that it is the Church which has given us the Bible, and not the Bible the Church: "the faith of the Church which expressed itself in Holy Scripture, which determined the canon of Holy Scripture, and which still determines the sense in which Holy Scripture is to be received." But distinct from all these is the answer which Dr. Dale formulated in his "Living Christ and the Four Gospels"—our faith, however it comes, gets its certainty in its experience of Christ Himself, and in the inward witness of the Holy Spirit, who, He promised, should guide us into all the truth. The soul and Jesus Christ have real access to one another. How different is the Anglican position. The Prayer Book, the *lex orandi* is the *lex credendi*; and, as the Prayer Book presupposes an authority greater than and outside itself, the simple layman may appeal to his priest, and from his priest to his bishop, and from bishop to Convocation, and from Convocation to the Catholic Church, the body which is the organ of the Spirit, in which even infallibility would seem to reside, the only difficulty being that the English Church has no such recognised and infallible spokesman to utter its decrees as has been found in one branch of the Catholic Church—in the Pope of Rome. Whither all this leads Lord Halifax makes abundantly clear when he says: "They cannot surrender such matters as Prayers for the Dead, Reservation for the Sick and Dying, the use of the 'Hail, Mary!' and the right to ask the intercession of the Mother of God and the Blessed Saints." The one effective answer to all this is a vivid, soul-uplifting, life-transforming experience of an indwelling Christ, of one who is "closer than breathing, nearer than hands and feet." The supreme evidence for the Christian

faith is the Christian, the Christ-filled man, who is able to say: "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the World." The true Protestantism believes in the Bible because it believes in Christ.

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"THE UNITED CONGREGATIONAL CHURCH."—Dr. Parker, before the Congregational Union at Manchester, has followed up his spring address to the Joint Session of the Baptist and Congregational Unions with an address which more clearly defines and guards from misunderstanding his conception of a United Congregational Church. It is the first attempt to combine the centralisation of Methodism or Presbyterianism with the Independency of the individual church. It aims to make Congregational church life, its ministry, its colleges, its missionary and church aid societies, its county unions "part and parcel of the total unit called the United Congregational Church." All these are to be taken up as "going concerns," but deriving their authority from and gradually coming under the complete control of the churches organised into the United Congregational Church. The number of college students will be regulated by the needs of the churches; the door into the ministry, while not to be entered exclusively through the colleges, will be carefully guarded against all unworthy and incompetent applicants; special provision shall be made for a teaching as well as for the preaching ministry; pensions shall be provided for all in old age; and missionary work at home and abroad shall be under its direct control. All this is clear, and a great step in advance in theory at least of what has been the method amongst both Congregationalists and Baptists where colleges and societies have too often eyed each other as rival concerns clamouring for a larger proportionate share of recognition from the churches. The problem grows much more difficult, however, when we take up the question of the relationship to the Church of the individual churches. Can these things be done, and yet "the Scriptural right" upheld "of every separate church to maintain perfect independence in the government and administration of its own affairs"? Is this one of the things of which it can be said *solvitur ambulando*? We fear not. It is the real problem to which the churches and county unions to which the whole question has been remitted will have to find an answer. Dr. Parker has rhetoric enough in describing what he wants: "Perfect harmony between autonomous churches and a consolidated and representative Congregationalism"; "a self-possessing and autonomous independency contributing to the general good of all the churches"; but high-sounding phrases do not solve the problem nor even hide the difficulty. Meanwhile none outside the Congregational Union will watch the deliberations and wait for the conclusions of the county unions and the churches and the Union itself with such intense interest as Baptists, who have the same pressing problems to deal with and the same principles to uphold.

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THE KING IN SCOTLAND.—The King, who, together with his gracious Cou-

sort, has just returned from the first visit since the accession to Balmoral, followed during his stay the example of his illustrious mother, Queen Victoria, and attended the public worship of the Established Church of Scotland. Nothing could be more natural, nor more in accord with the relationship which he occupies to the Church of Scotland, apart altogether from his personal inclinations. Indeed, if he were to attend at services of the United Free Church, or even at a Baptist Meeting House, we do not see that it is anybody's business besides his own, much less when he worships according to the rites of a Church which by his Coronation Oath he is as much bound to uphold as he is the Church of England. Yet this is how the matter is treated by the *Church Times*: "Writing with a deep sense of responsibility and profound reverence for the Throne, we are constrained, at the beginning of a new reign, to place on record our sorrow—which is that, we believe, of the Church generally—that the precedent of a single reign has seemed necessary to be stereotyped as a fixed and accepted rule of constitutional practice. We regret it on the broadest and highest grounds. We are actuated by no jealousy of a rival communion, but, on the contrary, are convinced that thoughtful Presbyterians, and, indeed, all men who believe in definite religious convictions and shrink from the modern teaching of indifferentism and syncretism, must be repelled as we are by the idea of any Christian man, whether prince or peasant, conforming to two different religions at the same time. . . . A great reproach is at present laid upon the discipline both of the Church of England and of the Scottish Establishment, and a great and unworthy slight is laid upon that suffering and dispossessed Apostolic Communion in Scotland which alone is in fellowship with the Church of which our Kings are by every tie members and sons." There is much more to the same effect in the worst of taste, and, if we may say so, in the worst of charity. What are "the two different religions," forsooth, to which the King has conformed? And how is bigotry of such a sort to advance the Kingdom of God or the Unity of the Church of Christ? The King has sworn to be a Protestant, but he has left himself free to be a Christian, and the attempt to make him a "Catholic Prince" is one which will arouse the indignation of the majority of his subjects in all his realm.

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THE BIBLE SOCIETY AND THE REVISED VERSION.—It is a matter of congratulation that, although so late in the day, the British and Foreign Bible Society have resolved to issue the Revised Version of 1881 and 1884. The only wonder is that that conservatism should have held out so long against what appears an obvious duty. Certainly the Revised Version has come to stay, and those who have used it constantly from the beginning, while they may discern more clearly where it comes short of the standard of perfection, are more and more thankful that so much has been done and done so well. For our part we should be glad to see the Bible Society leading the van in presenting the Bible in its most attractive form of literary arrangement and

type to the ordinary English reader; and money spent on experiments in this direction would be far more fruitful in increasing Bible reading and the intelligent apprehension of what is read than in reducing the price of cheap Bibles a penny or two below the cost of production.

MR. JOHN TAYLOR.—One of the quiet workers who has served with patience and skill in our denominational life has just passed away at the age of seventy in the person of Mr. John Taylor, of the Dryden Press, Northampton. Would that every county had possessed a man with his enthusiasm and devotion, to discover and preserve and, where necessary, to publish the records of Baptist churches and Baptist worthies. For Northampton he has done this with unremitting vigilance and thoroughness, and almost as the main business of his life. Among his books may be mentioned "Northamptonshire Notes and Queries," the "History of College Street Church, Northampton," "Memorials of John Turland Brown," while an important work with which he has been occupied more or less for thirty years, on the "Faith and Practice of Baptized Believers," is already going through the press. In expressing our sympathy for those who have been bereaved we may venture to express the hope that his mantle will fall upon shoulders that will share his spirit and continue his valuable work.



## LITERARY REVIEW.

BOSWELL'S LIFE OF JOHNSON. Edited by Augustine Birrell, and illustrated with Portraits selected by Ernest Radford. Westminster: Archibald Constable & Co. 36s. net.

DR. ALEXANDER WHYTE reminded us the other day in his sermon before the Baptist Union at Edinburgh that the late Dr. Jowett had read Boswell's Life of Johnson fifty times, and doubtless there are many among ourselves who have been scarcely less devoted students of this immortal work. Edition after edition is still issued from the press—some four or five have appeared during the present year—and there are no signs that the remarkable popularity of the book is in any way decreasing. We question whether it will ever lose its place as the first, the greatest, and the most fascinating of all biographies. It was a capital idea to issue an edition illustrated with portraits of the principal characters who come before us in the Life, and this feature forms the special attraction of Mr. Birrell's choice edition. It is an altogether attractive edition, being bound in red buckram, with paper label and gilt top. It contains Malone's Notes and Illustrations, with Introduction and Notes by Mr. Birrell himself. The portraits are engravings from paintings by Sir Joshua Reynolds, Thomas Gainsborough, Francis Kyte, Edward Edwards, George Dance, Solomon Williams, Thomas Philips, &c., of members of the Literary Club. That club possessed, as Mr. Ernest Radford



says in his preface to these volumes, more of what in a particular sense we call Quality than has been discovered in any similar association. "There is no branch of human knowledge on which some of our members are not capable of giving information," said Sir William Jones, while, as Lord Macaulay reminds us, it soon became a formidable power in the commonwealth of letters. "The verdicts pronounced by this conclave on new books were speedily known all over London, and were sufficient to sell off a whole edition in a day, or to condemn the sheets to the service of the trunk-maker and the pastrycook. Nor shall we think this strange when we consider what great and various talents and acquirements met in the little fraternity. Goldsmith was the representative of poetry and light literature, Reynolds of the arts, Burke of political eloquence and political philosophy. There, too, were Gibbon, the greatest historian, and Jones, the greatest linguist, of the age. Garrick brought to the meetings his inexhaustible pleasantry, his incomparable mimicry, and his consummate knowledge of stage effect. Among the most constant attendants were two high-born and high-bred gentlemen, closely bound together by friendship, but of widely different character and habits; Bennet Langton, distinguished by his skill in Greek literature, by the orthodoxy of his opinions, and by the sagacity of his life; and Topham Beauclerk, renowned for his amours, his knowledge of the gay world, his fastidious taste, and his sarcastic wit. To predominate over such a society was not easy. Yet even over such a society Johnson predominated." In addition to several portraits of the great hero of the life, we have others of David Garrick, William Hogarth, Samuel Richardson, Lord Chesterfield, Thomas Sheridan, Oliver Goldsmith, Edmund Burke, Lord North, Miss Lindley (Mrs. Sheridan), Charles James Fox, Adam Smith, Edward Gibbon, the Thrales, Hannah More, Erasmus Darwin, William Cowper, Warren Hastings, George, Prince of Wales (Thackeray's "the first Gentleman of Europe"), William Pitt, Mrs. Siddons, Fanny Burney, &c. It seems remarkable that there should have been no previous attempt at such an illustrated edition as this. The expense of reproducing the portraits must have been enormous, and we trust that the enterprise of the publishers will be amply rewarded. That it will be appreciated by Johnsonians and Boswellians, and by students of literature generally, there can be no doubt.

THE MYSTERY OF BAPTISM. By the Rev. J. S. Axtell, Ph.D. London: Funk & Wagnall's Co.

"THE book seeks chiefly to demonstrate the essential nature of baptism as embodied and taught in the original ceremony. The meaning of the ceremony is held to be of more importance than the form." The writer gives us a serious and suggestive study of baptism from a pædo-Baptist standpoint, and we could wish that all who hold his views with regard to the form and scope of the ordinance were equally alive to its spiritual importance. Beyond this, however, the book advocates a theory which

calls for notice here—that Christian baptism was originally by affusion or sprinkling, and that the New Testament knows nothing of baptism by immersion, which is a superstitious development due to heathen influences. Such a theory, running counter as it does to the obvious sense of the New Testament, or at least to what has been taken as such not only by Baptists but by the most competent scholars of all sections of the Church, must be well supported if it is to reverse our belief that immersion was from the first the prevailing practice of the undivided Church. Mr. Axtell does his best, but his case breaks down. It is incredible that the Jews, who certainly immersed their proselytes in the second century, should not have done so before Christian baptism was instituted. For otherwise they must have assimilated their baptism to that of the hated Nazarenes. If the Christians followed the Jewish form at first, and later changed it for immersion, is it in the least likely that the Jews would later obliterate this difference, and bring their ceremony of initiation into exact accord with the Christian ceremony? There is no doubt that the Jews immersed, and the contrary view has no better basis than the argument from silence. Even had they not done so, the onus of proof would still lie on this new theory to show that the change was due to heathen influence, and not an extension and re-interpretation of the Jewish rite to symbolise the more complete cleansing of the believer in Christ. This course would find a striking parallel in St. John's extension of the Jewish doctrine of the Word of God, which was not borrowed from Philo.

There is a somewhat tedious study of the word βαπτίζω, to lead to the conclusion that the idea of immersion had been lost in the sense of cleansing, and that, used literally, it meant to drown. We readily admit that it could imply drowning, but the distinction advocated (p. 33) between dipping and submerging is untenable in face of the fact that of four instances of its use by the LXX. two are of bathing. And metaphorical use does not forbid literal use. A man may still be said to run for his train, although we do speak of his running into debt. The study quite fails to show that the word could not connote baptism by immersion. Equally unconvincing is the discussion of *baptisterion*. We to-day speak of a shower bath, yet "bathe" still means more than "wash" or "sprinkle." We should like to know the authority for the statement that the Greeks called a dyer *baptistes*. It has always been supposed that no early instance of the word is to be found outside the New Testament, except in Josephus' reference to John the Baptist; and of course later usage is irrelevant. The reading "sprinkle" for "wash" in Mark vii. 4 (R.V. marg.), does not convince us that scribes regarded sprinkling as "fulfilling all the requirements of baptism," if Christian baptism be meant. For the "baptism" here is Jewish washing before meat, and for that "sprinkle" was an apt word. But its substitution seems to us to hint that the scribe was conscious that in ordinary *Christian* usage the words implied not the same thing, but things totally different. At least, it is significant that the only instance of the substitution is one where Christian baptism is not in question at all.

There is no new light thrown on the practice of the Church as stated in the New Testament. The old familiar "points of attachment" all do duty once more.

There is, however, a somewhat startling deduction which we do not remember to have met with before. Paul was baptized standing, for Ananias said unto him: "Arise and be baptized." (Acts xxii. 16.) "And he arose and was baptized." (Acts ix. 18.) What a feeling for idiom! Not to inquire how Paul might have been immersed without changing his posture.

Nor does the book advance the case for infant baptism. The claim to "birthright qualifications" will hardly survive the objection that, if baptism took the place of circumcision under the New Covenant, it is incredible that the Jerusalem Council should not have said so, and thus ended the Judaistic controversy for ever. Neither the linguistic nor the historical arguments will bear the weight here laid upon them. The book may make clear, what the *Didaché* states plainly, that pouring came to be allowed under certain circumstances, but it does not bring any evidence to prove that the *Didaché* otherwise revolutionized apostolic practice. Had it done so, there would inevitably have been protests, divergent uses, and, one is inclined to think, many various readings in the text of passages where baptism is mentioned. These are not found, and the time simply would not admit of the growth and general acceptance of a custom which entirely revolutionised apostolic usage with the accompaniment of a new exegetical tradition such as we find and the total disappearance of the old.

REPORT OF THE JOINT ASSEMBLY OF THE BAPTIST AND CONGREGATIONAL UNION, April 23rd and 25th, 1901, with Illustrative Notes.  
London: Baptist Tract and Book Society, 16, Gray's Inn Road. 1s. 6d.

WE have no doubt that this accurate and comprehensive report of these memorable meetings will secure a wide circulation, as most of our ministers and the members of our churches will wish to have in permanent form Dr. Maclaren's inspiring address on "Preaching" and Dr. Parker's on "The United Congregational Church," as also the speeches of the Rev. Principal Fairbairn, Rev. J. G. Greenhough, and Dr. Horton at the Queen's Hall meeting. The portraits are a welcome addition to the book, and the illustrative notes, furnished by Rev. Charles Williams, say exactly what they should say and nothing more.

ALFRED TENNYSON ("Modern English Writers"). By Andrew Lang.  
W. Blackwood & Sons. 2s. 6d.

MR. LANG has a fine appreciation of the literary and æsthetic aspects of the late great Laureate's poetry. He has written a brief, lucid, and perhaps adequate sketch of his life, and an appreciation of his work, and, though he does not touch as largely, for example, as Mr. Stopford Brooke, Dr. Horton, and Dr. Van Dyke, on the religious significance or the allégorical aspect of the "Idylls of the King," he has given us, at any rate,

a clue which can easily be followed. The chapter on "In Memoriam," especially its refutation of Mr. Frederic Harrison's somewhat prosaic and depreciatory remarks on the great poem, is vigorously written, and we have enjoyed the defence of Tennyson's originality against some who have sought unduly to detract from it. Mr. Lang is an out-and-out Tennysonian, and frequently pokes his fun at the critics of a younger generation. He might have done well to go beyond the authorised biography for facts, and neither the localizers nor the commentators can be altogether neglected. But notwithstanding these drawbacks, Tennysonians will be thankful to possess Mr. Lang's handbook as a useful companion to their favourite poet.

**THE EARLIEST GOSPEL: A Historical Study of the Gospel according to Mark. With a Text and English Version. By Allan Menzies, M.A., D.D., Professor of Biblical Criticism in the University of St. Andrews. Macmillan & Co. 8s. 6d. net.**

THE title "the earliest Gospel" applied to the Gospel according to Mark fairly describes the general conclusion of New Testament critics as to the order in which the Synoptics were written. There are probably few who will dispute the further position that the Epistles preceded the Gospels, nor need this fact occasion surprise, for it is undoubtedly true that "the Christ of the Epistles and of the Apostolic age is not an earthly but a heavenly figure." The cross, the resurrection, the ascension, and the second coming were the chief themes of Apostolic preaching. This has been finely brought out, among others, by two series of Scotch lectures—one on the Cunningham foundation by Mr. Somerville on "St. Paul's Conception of Christ," the other on the Kerr foundation by Mr. Forrest on "The Christ of History and Experience." The teaching of the Epistles, while, as we believe, in profound agreement with that of the Gospels, is independent of it. Behind all written accounts of Christ's life there was a fixed and solid body of oral tradition (so we believe, though Professor Menzies does not perhaps sufficiently emphasise its fixity). The Evangelists take us to the original sources and write, not lightly or as reflecting unproved assertions, but after searching, sifting care. We are grateful to Professor Menzies for the candour and courageous independence he has shown in his investigations, especially as he enables us to approach more nearly to orthodox positions than he is himself perhaps inclined to do. His Introduction is a masterpiece of clear and concise reasoning—worth many volumes of one-sided commonplace. He places the Gospel about A.D. 70, from six to twelve years later than Dr. Bigg places 1 Peter. By the way, Professor Menzies will, we hope, read Dr. Bigg's Introduction to 1 Peter, that his doubts as to its authenticity may be removed. The body of the work contains the Greek text of Mark on the left hand and an original forceful translation on the right. This we greatly value. The notes are remarkably terse and pointed. A class of theological students would be delighted with them. They are often pregnant with choice, fresh thought.

The great drawback to their general usefulness is a morbid dread which seems to possess the Professor's mind of the supernatural. The miraculous elements, which in our judgment are bound up with the warp and woof of the narrative, are not so much explained as explained away, greatly to the reader's detriment. This historical study, however, is of such decided value that no wise student will neglect it.

**A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES OF ST. PETER AND ST. JUDE: The International Critical Commentary.** By the Rev. Charles Bigg, D.D., Rector of Fenny Compton, Canon of Christ Church, and Regius Professor of Ecclesiastical History in the University of Oxford. Edinburgh: T. & T. Clark. 10s. 6d.

DR. BIGG'S Commentary will disappoint those who are content with nothing less than the complete destruction of traditional opinions. He adheres to the Petrine authorship of 1 Peter, and places its date between A.D. 58 and A.D. 64. He also considers it far easier to believe that 2 Peter belongs to the first century than to the second, and asserts with Weiss that no document in the New Testament is so like 1 Peter as 2 Peter. 2 Peter he regards as older than Jude, and as the result of an independent, painstaking and exhaustive argument he contends, not only for its priority to Jude and its identity of its ecclesiastical thought with 1 Peter, but that it contains no word, idea, or fact which does not belong to the Apostolic age; that traces of the second century are absent at those points where they might have been confidently expected to occur, and that the style, while differing from that of 1 Peter in some respects, in others resembles it, "notably in verbal iteration and in the discreet use of the Apocrypha."

Dr. Bigg is a strong and capable commentator. His work displays throughout the instincts of a trained scholar. He places himself in the atmosphere, the environment of his author, and of the first readers of the Epistles, and clearly traces the influence on their beliefs both of the surrounding and the preceding Judaism, as well as of the teaching of Our Lord as preserved for us in the Gospels. The mornings we have devoted to the study of this commentary—*i.e.*, to the "notes," as Dr. Bigg calls them—have been the occasion of uncommon pleasure and profit, adding not only to our understanding of the Epistles, but to our appreciation of their value.

The Introductions to the three Epistles are the places in which Dr. Bigg proves himself exceptionally strong. He is a keen reasoner, with a sufficient historic imagination to guide him firmly through a region which has often been darkened with controversy. We cannot particularise at length, but we would urge all our readers to master the chapter, with which they will not all agree, on "St. Peter and St. Paul in the New Testament."

The following paragraph expresses no commonplace thought: "The difference between the two Apostles was practically that which divided Hooker from Cartwright. I say practically, as meaning that a strictly Pauline church would, in the details of worship and discipline, approximate

very closely to the ideal of the Puritans. It would be built upon the theory of direct and personal inspiration, not upon that of indirect and corporate inspiration. These two theories produce very different results in the way of organisation, as, in fact, everybody knows. I have called St. Paul a Mystic, and St. Peter a Disciplinarian, not because the latter was not truly inspired, but because his inspiration was of a different type, of that type which is on amicable terms with reason, education, and law."

Again, the distinction hinted at in the above extract is explained in words which will be appreciated by all who heard Dr. Maclaren's remarkable address on "Evangelical Mysticism": "A disciplinarian is one who hears God speaking to him; a mystic is one who feels the presence of God within. The former says: 'Christ is my Saviour, Shepherd, Friend, my Judge, my Rewarder'; the latter says: 'Not I live, but Christ liveth in me.' The former sedulously distinguishes the human personality from the divine; the latter desires to sink his own personality in the divine. Hence the leading disciplinarian ideas are grace considered as a gift, law, learning, continuity, godly fear—in all these human responsibility is kept steadily in view. But the leading mystic ideas are grace as an indwelling power, freedom, the inner light, discontinuity (law and gospel, flesh and spirit, world and God), and love. Nothing is more difficult than to define these two tendencies in the abstract, because they run into one another in shapes of manifold diversity. Yet it is easy in practice to see the difference between, for instance, William Laud and George Fox. A great part of the difficulty of discrimination arises from the fact that many people use mystic language, though they are really and truly disciplinarians."

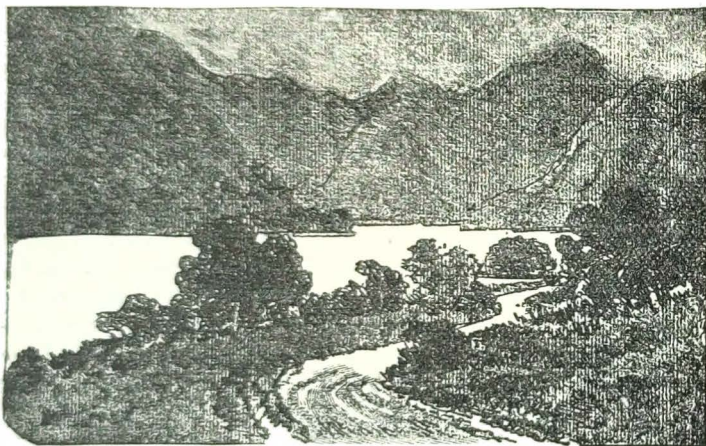
In the discussion of 2 Peter the following acute criticism occurs: "The cardinal error of Baur and his followers, an error which vitiated their many great services to Christian scholarship, was that they arranged these Church divisions in chronological order, as if we could suppose that in England or any other country the Tories produced the Whigs, and, finally, that the fusion of these two gave birth to men of moderation and common sense. What history teaches us is that, both in secular and religious affairs, the Broad Catholic party, the party which has no name, always exists and is always powerful. It is Reason, flanked on both wings by Emotion, on the left by eagerness for the Future, on the right by strong affection for the Past. Both emotions belong to Reason, and Reason knows how to use them in time and in measure. It shapes that view of Christianity which we find in the Synoptic Gospels, in the Book of Acts, and in the Epistles of Peter. It is a disciplinary and logical view; it regards the Bible as a continuous revelation, and it limits the right of private judgment. The 'Judaisers' never found a place in the Canon, though James sheltered them as far as he could. On the other wing, the author of Hebrews leans towards St. John, the Catholic mystic, and, finally, in St. Paul we find the Protestant mystic."

Unless we are greatly mistaken this volume will hold no secondary place in the series to which it belongs.

MESSRS. MACMILLAN'S BOOKS.

HIGHWAYS AND BYWAYS IN THE LAKE DISTRICT. By A. G. Bradley.  
With Illustrations by Joseph Pennell. 6s.

LAKELAND is familiar ground to thousands of British and American tourists and to frequenters of the Keswick Convention. In no other part of England is there such a concentration of rich and diversified beauty—such a combination of earth, and wood, and water, of the mountain gloom and mountain glory. How rich, too, it is in its literary and poetic associations. The Lake poets—as they were termed—Wordsworth, Coleridge, and Southey, have thrown over the whole region a unique charm. There some of De Quincey's weird and thrilling visions were seen and his marvellous prose written. There John Wilson (Christopher North) wrote his "Island of Palms" and gathered around him his brilliant coterie. There Thomas Arnold spent many of his happiest days, and—to mention no other—there John Ruskin drew inspiration from woods and hills, lakes and lawns,



ULLSWATER, FROM NEAR GOWBARROW.

meadows and flowers, and penned many of his noblest and most impassioned pages. (Curiously enough Mr. Bradley makes no mention of Ruskin.) Alike from its intrinsic beauty and its accidental associations, Lakeland is sacred ground. It is not less noted for the character of its hardy peasantry, its heroic dalesmen, and its traditions of ancient warfare. Mr. Bradley knows and loves the district, and in page after page of lucid description brings it before us, and we see almost as if we were on the spot our favourite views on Windermere, Grasmere, Derwentwater, Conistone, Ullswater, and

can in thought climb mighty Skiddaw, Helvellyn, Scawfell, and other heights. This is no scrappy guide-book, but a well-written, well-considered description, such as could be produced only by a skilled literary artist—Mr. Pennell's eighty or ninety illustrations cover the whole region, and are worthy of his high reputation. They are clear and sharp in outline, and



GRASMERE CHURCH.

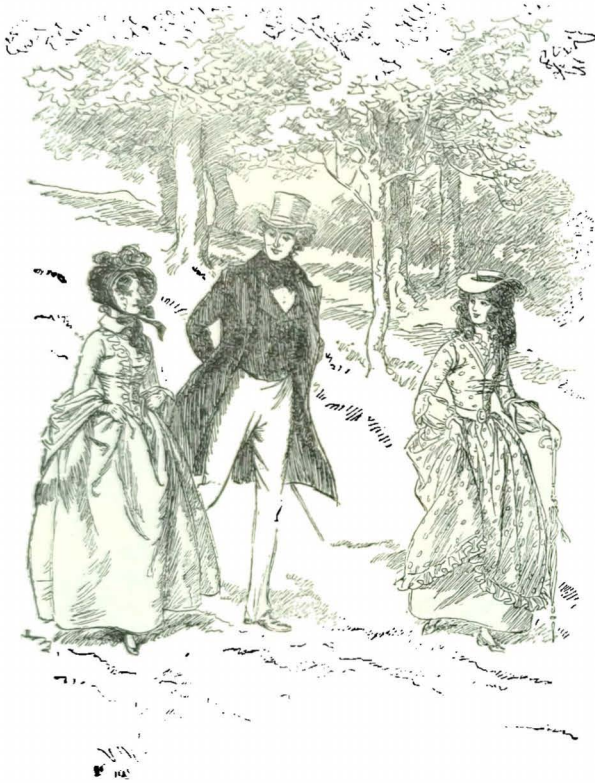
catch with wonderful fidelity the changing aspects of nature—its calm and storm, the fine fleecy clouds, and, again, the lowering sky. Streets, houses, bridges, halls, and castles are also firmly sketched. We are, by the grace of the publishers, allowed to reproduce two of these in our pages—ULLSWATER and GRASMERE CHURCH, where Wordsworth was buried.

Mr. Rudyard Kipling's *KIM* (same publishers) takes us back to that Indian ground on which he is most at home and on which he has won his greatest literary triumphs. Here, at any rate, there is a freshness, a picturesqueness, a wealth of romantic interest, a sense of the mystery and marvel of the East, a portraiture of the different types of character which one meets with in India, such as Mr. Kipling has, in our judgment, never surpassed. Kimbale O'Hara (Kim), the orphan son of an Irish soldier, a street arab—"the friend of all the world"—meets an old Lama from Tibet and starts with him on a fantastic pilgrimage, and after a time at school—followed by many wild adventures, escapades, and escapes, and an initiation in necromantic rites—he is enrolled in the secret service of the British Government. His career brings him in contact with all phases of Indian life. We see its temples and mosques, its priests and soldiers, its natives of every religion and caste and grade, and from the first page to the last our interest is kept alive. The illustrations by Mr. Lockwood Kipling, the author's father, are not less masterly than the story itself. They have



the appearance of photogravure reproductions of *bas reliefs*. The *Lama* (page 21), *The Ressaldar* (page 81), *Hurry Chunder Mookerjee* (page 248), and *The Jat and the Sick Child* (page 267) are specially striking.

A specially choice presentation book will be found in the illustrated edition of Mr. James Lane Allen's *A KENTUCKY CARDINAL AND AFTER MATH*, which Messrs. Macmillan have just brought out. The stories are short, but full of that strange charm with which all Mr. Allen's work is invested, and, like all that he has written, are inspired by the landscapes of Kentucky, with its old-world characters and habits, its quaint outdoor life



and indoor talks, and readings of Scott, and various games. There is, of course, an exquisite love story in the book. The introduction is a piece of delightful autobiography, full of pleasant reminiscences, and suggesting the growth of a poet's and novelist's mind. Mr. Hugh Thomson's illustrations are graceful and delicate, as will be inferred from the accompanying specimen, where Adam walks over to his woodland pasture with Mrs. Cobb and Sylvia.

Of Messrs. Macmillan's edition of Thackeray's works, with all the original illustrations, at 3s. 6d. a volume, we can at present say nothing beyond the fact that VANITY FAIR (illustrated by the author) is all that the devotees of this great author can desire. Its price is surprisingly low.

**MANUAL OF CHRISTIAN THEOLOGY ON THE INDUCTIVE METHOD.** By Nathanael Burwash. London: Horace Marshall & Son. 12s.

MANY of the best theological books of recent years have reached us from the other side of the Atlantic. Our own Dr. Newton Clark's "Outlines of Theology" has passed through many English editions, and Dr. Burwash's "Manual," although less widely circulated, has gained grateful recognition of teachers and preachers in all parts of the world. The lectures are the outgrowth of professorial teaching during the past thirty years. They have been constantly re-written with the view of meeting the new demands made by current thought, and once they were revised with the special view of helping Japanese students who approach the study of Christian truth from a standpoint of their own. Dr. Burwash has been brought into contact with successive generations of young men who could not always reach the assurance of faith, and his lectures are of priceless value to such. After touching upon the general relations of religion and theology, he examines the great historical religions, and shows how they culminate in Christianity as a Divine revelation, the nature and processes of which revelation he carefully investigates, dealing with the questions of inspiration and the authority of the Scriptures in a wise, large-minded, and suggestive style. The contents of the Divine Word are then discussed in the following order: "God: His Attributes, Perfections, and Personality," "The Trinity," "The World as related to God," "Human Responsibility and Sin," "Redemption," "Personal Salvation," "The Office and Agencies of the Church," "The Consummation of Christ's Kingdom," and "The Last Things." It is impossible for us to offer anything like an adequate view of this comprehensive work; but our study of it warrants a hearty commendation of its contents. There is throughout a lucidity and charm of style, a sweet reasonableness of spirit, and an unhesitating faith in the supreme authority of Jesus Christ which must render the "Manual" of altogether exceptional value. There are, doubtless, positions here and there to which we cannot assent; but these are not of the essence of the author's theology. He has produced a book which no wise student would be without.

**THE THEOLOGY OF ALBRECHT RITSCHL.** By Albert Temple Swing, A.M. Together with INSTRUCTION IN THE CHRISTIAN RELIGION (by Albrecht Ritschl). Translated by Alice Mead Swing, A.B. New York: Longmans, Green & Co. 1901. 5s. net.

RITSCHLIANISM is one of the most powerful factors in present-day thought, and there can be no doubt that it has "come to stay." This latest exposition and defence of its contents is from the pen of a thorough-going devotee, who charges Professor Orr, *e.g.*, with having done more than any other critic

to discredit Ritschl in the eyes of the practical English and with having been, in spite of all his scholarship, a misleading guide. Professor Swing is in our view more successful in his exposition than in his apologia, though much that he says as to his Master's theory of knowledge (that reality is known in phenomena) and as to judgments of worth and value, judgments being not merely subjective but having a subjective basis, is decidedly weighty and to the point. Ritschl's doctrine of the person of Christ, of sin, and reconciliation do not exhaust the New Testament conceptions on these points, while his doctrine of the Kingdom of God lends itself, unless great care be taken, to a subtle form of sacramentarian High Churchism. The treatise included in this volume, "Instruction in the Christian Religion," ought to be welcome, and will set before English readers with great clearness the great teacher's ideas on morality, religion, and the Church. The volume is not exactly easy reading, but those who persevere with it will find their pains amply rewarded.

**WOODLAND, FIELD, AND SHORE: WILD NATURE DEPICTED WITH PEN AND CAMERA.** By Oliver G. Pike, author of "In Birdland with Field-glass and Camera," &c. With two coloured plates and 101 photographs of Birds, Animals, and Insects, taken direct from Nature by the Author. The Religious Tract Society, 1901. 6s.

THE author of this book is a young naturalist who never finds himself amid congenial surroundings away from the countryside. He seems to have made friends of the birds and wild animals, and it would almost appear that all of these inhabitants of wood and field also know him, and recognise him as a kind of protector of their interests. All members of county councils should read what this advocate of their interests has to say in his last chapter on "A Plea for the Birds," and then take care that the Act for their protection is better enforced. Mr. Pike even writes in the open air. "For the most part my bird-land pictures have been obtained in the counties near to London," he says. "Others were secured farther afield, especially many of those relating to shore birds. Generally my description of country scenes and incidents have been written in the open air while I have been waiting with my camera for subjects, or, at other times, when actually rambling in the woodlands, the fields, or on the shore. . . . Birds have been friends of mine since my earliest days, and I am never happier than when roaming about among their wild homes with field-glass and camera. My notes and observations on their habits have been taken at first hand from nature, and at all hours of the day and night." Hence, Dr. J. Munro Gibson, in a brief introduction, adds: "What the painter does for the individual scene when he puts soul-tints into it and makes it smile and speak and open its heart to us, Mr. Pike does for universal Nature."

There are nineteen chapters, and while several of these relate to the suburbs of London, others refer to more distant counties, and to birds of

the shore on the Kent coast. We notice that one leading daily paper recommends that the book should be introduced into schools, and we can cordially second that recommendation. Young persons will find the book to their taste; and some of the observations, which give new pets—*e.g.*, about the nightingale—will be valued by more advanced naturalists. The photographs are those of an expert in his art; and among the more remarkable are those relating to feathered frequenters of the seashore, and of birds flying—the latter, we believe, being examples such as have never been given before. This work promises to become a favourite presentation book during the coming Christmas season.

THE CRITICAL REVIEW for September (Williams & Norgate) has several reviews of more than ordinary interest, especially the opening one by A. B. Davidson, D.D., LL.D., on McCurdy's HISTORY, PROPHECY, AND THE MONUMENTS; one on Gore's THE BODY OF CHRIST, by Rev. H. R. MacIntosh; and one by the editor, Principal Salmond, on Moffatt's THE HISTORICAL NEW TESTAMENT.

MINISTERIAL LIFE AND WORK. Being a Second Series of Lectures on Pastoral Theology delivered at all the Scottish Universities. By James Stewart Wilson, D.D. Oliphant, Anderson & Ferrier. 3s. 6d.

THE Church of Scotland has on more than one occasion made provision for lectures on pastoral theology to the students at their four universities, and only two years ago we received a volume on "The Christian Ministry," by Dr. Robertson, of Wittingehame, which gained the coveted distinction of being cordially commended by Dr. Maclaren. Dr. Stewart Wilson delivered such a course twenty years ago on "The Life, Education, and Wider Culture of the Christian Ministry," and now he publishes six lectures which were delivered last year, dealing with the minister (1) as related to the ideals of his office, its nature and functions; (2) as a preacher; (3) as a leader of public worship; (4) as a pastor; and (5) in his more general relations to the larger world outside his church and people. The lectures are marked by sound sense and devout feeling. They gather up the priceless results of a long and happy experience, and not only students, but ministers who have been many years at their work, will find Dr. Wilson's counsels helpful and refreshing.

THE ATONEMENT AND INTERCESSION OF CHRIST. By the late Principal David Charles Davies, M.A., Trevecca. Edited by D. E. Jenkins, Portmadoc. Edinburgh: T. & T. Clark. 4s.

THE late Principal Davies—as we gather from Mr. Jenkins's graceful biographical preface—was a preacher of winsome and attractive power, a man endowed with the gift of natural eloquence. But he was pre-eminently a thinker—keen, vigorous, and scholarly, with the saving grace of humour, and he found his fitting post as Principal of Trevecca College. The articles here collected are substantially Bible-class lessons suggested by Dr. Lewis Edwards's work, "The Doctrine of the Atonement," though they

form a strong and independent contribution to the study of the great theme with which they deal. The examination of the idea of propitiation and propitiation for, and of the mediatorial and priestly offices of our Lord are clear, comprehensive, and suggestive. There are phases of the subject brought before us by Dr. Dale, Dr. Moberly, and other recent writers not touched upon here, but within its own limits the work is of exceptional value, and cannot fail to help intelligent young people.

#### MR. ARTHUR H. STOCKWELL'S BOOKS.

THESE are so numerous that we can do no more than barely mention them. None of our Nonconformist publishers are showing more enterprise than Mr. Stockwell, and we trust that the sale of his books is proportioned to their merits, and such as to encourage authors and publisher alike.—THE FREE CHURCH PULPIT, similar in size, &c., to "The Baptist Pulpit," is opened by a volume of "Apocalyptic Sketches" by the Rev. J. Munro Gibson, M.A., D.D. (3s. 6d.), a series of bright, racy, practical sermons on themes of commanding moment.—TEN DIALOGUES BETWEEN A CHURCHMAN AND A DISSENTER, by G. P. Thomas, M.A., Ph.D. (1s.)—a plain forcible statement of the case of Evangelical Nonconformity *versus* a State and Sacerdotal Church.—THE GOSPEL FOR AN AGE OF HOPE. By T. Newton Owen, M.A. 1s. Short, crisp, sensible sermons by an American Congregationalist.—WHY? Religious? Christian? Protestant? Free Churchman? By W. Garrett Horder. 1s. A sound, scholarly statement of the reasons for our Protestant Evangelical faith.—STONES FOR SERMON-BUILDERS. By the Rev. John Mitchell. 2s. Capital outlines from an expert in public address, especially to the young.—THOROUGHbred PATRIOTS: Thoughts and Resolutions for the Twentieth Century. By Rev. A. T. Palmer. 2s. Addresses on individual and public life, of exceptional value to young men.—IDYLLS OF ROSEHILL. By Ramsay Guthrie. 2s. 6d. Ramsay Guthrie's stories are always bright, lively, and healthful, and these "Methodist Idylls" are no exception to the rule.—A GIRL OF THE NAME OF BROWN. By Eglanton Thorne. 2s. 6d. A brisk tale of chequered but brave life—well written.—All the stories which follow may be commended for family reading and a place in our Sunday-school libraries:—OSMUNDA, MY QUEEN, by Alec. F. B. Redlock (3s. 6d.); DONNIE, by F. R. Brunskill (2s. 6d.); UNTIL SEVENTY TIMES SEVEN, by Amy Whipple (1s.); FROM LONELINESS TO LOVE, by R. J. M. (1s.); MARGARET, by Albert H. Hodges (2s.); NELLIE, or A Chequered Life, by Ethel Chivers; THE VISION OF THE CROSS: A Dramatic Poem, by David Sandler (2s.). The characters are a Hebrew Christian, his old schoolmate, a man old and blind, and the wandering Jew. The author admirably works out a striking conception and gives us many forceful lines.

NEGLECTED PEOPLE OF THE BIBLE. By Dinsdale T. Young. Hodder & Stoughton. 3s. 6d.

MR. YOUNG'S sermons on "Unfamiliar Texts" are appropriately followed

by a series on "Neglected People." One of the most suggestive volumes we know is our friend the Rev. William Brock's on "The Less-Known Characters of the New Testament," published some ten or twelve years ago. Mr. Young has read his Bible and many other books to good purpose, and has the knack of saying in a few crisp sentences what some men would require whole pages to say. His character sketches are clear, vivid, and memorable—Isaac, Laban the Syrian, Caleb, Barzillai, Obadiah, Gehazi, Ebedmelech, and Onesiphorus are among those whom he brings before us, and who form a really fine picture gallery.

MESSRS. SMITH, ELDER & Co. have issued Volume III. of THE POETICAL WORKS OF ROBERT BRIDGES, containing the first part of "The History of Nero," an historical tragedy, and "Achilles in Scyros," neither of which can perhaps be regarded as Bridges's greatest productions, though they are both of very great value. The delineation of Nero's character and its development from the frivolous, irresponsible lad into the murderous, lustful emperor is exceedingly powerful. "Achilles" is a sort of Miltonic masque, dainty and delicate.

MESSRS. T. & T. CLARK have forwarded a second edition of IS CHRIST INFALLIBLE AND THE BIBLE TRUE? by the Rev. Hugh M'Intosh, M.A. (9s.), a work which we noticed favourably on its first appearance in March last. Mr. M'Intosh has brought his book completely up-to-date in a new appendix, which deals, and deals effectively, with Dr. George Adam Smith's "Modern Criticism and the Preaching of the Old Testament," and with the articles of Prof. Schmiedel in the *Encyclopædia Biblica*. The wide reception accorded to the book proves that it has met a present-day need, and while it cannot from the nature of the case command universal assent, it touches on the limitations, exaggerations, and inconsistencies of present-day critics with a firm and masterly hand. It is a magnificent vindication of the authority of Scripture. The same publishers send out a revised and enlarged edition of THE MIRACLES OF UNBELIEF, by Frank Ballard, another book which forms an admirable and trenchant apologetic. As a popular statement of the grounds of Christian belief and of the absolutely insuperable difficulties of unbelief, we know nothing finer than Mr. Ballard's pages. He is a keen, clear thinker, and a powerful reasoner, and knows how to carry the war into the enemy's camp. Those who have to meet sceptical arguments, especially as they are urged by intelligent working men, can find no better help than this.

THE HATE OF HATE. By Frances S. Hallows. Headley Brothers, 14, Bishopsgate Street Without, E.C. 1s. 6d.

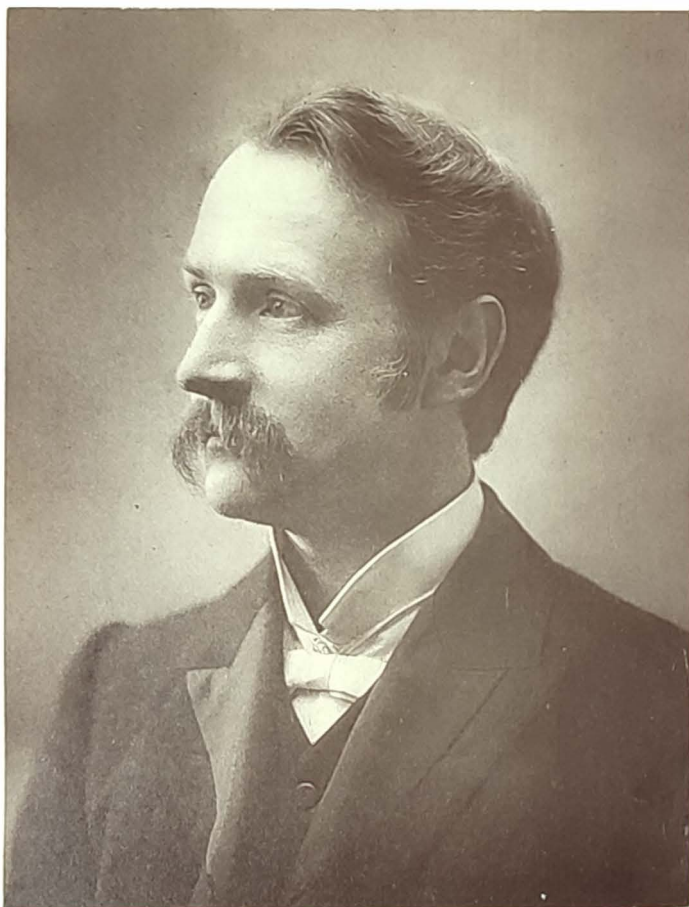
THIS story, which is partly fiction and partly history, is avowedly written in the interests of the Peace Society. It is well conceived and well written, and though Mrs. Hallows scarcely estimates at their true weight the practical difficulties in the way of realising her ideal, no Christian reader can be insensible to her arguments or do other than wish they could prevail.

Messrs. RAPHAEL TUCK & SONS have again sent out a fine collection of Calendars, Gift and Toy Books, Christmas and New Year Cards, and Art Novelties which cannot be surpassed for originality, artistic merit, and variety of design. It is impossible to give anything like an adequate description of their perfections in our limited space, but we may mention a few which have struck us as specially beautiful. "The Royal Christmas Card" is of exceptional interest, as it is a copy of the last Christmas card which Messrs. Tuck had the honour of preparing for her late Majesty Queen Victoria. The subject is the Madonna and Infant Child, beautifully executed by Harriett M. Bennett. Among the calendars nothing could be better than the "Sacred Art" Calendar, containing splendid reproductions in colours of four famous pictures of the Madonna and Child by Raphael, and Correggio; "Old English Pictures," four admirable engravings of popular pictures by W. Collins, R.A., and W. Bird, R.A.; "Famous Pictures"; "The Cathedrals Calendar," good pictures of six English cathedrals; "Christian Graces"; "The Longfellow"; "The Shakespeare," &c. The Platino Panel Series contains many real gems of art, and are as charming as the calendars. Among the children's books "Father Tuck's Annual" will be sure of a welcome in the nursery, as will also such books as the "Fruit Painting Book," "Through the British Isles," "The Story of Earl Roberts," &c. Of the Christmas and New Year Cards it is difficult to do more than say that they are as good as and better than any previous collection Messrs. Tuck have sent out, and we cannot but wonder at the originality and daintiness of design which year after year they display. Such good work will not only carry brightness into many a home, but will also raise the artistic taste of all classes among us.

YOUNG ENGLAND (the Twenty-Second Annual Volume) is an illustrated volume published at 5s. by the Sunday School Union (57, Ludgate Hill). For many years past it has filled an important place in boy life, as may be seen by "The Story of our Magazine," narrated in this volume. It is strong in all the elements in which boys delight—story, essay, glimpses of science, descriptions of games, short, telling poems, racy anecdotes, papers on different manufactures, and abundant illustrations.

THE CHILD'S OWN MAGAZINE (same publishers, 1s.) has reached its sixty-eighth annual volume, and both by its pictures and stories will easily maintain its place in the nursery.

IN the Guild Library, published for the Church of Scotland, Messrs. Black have issued STUDIES IN THE ACTS OF THE APOSTLES, by the Rev. William Robertson, M.A., Coltness, a book in every way suited for use in Bible-classes, the result of careful study, and dealing with the subject as affected by the most recent controversies. It presents in successive chapters a full outline of the history, with such explanations interspersed as make the reading of it a real pleasure. Books of this class are of great value.



Woodburyprint.

Waterlow & Sons Limited.

*Yours Sincerely*  
*G. Hugo Heynes -*



THE  
BAPTIST MAGAZINE

DECEMBER, 1901.

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THE REV. GEORGE HUGO HEYNES.

**T**HE Rev. George Hugo Heynes was born in 1861 at Penzance. The town is fair to the eyes of strangers, but doubly beautiful to one with the spell of his birth-place upon it. In one of his lectures, Mr. Heynes speaks of it as "charmingly situated, on what has been called the English Bay of Naples. The chief glory of the landscape is St. Michael's Mount, best seen in the fading light of evening, or through the ocean mist, when its outlines are dimmed, and it stands out in exaggerated proportions like an ancient fastness of the sea." A sturdy and a lovely godliness was the atmosphere of the home of his childhood. "His father and grandfather were local preachers, men of cultured minds, and held in esteem throughout Cornwall." I knew his father, and visited him in his pleasant home in Helston. I recall his strong, refined face, and his kind manners, with a flavour of old-fashioned courtesy about them, and his discriminating literary taste. To live with such a father was in itself an education. The son, as he grew up, went to the Helston Grammar School, where, it is said, Charles Kingsley had been a scholar. Afterwards the boy passed under the care of the Rev. J. Thompson, at his school in Tregoney, where the spiritual well-being of the scholars was never forgotten. Here the Rev. Fuller Gooch, then at Falmouth, came to conduct services in the school; and these, following upon the happy influences of the home, led to George's conversion, and on June 5th, 1875, he was baptized by his school-master in the river that runs below the village.

After two years of business life, and four happy and successful years spent in Bristol College, he received and accepted a call to the ministry at "Claremont," Bolton, in 1883. Here passed nearly nine prosperous years. During this pastorate two series of Sunday afternoon lectures were given in the Temperance Hall, with the view of attracting men who never attend a place of worship; and the audiences increased from 800 to nearly 3,000. After all expenses were met a large sum was handed over to the Bolton Infirmary from the offerings at these lectures; and a cheque, subscribed by gentlemen, many of them not connected with "Claremont," was presented to Mr. Heynes as a token of appreciation of his efforts for the uplifting of the men. When the raw damp climate which affected his throat compelled him to leave Bolton he was presented with a valuable gold hunter-watch, chain, and pendant, towards which men of every shade of religious opinion contributed; whilst the chairman at his farewell meeting—the Mayor of the Borough and a Churchman—said: "The noble work of Mr. Heynes and his striking personality had much to do with the assembling of the large number present. He deserved honouring as a citizen, and he was there as Mayor of Bolton to honour him. He had brought a healthy influence to bear upon the social life of the people of the town, and stood before his congregation as a well-equipped, prudent, and thoughtful Christian minister." The superintendent of the Sunday-school with others gave delightful testimony of progress in all directions: "The membership had advanced from 231 to 359, and the people were united; no minister in the Baptist denomination ever left Bolton under happier circumstances." At the meeting Mrs. Heynes was presented with a splendid easy chair by the members of her mothers' class, "the gift representing hearts full of love, sympathy, and good wishes"; for Mr. Heynes in 1884, in the early days of the Bolton pastorate, had married the daughter of Mr. W. M. Gibson, a Baptist widely known and highly esteemed in Bristol. Mrs. Heynes carries the credentials of a good pastor's wife in all that she is and does, and radiates quiet sunshine in other homes than her own. Sufferings, happily passed away, have been but as the refiner's fire upon her quiet helpfulness and sympathy. Two sons and a daughter complete their family circle.

Mr. Heynes' trouble in the throat ended with the northern residence, as one might suppose from his clear ringing voice, which adds to the charm of a good delivery and excellent matter, and may easily be heard in the largest halls.

In 1892 the pastorate at Honor Oak, London, began. Here the difficulties were at that time great; the growth of the suburb fell far short of reasonable expectations, and a debt of £3,000 was therefore unduly burdensome to the young church. But the congregations largely increased, and the membership of the church was nearly trebled. In 1896 Mr. Heynes accepted an invitation to the church at Yeovil. On leaving Honor Oak he was presented with an illuminated address, together with a cheque for £75. The address expressed "appreciation of his earnest, loving, faithful ministry," and the "profound sorrow" caused by his departure; and added: "Your tender sympathy and fearless teaching have won the hearts of the people whom you have so continually helped to take Christ into their daily life."

The same acceptance has cheered Mr. Heynes at Yeovil; though here his preaching is probably much more widely valued than ever before, for eighteen years' experience has greatly enriched a ministry of much promise from the first. The town is busy, prosperous, and increasing, wide awake religiously and politically, and, for situation, nearly girdled with beautiful well-wooded hills. The church has had a succession of noble pastors whose memories are lovingly cherished. The Rev. R. James was known throughout the West for his saintly character and spiritual ministry, and built up the church through a long pastorate of forty-two years. The Rev. S. Newnam worthily followed him for many years, and won the love of every village church and pastor in the Association by frequent visits and devoted service. Other men laboured, and Mr. Heynes is entering into their labours; and he promises to leave good harvests for those who follow him. For no minister has been more popular in the history of the church. He is first of all a preacher, but he can do many things well. His artistic tastes appear in photographs that are really admirable. The picture preceding this paper was taken by him, and his work has been much admired by good judges. He is an excellent platform speaker, as many discovered who heard

him as long ago as the spring of 1888, at the annual *soirée* of the Baptist Missionary Society in London. The Free Churches of the district are finding him to be an able champion of their principles; and, while he never provokes attack, he is mentally alert and adroit, and well able to hold his own in debate, either with tongue or pen. His style in writing is excellent. A paper by him, reprinted from the *Baptist Times and Freeman*, recommending the admirable Free Church School at Taunton, is a model of what such a paper should be, and ought to have a wide circulation. And his sketch of the Rev. Henry Hardin in this MAGAZINE for October last is throughout a joy to read. His lectures are racy, of course; and what Sidney Smith called the deadly sin of dulness in a sermon, the hearers at Yeovil know nothing of. All men have their limitations, and our friend seems quite unable to be prosy. One hearer writes: "His sermons, without exception, display considerable research and premeditation, while they are full of interest from first to last. His explanations and apt poetical quotations are always acceptable, and, in short, it would be difficult to find a preacher to whom I would rather listen constantly." Like kindly things are said of his pastoral visits. And another member of this church says that as a preacher "he is poetical and pictorial, very earnest, very attractive to young people, and attracts good congregations. As a pastor he is sympathetic. I like him, and enjoy his sermons." His illustrations are always telling, and are often of great force and beauty. The *British Weekly*, in awarding him a first prize for a sermon outline, remarked of the next six best that all were upon "a high level." An excellent sermon on the death of our late Queen was published in a beautiful form, and a copy accepted by the King.

The sittings are practically all let, though the chapel was enlarged in 1899, and a new organ added; £800, of the £1,700 required, was promised by the members of the church and congregation at one meeting. The chapel is usually full, and the total income of the church last year from all sources was nearly £1,200.

Mr. Heynes four years ago started a Young Men's Own Bible Class, which manages its own affairs and has its own committee, with the pastor as president. The class has a bank and a magazine club, with a present membership of seventy. Last autumn the

Yeovil and District Free Church Council, of which Mr. Heynes has been secretary ever since its formation, did him the honour of electing him President.

The church at Yeovil is singularly rich in shrewd business men who are devoted Christians. Several are members of the Town Council, and one has served the town as Mayor for three past years in succession. I do not know of any church of the same size so well off in this respect. And the women match the men.

That Mr. Heynes should be liked and loved, and his preaching admired and valued in such a community is a high testimony to his worth and to his ability. May the Master's praise be given to pastor and people for their united work by-and-by.

Are there no spots, then, in the sun? I have not observed any. But Tennyson tells us that—

"The very source and fount of day  
Is dashed with wandering isles of night."

But I am no student of sun spots. I rarely think of them, and never gaze at them. It injures the sight. The daylight is very fair and sweet to me. But if in this world, which knows nothing perfect but the perfect Saviour and His work, the pastor should ever detect faults in his people, or the people faults in him (small on both sides I am sure they are), may the Holy Spirit so enrich and quicken them that together they may realise in their church life and work all the deep and wide and lasting usefulness that our Lord sees to be possible for them through His strengthening grace.

SAMUEL VINCENT.



MESSRS. J. M. DENT & Co. have forwarded the first two volumes of THE TEMPLE BIBLE—GENESIS, edited by Dr. Sayce, and EXODUS, edited by A. R. S. Kennedy, D.D. More dainty productions it would be impossible to have. They are uniform with the "Temple Shakespeare," which has met with universal appreciation. The text is that of the Authorised Version, in paragraphs, the lines on each page being numbered, and the chapter and verses indicated at the head of the page in red. Each volume has a frontispiece from a well-known painting, and is furnished with a brief introduction and notes at the end. There is also a list of Biblical references in English literature to the various subjects of the text. The volumes are bound in limp leather, and are delightful to handle. We shall in noticing other volumes deal with the introductions and notes.

## THE SPIRITUAL WORTH OF MENTAL DISCIPLINE.\*

**T**HERE is a prevalence in our time, and especially among the younger generation, of what we may call mental thinness. I am not inclined to strike a pessimistic note, for just now the whole nation is passing through a period of mental depression, which is in marked contrast with the national self-complacency and conceit of the time of the Diamond Jubilee. We have now swung away from that position, and if it is a healthy state of mind to be contrite, most of us at the present time are very contrite indeed. I am not inclined to lose confidence in the recuperative power of our country, nor do I think the best is behind. God has still something great and good for the British people to do. But let us understand where we are, that we may know just what is needed to be done. I think the prevalence of what I called mental thinness is largely due to the prosperity, material and otherwise, which, as a country, we have been enjoying, and it would be a good thing to be brought back to a strenuous life by the progress of a temporary wave of adversity.

From some cause or other the culture of to-day is, generally speaking—there are brilliant exceptions—wholly aloof from the life of the Christian Church. We cannot spare the earnest apostles of culture who are estranged from us, not because of mental self-complacency or intellectual pride, but because they do not find in the Church of Christ as it exists to-day precisely what they want. They claim—these earnest men and women—that they do not hear from the pulpit the message that meets their spiritual needs according to the forms of their spiritual experience. And so it is. The prejudices of many Christian people in favour of what they call “The Simple Gospel,” but which in many cases is very diverse from the simple Gospel as taught by the disciples in the early

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\* Substance of an Address delivered by the Rev. R. J. Campbell, B.A., at the Young People's Meeting, in connection with the Autumnal Session of the Congregational Union, Manchester. [We are greatly indebted to Mr. Campbell for permission to reproduce his wise and timely words. Our report is adapted mainly from that of the *Christian World*.—Ed.]

Church, and particularly by the Alexandrian Fathers to whom we are now going back, are largely responsible for the loss of these people. So far as this is true, we are losing those who are best worth winning, because we do not know what they are thinking and cannot understand what they need.

Then there is a tendency to regard the diffusion of popular education which began in 1870 as, at any rate, a partial failure. The results of the education in Board Schools—good as they are in many respects—are not such as Dr. Dale had hoped. There has been poured from the Press an increasing mass of harmful, ephemeral literature. Young men of the present day are reading what does them more harm than good. In our own church-life we see that those who are worthiest among our young men are, without knowing the mischief they are doing to their own minds, rendering themselves incapable of thinking, incapable of knowing what is good in words that are written, simply because they are nourished and nursed upon a form of literature which their present half-cultivated state of mind enables them to enjoy, but not to criticise. These young men must be reminded that God gave them their opportunities, their mental powers, as a trust to be used for Him, and laziness in mental endeavour is as unwise and as culpable as laziness in spiritual endeavour.

The Christian Endeavour movement has my warm sympathy. In much of its work I rejoice, but it has in it elements of weakness which its best friends cannot overlook. In spite of the personal loyalty to Christ which has been educed by means of the Christian Endeavour Society, and the philanthropic enthusiasm which has been developed by its labours, there is a danger of the formation of a type of character which is not the most admirable, and is certainly not that which is to be final in the life of the Church. There is a danger that mere pietism may take the place of strenuous study of Christian truth. I have frequently gone to Christian Endeavour meetings and listened to what was taking place, and comparatively seldom have I noticed that any trouble had been taken beforehand by any one of the rank and file who took part in the meeting. It seems as if the young men and women gave themselves up to a series of pious expressions borrowed chiefly from the thoughts of someone else. To pick up a hymn-

book and read a couple of lines from time to time was by no means all that might be expected from a society that called itself by the name of "Endeavour." We must endeavour mentally if we are to succeed spiritually. Not long ago I was delighted to receive a letter from the secretary of a Christian Endeavour Society in Glasgow. He wrote that they had in their Christian Endeavour societies a reading circle, and that they had been reading such books as Dr. Fairbairn's "Christ in Modern Theology," Dr. John Watson's "The Mind of the Master," and Professor George Adam Smith's "Modern Criticism and the Teaching of the Old Testament." "What else," I was asked, "would you advise us to read for the coming session?" I thought at first of sending back the suggestion "Try Kant's 'Critique of Pure Reason,'" but you cannot conceive the pleasure of having a letter like that to reply to at all. I could not help wishing that the secretary of that Glasgow society would inoculate with his own fervour and win to his methods the Endeavour societies throughout the whole country. I have the greatest admiration for the Endeavour societies, but we have not to save our own souls only; we must remember that we have to understand the mystery of self-possession, to become the possessors of our own powers, to lay those powers on the altar of Jesus Christ, that we may learn what it is which God requires us to do.

Another reason why this note should be struck is that outside the churches there is a vast mass of moral and spiritual indifference attributable to the material success which has attended our efforts as a nation for so many years. Men cannot think of many things at the same time. Where the heart is we may be sure the treasures will also be. The nation has been making great adventurers, great commercial statesmen, great money accumulators, and there has been a corresponding loss in the life of the spirit. We cherish with admiration the memory of Richard Cobden and John Bright, of Samuel Morley and John Rylands, a merchant prince of Manchester. These were successful commercial men who were yet men of culture and character. Compare such men with the Goulds, the Hooleys, and the plutocrats of South Africa. One should not shrink from naming names in such a time as this. The successful man of the money market to-day, with few exceptions, has a genius for succeeding in that line and no other. They



are not men familiar with great ideals. They have no capacity, so to speak, for the life of the soul. They are no benefactors of their species, they are rather a cancerous growth. I should like to see a return to the spirit of the earlier time, in which the men of action were likewise the men of thought, and the men of commerce were men of character.

Young Congregationalists should know something of the religious history of the country. There is a work by a French scholar who wished to discover the genesis of the moral and intellectual and spiritual freedom of modern Europe. Entirely without prepossessions, he began with the French Revolution, but he had to trace the impulse of the Revolution to America. He found that the American Constitution was borrowed from Cromwell's "Instrument of Government," and the spirit of it from the Pilgrim Fathers, and the Pilgrim Fathers acquired their love of liberty in the old Independent Church meeting. The indirect influence of Congregationalism has been greater in the world than even its direct influence, great as that has been. Let us study such men as Cromwell and Milton, Baxter and Howe. We want strong men to-day, and strong men are not made by spiritual sentiment easily expressed. They are made by an acceptance of responsibility and an acceptance of drudgery. The evangel I look for is an evangel which shall be able to give a reason for the faith that it proclaims. There is no reason whatever why there should be a divorce between intellectuality and spirituality.

Let there be a new Puritanism which shall rescue the England of to-day and fashion the England of to-morrow. Give yourselves, young people, to strenuous self-formation. Discourage anything like a religion which enjoys giving out but does not enjoy taking in. For Christ's sake, by the inspiration of a history so august, give yourselves to the service of mankind—so you will not have lived in vain.



INTO STORMY WATERS. By Mrs. Henry Clarke, M.A. Sunday School Union. 1s. 6d.—The story of the staunch little Marjorie is just of the kind to cast the spell of a noble ideal over its readers. The very book for a Sunday-school library.

## “HOW TO BE ABASED, AND HOW TO ABOUND.”

“I know how to be abased, and I know also how to abound.”—  
PHIL. IV. 12.

**T**HE man who wrote these words was a prisoner at Rome. It is easy for one in the midst of affluence and comfort and ease to preach down to his less fortunate fellows the duty of resignation and contentment with their lot. It makes one so much more satisfied with himself to have advised others for their good, and the higher the platform from which he speaks the greater the satisfaction he feels, quite unconscious of the fact that the only effect of his words is to produce in those who hear them a feeling of annoyance, and irritation, and scorn. “It’s all very well,” they say, “for him to talk to us about the blessings of our lot; but let him try it and then he’ll know.” Well, Paul had tried it, and therefore, whatever we may say of others, it would be altogether impossible, or else manifestly unjust, to cherish such feelings with regard to him. If ever a man had won for himself, by the price he paid for it, the right to speak on such things, it was Paul. He knew from experience both extremes—both “how to abound” and “how to be abased.” When he spoke of knowing “how to abound,” his words were not an empty boast. When he spoke of knowing “how to be abased,” he was not using the language of ignorant pride. The man who began his life at the feet of Gamaliel and ended it a prisoner at Rome knew well of what he spoke. He had abounded in learning, in influence, in power, in fulness of spiritual gift and grace, if not, indeed, in material wealth. He had been abased in hardship, in poverty, in pain, and in all that makes for the oppression and depression of life, and yet he had learned, in whatsoever state he was therein to be content.

And this morning, as his words come to us across the centuries from that lonely prison-house, from the hand that was bound but from the heart that was free, at least they deserve to be listened to with attention and respect. I would therefore call your attention

to (1) the extremes to which our text refers, (2) the peril at which it hints, and (3) the safeguard of which it speaks.

I.—*The extremes to which our text refers.*

Abundance—abasement, those are the conditions contrasted in our text, and a more striking combination it would be difficult to find. Abundance, abasement; fulness, emptiness; plenty, poverty; loftiness, lowliness; these are the opposite experiences to which it refers.

Nor are we to think of the apostle as referring merely to the possession or want of material wealth. The possession of that is one form of abundance, and the want of it one form of abasement, but only one, and the apostle had had too much experience of life to confound it with the whole. He knew better than any man that "a man's life consisteth not in the abundance of the things he possesseth," and that "man cannot live by bread alone," and it was of *life* that he was thinking. Abundance, in his language, was that which ministers to the amplitude of life; a sumptuous, plentiful supply of that which, in itself, creates opportunity for the enrichment and enlargement of life on its every side—physical, intellectual, emotional, spiritual. The word actually employed by the apostle means an *overflowing*. The picture it suggests is that of a stream, fed from so many full supplies, that it overflows its banks; of a measure so heaped up with rich treasure that it cannot contain the whole.

And whatever abundance is abasement is not. So far as outward conditions are concerned it is the very opposite state. While abundance speaks of the mountain top, abasement speaks of the valley, Where the one is so rich that it overflows, the other is so poor that it suffers lack. Where the one is exalted, the other is depressed. Where the one has enough and to spare, the other has barely enough to suffice. While the one has the most and best of everything, the other has the poorest and least. And these two extremes are constantly found side by side.

(1) You see them in different lives.

One man abounding in wealth, another languishing in want. To one man the enjoyment of luxury, to his neighbour the denial of necessity. One man popular, a social favourite, rich in his circle

of friends; and by his side one deserted, friendless, and forlorn. One man equipped with all the learning the schools can give, and his mental faculties trained to the full; another destitute of knowledge, and all the conditions of his life unfavourable to the development of mental power. One man living on the heights of spiritual attainment, in the sunshine of God's smile, having his abode on the transfiguration mount; another, in the valley of humiliation, torturing himself with doubts and fears, shut up in the dungeons of Doubting Castle, and barely escaping from the clutches of Giant Despair. Such are the contrasts we see on every hand.

(2) You see them in the same life at different times.

At one time abounding, at another abased. Yesterday exalted, to-day depressed, and to-morrow exalted again. Now on the mountain top above the clouds, now in the dismal valley enveloped in gloom. One week rejoicing in the exuberance of health, the next helpless and weak in the grip of disease. To-day all laughter and smiles in the joy of life, to-morrow all tears and laments in the presence of death. Now abounding in the fulness of wealth, with power to gratify every whim and to satisfy every wish; and then, one turn of the wheel of fortune, and lo, the riches are scattered to the winds, and the man is brought face to face with the spectre of want.

And the same is true also of the other side. Just as the passage is sometimes from abundance to abasement, so at others is it from abasement to abundance. The man who went to sleep a poor man wakens to find himself rich. Where yesterday was the weakness of disease to-day is the strength and buoyancy of health. The tears of past sorrow are swallowed up and forgotten in the laughter of present joy. The friendless and lonely man has become happy in family love and in social life.

The ship that went out empty has come back full, laden with jewels and gold. The sackcloth of humiliation is exchanged for the purple robe of power, the tatters of poverty for the raiment of wealth, the pallor of sickness for the bloom of health, the burial weeds for the bridal white.

Such are the contrasts that alternate with each other in the life of man.

(3) You see them in the same life at the same time.

Abounding in one thing, abased in another. Rich in worldly goods, but poor towards God; or poor in worldly goods, but rich towards God. Having abundance of knowledge, but few social joys. Abounding in aspiration, lacking in opportunity. Impoverished in mental gift, rich in spiritual good. Abundant in material wealth, abased in mental, and emotional, and spiritual state. These are phases of experience that all of us in our measure and manner have known.

II.—*The peril at which the text hints.*

Paul says, "I know how to be abased, and I know how to abound," suggesting that there is such a thing possible as abounding or being abased without knowing *how* to bear one's self under these diverse experiences, and in that possibility there lies an insidious peril. And the peril is not peculiar to one extreme alone, it attaches alike to both.

(1) A state of abasement has its peril.

We sometimes talk of adversity and affliction as if their effects were naturally and necessarily good, as though abasement in itself must needs be a blessing in disguise. But that is by no means the case. It depends on whether one knows *how* to be abased. If that knowledge is not possessed the abasement may not be a blessing at all, whether with or without disguise; it may be nothing but an unmitigated bane.

There are perils of poverty, whatever be the department of life concerned. It is not every man who is the better for having had hardships to endure. It does not always follow that affliction and sorrow exercise a chastening, and softening, and purifying influence on the life. Littleness of knowledge does not always go with lowliness of mind. A humble station in life does not always mean a humble heart. There is danger lest the much-talked-of blessings of adversity should be missed.

Wherein, then, lies the peril? Is not the peril of abasement this: that in the midst of it one may grow wretched, and sour, and hopeless, and cruel? Sorrow and suffering may breed despair. Our want may make us envious of others' plenty. We may grow dissatisfied with our lot, and become complaining in our spirit, or bitter in our temper, or else hard and callous

in our nature. Because we have not what others have we may fail to make the best of what we have. Our abasement may make barren and void our life.

(2) A state of abundance has its peril.

And not the least part of the peril of abundance is that the danger of it is apt to be overlooked. Some who are conscious of the perils of poverty are not conscious of the perils of wealth. Where we pray once that a rich man may be delivered from the perils of his lot, we pray a hundred times for the man who is poor, and yet the rich man has just as much need of our prayers as the poor man, if not, indeed, a great deal more. In this respect, the Litany of the Established Church is wise in the petition it makes—"In all time of tribulation, in all time of our prosperity, good Lord, deliver us." It couples together tribulation and prosperity, abasement and abundance, and prays alike for deliverance from the peril of both. "As those words fall upon his ear," Phillips Brooks has said, "the rich, abundant man must sometimes look up almost in surprise, and see the danger of his lot in life staring at him through the silken curtains; but at most times the curtains hang ample and smooth and quiet, and no fear disturbs them."

Abundance, then, has its peril, and it is well that we should recognise the fact, and that we should know wherein it lies. And is not the peril of abundance this, that it has so much satisfaction within itself that it disinclines one to seek for satisfaction elsewhere? If the temptation of poverty is to an unworthy discontent, the temptation of wealth is to a false contentment, and it would be difficult to say which of the two evils is the greater. Abundance of material goods and largeness of social opportunity leave so little to be desired that there is danger of desiring little more. Fulness of health and joy and strength, if we are not mindful, tends to make us selfish and unsympathetic towards others. Satisfaction with the lower robs us of the higher. Even richness of spiritual experience has its peril in this respect. If not watched it tends to degenerate into an emotional piety, self-conscious, self-righteous, self-centred, self-satisfied, beginning and ending with itself, and with its own experience of bliss, which is ever the surest way to lose the

bliss enjoyed. No matter what may be its form, our abundance may be our bane.

III.—*The safeguard of which the text speaks.*

"I know how to be abased, and I know how to abound." Paul had discovered the secret, and the secret knowledge he possessed safeguarded him against the peril of both extremes.

(1) There are some who think the peril is to be escaped by escaping from the condition.

For example, the man who is abased thinks that the peculiar perils and temptations of his condition could be escaped if only his abasement could become abundance. He looks with covetous, envious eyes at his wealthier neighbour; at the man with more learning, with greater social advantages, with more exalted spiritual experiences, and he thinks that if only he could change places with him he would be a better and happier man. It is his present condition that is at fault; if that could be changed the evils rising out of it would be cured. For the position he desires, looked at from his present point of view, seems so free from temptation. And perhaps it *is* free from his temptations, but those who are in it know to their sorrow that it has temptations peculiar to itself, temptations the force of which is infinitely greater—more subtle, and therefore more strong, than any the man who aspires to it may ever have known; temptations to self-indulgence, self-satisfaction, spiritual pride, absorption in the material, and callousness to the Spirit's influence and appeal.

And so also with the man who abounds. All the time the man whose state is abased is aspiring to abundance, the man whose state abounds is thinking that he would have less temptations and perils if he were in the place of the man who is abased. Some have thought it without trying it, and some have both thought and tried it—only to discover their mistake. They have thought of adversity and poverty, with all the moral uses the endurance of them serves; they have looked upon a state of abasement as affording greater opportunities for moral heroism than a state of abundance, and some, having the courage of their convictions, have exchanged one for the other. They have thrown away their wealth and profusion, they have disparaged learning, they have isolated themselves from pleasant association with family [and

friends, to discover—what? Why, that their new condition is full of perils of which they had never dreamed. In escaping one peril they have incurred another, and it seems to them, from their new point of view, that the peril they have incurred is greater than that which they have escaped.

(2) The truth is that the safeguard is to be found, not in any change of condition, but in the *spirit* in which the condition, of whatever kind, is met and faced.

For abasement and abundance alike have in themselves not only great perils but great possibilities, and it depends on the spirit in which they are faced as to whether we get out of them evil or good. The measure of their power for evil is the measure of their power for good. Any man may be abased, and any man may abound; *that* may be the accident of birth or fortune which he did nothing to decide; but it is not every man who knows *how* to be abased and *how* to abound, and the safeguard against the peril, and the secret for securing the possibilities of either condition depends on knowing how it is to be taken and faced and used. That is the secret of it all, and that secret Paul had found. He had tried it and knew that it was true. Then what was it? And I speak of it in the singular rather than in the plural because, though the conditions are two, the safeguard is one. The spirit that avoids the perils and realises the possibilities of both conditions, whether abasement or abundance, is one and the same. Paul had not two secrets, one that taught him how to be abased and another that taught him how to abound; the secret was the same for both. Then what was it? You have it stated in the verse that follows our text. In the Authorised Version it reads, "I can do all things through Christ which strengtheneth me," but although that gives us the clue to the secret, and conveys to us an intelligible meaning, it does not precisely express what the apostle said. What he said was this, as you have it in the Revised Version, "I can do all things in Him that strengtheneth me." What did he mean? Why, that the real element in which he lived, the true environment of his life, was neither abundance nor abasement, but Christ. He lived *amid* the earthly condition, of whatever kind it might be, but he lived *in* Christ.

For, as Mr. Watkinson has pointed out, "the apparent environ-



ment of a believer is not always his real environment. To the carnal eye he is girded about with worldliness, unbelief, immorality : but in fact his faith creates his real environment—he does not live in the world in which he appears to live. Faith secures the right conditions, reveals the right ideals, pours around the soul the heavenly influences in which alone it can live and thrive." And that was what Paul's faith had done for him. It had so linked him with Christ that Christ had become the atmosphere he breathed, the element in which he lived, so that whether his outward state abounded or was abased, his real life was secure from the perils of his position because it was "hid with Christ in God." The Christ in whom he lived strengthened him, invigorated him, empowered him, even as our physical powers are braced, invigorated, energised, by living in a tonic, healthy atmosphere. And just as the bracing up of the constitution makes one proof against disease, so the bracing up of the soul, of the spiritual faculties of life, by the encircling Spirit of Christ, makes one proof against the perils of his outward condition in the world. We can do all things in Him that strengtheneth us, and done "in Him" they lose their power to hurt, and gain new power to bless.

"In Christ" abundance does not corrupt the soul ; it rather becomes a high school of character for the more perfect culture and development of life, and a more effectual means for extending the Kingdom of God.

"In Christ" abasement does not contract the soul, it rather becomes a training school for its discipline, even by the restraints and denials of life, until within its narrow sphere the soul expands, and, despite the littleness of his opportunity, the *man* becomes truly great, and is used for great ends. The conditions of life—material, mental, spiritual—are secured against peril when life is lived "in Christ." It is the detachment of life from Christ that constitutes its danger, even in the things that are highest and best, and even though they be named by the name of Christ, until its own exalted experiences become a peril to the soul.

That, then, was the secret of Paul—the secret by which he knew both how to abound and how to be abased. He sought and found the real sources of his life, not in his outward condition, or even in his inner feeling—in so far as it had its spring within himself—

but in Christ. And because his real inner life depended for its vitality and force not on outward or natural condition—it mattered not what that might be, whether abundance or abasement, or how it might change from one to the other, from abundance to abasement or from abasement to abundance again—his life was still the same, because it was lived “in Christ.”

That was Paul’s secret; and now let me ask you, Is it yours? Do *you* know how to be abased and how to abound? You do if you are “in Christ,” not detaching any part of your life from Christ, but living in Him, to Him, for Him; but if you are not in Him, or in so far as you are not in Him, by the detachment from Him of any part of your life, the lesson is yet to be learned. That which you have hitherto looked for in the outward conditions of your life I would have you look for “in Christ,” and I promise you that when again you look on those conditions you shall see them with different eyes and in a new and truer light, and whatever be your position in life, rich or poor, high or low, abounding or abased, you will find in it the means and opportunity of living for and serving Christ, which alone is life indeed.

Halifax.

FRANK SLATER.



### THE SONGS OF CHRISTMAS.

THROUGH many a dark and dreary age,  
 The nations waited long;  
 Till o'er the Plains of Bethlehem  
 Was heard the angels' song.  
 With glad accord, the heavenly host  
 Proclaimed the Saviour's birth;  
 And hallelujahs from the skies  
 Awoke the songs of earth!

“All glory be to God on high,  
 On earth goodwill, and peace”—  
 The echoes of this song shall ring  
 Till all earth's sorrows cease!

And thus, with song, was ushered in  
 The longed-for day of grace,  
 Which Seer and Psalmist saw and sang  
 For all our guilty race.  
 The dawn of earth's millennial age  
 Shall wake the song again,  
 When He, who came a Man to die,  
 Will come a King to reign!

V. J. CHARLESWORTH.

## JESUS, A SAVIOUR FROM SIN.

### A MEDITATION FOR THE CHRISTMAS SEASON.

**B**EFORE our Lord's birth His name was fixed and His work foreshadowed in the annunciation of the angel, "Thou shalt call His name Jesus, for He shall save His people from their sins." This prediction is in entire harmony with the records of Christ's life and the results that have everywhere followed from it. He was, no doubt, as has often been shown, a teacher, a prophet, and an exemplar. But over and above everything else He was and is a Saviour. That from which He saves men is sin—from sin in itself, as the spirit of life not less than from its penalties. Sin is no accidental or superficial feature of our nature, but its necessary outgrowth, the expression of our innermost being. In its essence it is the assertion of self as against the authority of God and the interests of men. Such assertion, however, carries within it the germ of, and is therefore but another name for, deterioration and destruction, as on the other hand and in another view it involves our certain exposure to the wrath of God.

To ignore sin, to treat it as non-existent is impossible. The ideal of Hellenism, which is said to consist of getting rid of one's ignorance, of seeing things as they are and seeing them in their beauty, may be very simple and attractive, but what about the obstacle which "thwarts and spoils all our efforts"? Sin exists; it is one of the things that are; it is at work throughout the world, and its power seems as irresistible as its presence is universal. Moreover, it involves guilt. It is not a mere imperfection resulting from man's finitude—one of the things that can neither be praised nor blamed. It is wrong, hurtful, desolating, and needs forgiveness. It is therefore no wonder that sin should fill a large space in our thoughts, and a regard for simple reality compels us to recognise its momentous influence and ask how we can get rid of it.

God is Almighty, say some men, cannot He destroy it? It is scarcely for us to say what God can or cannot do. Our *à priori*

notions are inadequate guides on these high themes. In a moral universe moral conditions must be observed. God is certainly bound by His own nature, even if He is bound by nothing else, and He cannot deny Himself. It is therefore sufficiently evident that He could not save men from the penalties of transgression by a mere fiat of His will or from transgression itself without their own concurrence and renewal. The mission of Christ was absolutely indispensable. Without it men could not have been saved. Nor does He save them, as some have taught, by mere illumination or by the exhibition of an ideal of perfection. These are elements of His work, but they leave the initial and, in a sense, the most stupendous difficulty untouched. The human conscience, not less than the Divine law, demands the adequate condemnation of sin, and apart from such a condemnation men could not themselves be satisfied.

We are necessarily indebted to Scripture for our knowledge of the design and effects of Christ's redemptive work, and it is as useless as it is unseemly to attempt to be wise above that which is written. For all practical purposes it is sufficient to know that Christ died for our sins; that He, as the Lamb of God, taketh away the sin of the world; that His blood was shed for the remission of sins, and that it cleanseth from all sin. A philosophy of the atonement, embracing all the phenomena of human sin and of Christ's sufferings, elucidating all the principles and unveiling all the processes of redemption, has not yet appeared, and many of the wisest Christian teachers contend that it is not in our present state at any rate possible. After all our philosophisings we ought never to forget that we "know only in part."

We may approach the subject from many sides and along many lines, and for a comprehensive view of it must do so. But there are several considerations, springing from the very constitution of Christ's personality as the Son of God and the Son of Man, which may materially aid us.

He is at once Divine and human, and we may therefore be assured that He has, on the one hand, a perfect sympathy with God as the author of the violated law and the judge who vindicates its majesty, and that, on the other, He has perfect sympathy with men as lost and as suffering the results of their sin—the sympathy in the one case being that of admiration, delight, and approval, in

the other that of pity or compassion. Christ loved the worst of men, understood the awfulness of their sufferings, foresaw the woes which were coming upon them, and knew, as they themselves did not know, what would be the dread meaning of hell. It is no misleading phrase which speaks of "the Redeemer's tears over lost souls."

On the other hand, He does not so pity men as to ignore the claims of God. He knew how God suffered from the transgressions of men. He saw them in their baseness, their ingratitude, their antagonism to all that was holy and Divine, and their terrible mischievousness to men. Christ felt all this even as God Himself did. He felt it as only the Creator can feel it. He felt it as only our elder brother can feel it. How keenly a good man suffers from the sins of his parents or children, his relatives and friends! Their disgrace is reflected on him, and if they have wronged One who is dear to him as life itself, his sorrow is intensified a hundredfold.

We may believe, moreover, that in His death Christ gave full and practical expression to this twofold sympathy—His sympathy with God and with men. He submitted to humiliation, privation, and sorrow, both as the witness of God and the friend of man. He submitted to death as the natural result of sin, and bore it in obedience to the Father, and as the sign of a love for men which could not be quenched. The compassion and grace of Jesus Christ no man will deny. They illuminate and inspire His entire mission. His absolute and unflinching devotion to the Father, His willing acceptance of the cup which His Father gave Him to drink, His uncompromising determination to glorify His Father are not less conspicuous. Feeling as He did the demerit and guilt of men, He bowed to the indignation of God, and acknowledged its perfect righteousness and inevitableness. The Father's anger towards sin, and the Father's love to the sinner, were in His view inseparable, and Christ endorsed and honoured both. He confirmed and upheld the judgment of God as it thus rested on Himself—the Mediator between God and man.

And did not the resurrection declare that God accepted our Lord's expression of sympathy with Himself and with men as an adequate ground of forgiveness and salvation? The inviolable majesty of the Divine law has been demonstrated, its claims have

been fulfilled; the demands of righteousness have been met; the wrath of God, which is inseparable from the perfections of His nature, has been borne, and *for Christ's sake* sinners are forgiven. For the very pith of the Gospel message, the very heart of the truth which Christian ministers have to preach is this, that men in accepting Christ's expression of sympathy with God and with themselves will find a sure means of salvation. Such acceptance, which is based on repentance and is but another name for faith, leads to their sympathy with Christ in both His Godward and manward relations, and to their consequent identification with Him in His submission to the Father, in His judgment on sin, and His death unto it. In taking His side, as against their past selves, their guilt is removed, and faith becomes a sure ground of peace. The righteousness of Christ is approved and loved. The believer regards it as his own ideal. He lives in and for its appropriation. It is his aim to think, to feel, and act as Christ did. He knows the fellowship of Christ's sufferings, and is conformed unto His death, while the recognition of his obligation to Christ is a powerful incentive to holiness, consistency, and perseverance. He who is saved by Christ is not his own, and cannot any longer live unto himself, but unto Him who died for him and rose again.

" So through the thunder comes a human voice  
 Saying, ' O heart I made, a heart beats here !  
 Face My hands fashioned, see it in Myself.  
 Thou hast no power, nor may'st conceive of Mine,  
 But love I gave thee. with Myself to love,  
 And thou must love Me, who have died for thee.' "

The foregoing meditations are in harmony with—though they were written long before the appearance of Canon Moberly's invaluable book on "Atonement and Personality"—a work which is especially helpful in showing that the Atonement must not be regarded as a merely external transaction by virtue of which God is entitled to remit the punishment of the guilty. It is, rather, as he holds, a transformation of the conditions and possibilities of Humanity, which, "being consummated first in the person of Jesus Christ, becomes through Him a personal reality in all those whose personality is ultimately determined and constituted by the personal realisation in them of His Spirit, which is, in its final

consummation, their absolute identity, in spirit, with Him." The mutual exclusiveness, or mutual impenetrability, which many have regarded as the very essence of personality, has been taught in an exaggerated form. Spirit can blend with spirit, as in the self-identification of the Christian with the Spirit of Christ. Christian selfhood is determined by our oneness with Him—a fact which removes many current objections to the reality of the Atonement, and brings us nearer the desired solution.

The same truth has been clearly and forcibly presented in the late Principal Caird's Gifford Lectures on the "Fundamental Ideas of Christianity" (Vol. II., pp. 229, *et seq.*), which, in the interests of those who have not seen the Lectures, we venture to quote: "No moral and spiritual good can ever be conveyed to us passively. In the very passivity of the receiver, so to speak, an element of activity must be present. Material blessings can be conferred on a being who remains as inert as a vessel into which water is poured, or the coffer in which money is deposited. But a spiritual blessing can only be spiritually received. The intelligence must comprehend it, the conscience must recognise and appreciate it, the will and active energies of the soul must go forth to grasp and appropriate it. And in an especial manner must this be true of that highest and most precious of all spiritual blessings, the salvation that comes to us through the redemption that is in Christ. The faith that makes us participants in His perfect righteousness and His atoning sacrifice and death, so, far from being an attitude of mind inert, unintelligent, passive, is one of the most intense moral activity; so far from being destitute of moral value and significance, it may be said to be itself the principle of all moral excellence, in which all goodness is virtually contained. For what it means is nothing less than the absolute surrender of the soul to God, the renunciation of self, and the identification of our whole life and being with that perfect ideal which is presented to us in the life and death of Christ. It is only another name for that which the great Christian Apostle so often represents as a dying to self and living to Christ (Gal. ii. 20; Phil. iii. 10; 2 Cor. v. 15).

"What in such forms of expression St. Paul seems to point to as the distinctive principle of the Christian life, is an annulling of the

life of self and of all selfish desires and impulses, and a blending of my will with the mind and will of Christ so absolute that, in a sense, my private, particular self may be said to have become extinct, and my very being to be absorbed and lost in His. So close, so nearly approaching to identification becomes this union with Christ that, not in a figure, but in a most real sense, we become participants in the spirit and virtue of His life and death, sharers in His condemnation of sin, in His divine sorrow and sacrifice, in His sense of the misery of estrangement from God, and in His sense of the joy and blessedness of reconciliation with the Father of Spirits."

True, as Principal Caird says, such words seem to speak of the final end and aim of the Christian life rather than of its initial act. Absolute assimilation to Christ may be an ideal which, even in the best of men, is only a far-off attainment. But "the true and real life of the soul is that which is 'hid with Christ in God.' Effort, struggle, conflict with indwelling sin, nay, the painful consciousness of moral relapse, may be, in some measure, the characteristics of the outward life; but in that inner sphere in which the true life lies, the strife is over, the pain of conflict is ended, the victory is already won, the peace of perfect reconciliation with God, the peace that passeth understanding is already ours."

JAMES STUART.



MESSRS. HODDER & STOUGHTON have sent out the first three numbers of their "Christian Study Manuals," edited by R. E. Welsh, M.A.—RULING IDEAS OF OUR LORD, by Charles F. D'Arcy, D.D.; THE EARLY CHURCH, by Professor James Orr, D.D.; and PROTESTANT PRINCIPLES, by Rev. J. Monro Gibson, D.D. Dr. D'Arcy's manual strikes us as being one of the finest summaries of Christ's teaching, in regard to both moral and religious ideas, that we have seen, and is certainly one of the finest instances of the *multum in parvo* that we could desire. Dr. Orr is thoroughly at home in the history of the Early Church, which he brings down to the fourth century, dealing with the Apostolic age, the age of the Apologists, that of the old Catholic Fathers, and the age of the Great Persecutions. Necessarily the book is too brief and sketchy to furnish more than a basis for study, but this it does admirably. Dr. Gibson's exposition of "Protestant Principles" is as clear and telling as a popular manual can be—an invaluable book for young people's classes.



## THE BEAUTY OF THE LORD.



WHEN the Psalmist prayed that the beauty of the Lord might be upon Israel, he expressed an aspiration which, when we look into it, indicates the highest conceivable conception of the heavenly reward. For beauty involves perfection and is the crown of it. It is like the delicate bloom on the finest fruit; or, subjectively considered, it is the impression created by the contemplation of an object that is perfect. A cathedral, for instance, or any other work of art gives us a sense of beauty only when all its parts are perfect and harmoniously bleut together by a master mind.

The Hebrew poets were wont to argue the existence of beauty in God because of the pleasurable effects produced in them when they were in filial relation to Him. So we argue the beauty of a hidden flower because of its refreshing fragrance. Him no man hath seen or can see; but we see His works, we feel His grace, and we predicate of Him what we see in them and feel in ourselves. God *must* be beautiful, for all that is lovely and gracious flows from Him.

We face the sullen winter-time with happy memories of God's beauty revealed to us throughout the past summer, when the sun shining in his strength glorified both land and sea. There are favoured spots on earth which seem fitted in especial degree to be responsive to God's beautifying touch. It is difficult to believe that some of the landscapes of Norway, or Switzerland, or Italy, or California have been thrown, even by a subordinate chance, into their present combinations. It would seem as if God had consecrated such fair scenes to symbolise in some faint measure His own beauty and reveal it to man.

No possible revelation of God through Nature, however, can be so appealing and enthralling as that which comes to us through His own Son, the express image of His glory. He is the altogether lovely—altogether lovely because the vision of Him can draw forth a melodious answer from human heart-strings which the most ravishing revelations of Nature cannot reach. Nature at her best cannot cure the heartache or wipe away our sins; but as we gaze

steadfastly upon Christ our souls are so filled with Him that sorrow and sin flee away. "I, if I be lifted up, will draw all men unto Me."

The beauty of the Lord is upon us when we live in the light of His grace. Travellers have noted the wonderful effects produced by an Italian sky upon the landscape. A kindred glory rests upon humanity when viewed in the light that streams from Christ's Cross. It is wonderful how a man gains in consciousness of his own potential worth when he is brought into the fellowship of those of higher rank—socially, intellectually, or spiritually—than himself; even as a bleak country-side is softened of its asperities and has a beauty of its own when caressed by the beams of a kindly sun. The worth of human nature, aye, even of the most depraved human nature, was never truly appreciated till the beauty of the Lord shone upon it and declared it. We learn to reverence the poorest, the weakest, the most polluted even, when we think that here is a soul whom Christ loves, for whom He died, whom He is seeking to redeem and dignify and glorify.

The beauty of the Lord is not only illuminative but transforming. It is a dazzling thought that God can best express His beauty through His own children. A rock bathed in sunlight is beautiful, but the sun can never make it anything other than a rock. It is only where there is *life* that the beauty of the Lord can so impress itself as to fix itself upon the nature and give it a transfigured glory. The flowers drink in the light of heaven, and are in consequence abidingly and increasingly beautiful. And man is capable of absorbing *all* the rays—unseen as well as seen—and of giving them back in the growing beauty of a Christ-like life. We are changed from glory to glory even by the Lord, the Spirit.

Our spirits (not our bodies merely) are the temples of the Holy Ghost, and when we allow God to abide and rule in His own home His beauty becomes in time our chief characteristic. It was once said of a soul thus consecrated that—

"Every thought was full of grace,  
Pure and true;  
And in time the holy face  
Lovelier grew,  
From the soul's reflected light  
Shining through."

That is the true and only lasting loveliness ; and it abounds more and more, keeping pace with the growing years when the beauty that is only skin deep has been swept away like withered autumn leaves.

When we say that Christ came to save men from their sins we are only stating the negative aspect of His work. A painting may be beyond criticism because, so far as it goes, it transgresses none of the canons of the painter's art ; but it may be a very poor affair, nevertheless. And so a human life may be " faultily faultless, icily regular, splendidly null." Christ gives us not the flawlessness of a corpse, but the beauty born of the fulness of His Divine life. The righteousness which He both imputes and imparts is His own perfection wrought out in our spirits—fulness of holiness, fulness of knowledge, fulness of love. The Church is Christ's bride which He will present to Himself—a *glorious* Church, not having spot or wrinkle or any such thing.

This perfection of Christ's work upon the believer is coincident with the means by which He seeks to extend His Kingdom in the world. It is only when the holy city puts on her beautiful garments that the nations will flow into it. The world will not be driven ; it must be drawn. And it *can* be drawn. Modern " schemes " for the conversion of the masses have a value of their own, no doubt. Christianity is, in one sense, an organisation, and the more perfectly organised the machine the better it will work. But Christian character must always be the driving power ; and it will likely be found, when human history has been fully written, that the spread of Christ's Kingdom has, in the main, been in exact correspondence with the development and manifestation of Christ's beauty in the hearts of His believing people. The successful " Christian worker " is he who has succeeded in unfolding, through humility and obedience, the Christ-like life. A man may " work " in Christ's service till he drops, he may " exhort " till he gets black in the face ; he may even " love " his fellows after a fashion, but all to no purpose unless he *attract* them through the incarnated beauty of the Lord.

Wolsingham, co. Durham.

JAMES BLACK.

## A DAY IN OUR SANCTUARY.

BY ONE IN THE PEW.



LIKE to get into my pew early on Sunday mornings, and when I do, after a silent prayer, I sometimes fall into a train of thought. As the people come in I wonder how many of them have prayed for a special blessing on the services, how many came as to a precious privilege, how many merely from habit, and how many are conscious of no special reason for coming! Or I think what a volume would be the record of the joys and sorrows, the privileges and burdens, of over 500 members! How thrilling, how pathetic, often how tragic would be the record! What a variety of dispositions, habits, education and character are represented in the assembling congregation! What extremes of age, of environment, of social position! Verily the earnest pastor has no light task to fit the truth to all these divergent wants and ways.

Then I note the families as they file into their pews. In one pew close by are only two aged people. Not many years ago that pew was filled by the parents, two sons, and a daughter. I recall the older son as a college student, now an active business man in a neighbouring state, a burden-bearer in a large church, and the superintendent of its Sunday-school. I recall the daughter, now a successful teacher, an efficient helper in the work of her church in a distant city, and an honoured leader in woman's work for culture and humanity. Thus the springs of God are in the sanctuary, but the streams flow far and wide in blessings to the world.

In another pew sits a widow and beside her a stalwart son, taller than his mother; a daughter, too, just budding into graceful womanhood. Years ago that mother, with her husband, both graduates of good schools, went out to mission work in the Far West. The husband's work was cut short by a disaster in which he gave his life to save the property of others. With her small children the mother returned to the old church and the family pew. How like yesterday it seems. But years have flown, the children have grown up, have united with the church and are preparing, may

we not hope, to do the work which, in the dark but all wise providence of God, their father was not permitted to do.

My mind goes in another direction and I see a group of the Lord's veterans. One of them is over three score and ten and yet erect, alert, and clear-minded; "his eye is not dim nor his natural force abated." He is a deacon, as was his father, and inherits the vigour of the Vermont hills from whence they came.

There is another who bravely served his country in "the great war" for freedom and the union, served his state for years in the legislature, and never fails to fill his place in the house of God.

Among the burden-bearers I see one who comes from the state born in the throes of the civil war, but tracing back his lineage to the decks of the *Mayflower*. Thus does the earthly sanctuary foreshadow that great assembly "of all nations and kindreds and tongues that shall stand before the throne of God and the Lamb."

I note another, a retired minister, the son of a minister and the father of several ministers. He has filled a number of important pastorates, filled them full of able sermons and efficient pastoral visitations, defied the "dead line" by many years, and now, full of happy reminiscences, he enjoys the sanctuary and enlivens the prayer-meeting. Speaking of retired ministers, I may say that our church membership includes a number of them. They know "how to behave themselves in the house of God." They are not tired preachers. Our church is a sort of "saint's rest" to which ministers rather naturally gravitate when somewhat past sixty. We do not think of them as old men except for the tell tale gray of their locks. If any one imagines that our retired preachers have worn out let him ask them to supply some pastorless church.

The bell ceases to toll. The tones of the organ break the spell of my reverie. Everybody is in place now, for at our church people seldom come late. Here the old and the young, the polished and the plain, the rich and the poor "meet together and the Lord is the Maker of them all." All are present to hear "all things that are commanded of God."

Next to the sermon I place the music of the sanctuary. It should be understandable, inspiring, and devotional. Its pious sentiments and harmonious tones should warm the heart, arouse the soul, and lift the whole man heavenward.

“ Let those refuse to sing who never knew our God.” If God’s people in the days of Nero could “ speak to one another in psalms and hymns and spiritual songs,” surely in these prosperous times we should “ make melody in our hearts to the Lord.”

In our church we have many who readily sing a new tune, yet I notice that when we get a chance at “ Ortonville ” or “ Ballerma ” or “ Dennis ” it is wonderful how the volume of praise rises and swells. They *know* the new tunes, but they *feel* the old ones.

The central point in our church is the pulpit, and the chief reason for the public service is the message from God’s Word borne to us by our pastor. We assemble to praise and pray, but meet especially to hear the Word. It is not amiss to have a pastor fresh from the schools if he is sound in the faith and strong in the force of consecrated youth, but our pastor is a man of years and experience. He did not come to us lately, nor is he likely to leave us soon. In beautiful language, with great aptness of illustration, he opens to us the sacred Word. His sermons instruct and educate the saints and abound in earnest appeals to the sinners. The ability, the dignity, and the sincerity of the preacher secure the reverent attention of the hearers. During the sermon all is hushed, expectant, appreciative. Nor is this reverent spirit dissipated in a buzz of social greeting ere the echoes of the benediction have died upon the ear. There are kindly greetings quietly given, a word, a hand-shake, sometimes but a sunny smile ; nothing to blur the spiritual lesson of the sermon or banish the serious impressions of the sanctuary.

“ Blessed are they that dwell in Thy house ; how amiable are Thy tabernacles, O Lord of Hosts ! ” Happy are those who love the services of God’s house, who meet to praise and hear to profit, who can say,

“ I love Thy house, I love the road,  
The church adorned with grace  
Stands like a palace built for God  
To show His milder face.”

—*Standard.*



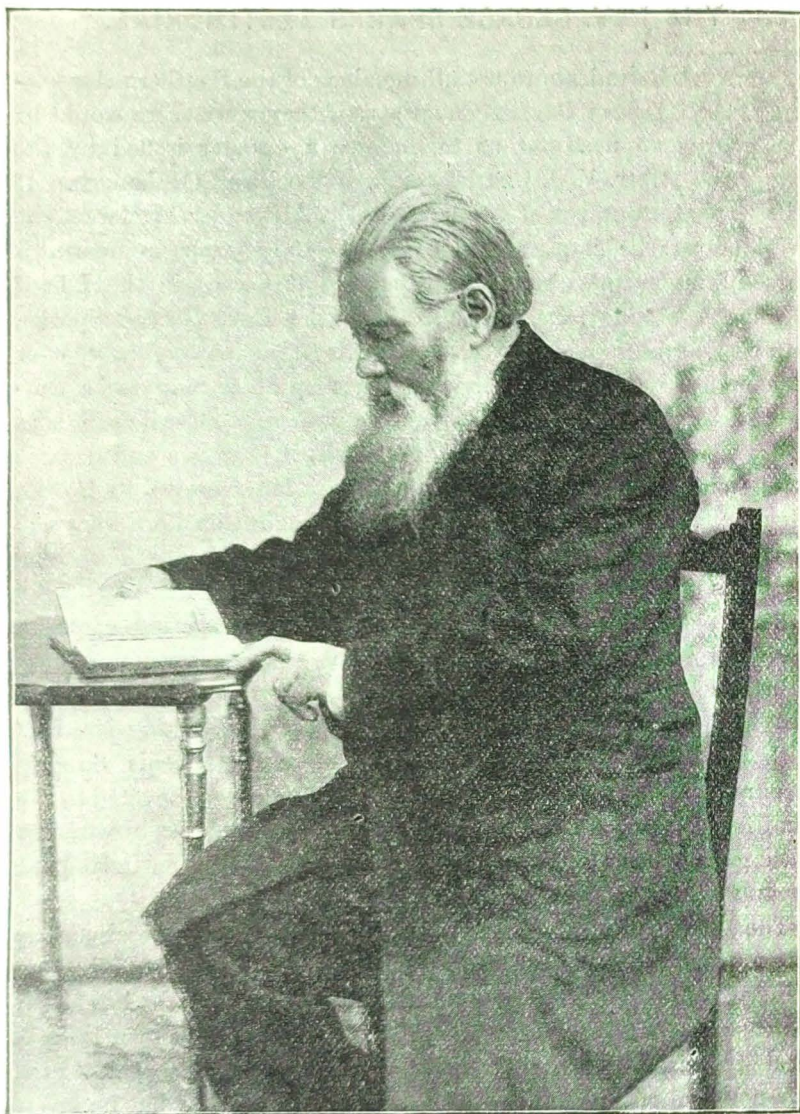
ELISHA: The Prophet of Vision. By the Rev. F. S. Webster, M.A. London: Morgan & Scott.—Twelve short addresses, simple, pointed, and practical, recently delivered to Mr. Webster’s own congregation. The little book is worth far more than many larger books.

## THE REV. GEORGE SPARKS TESTIMONIAL.



OUR readers are not all members of the Southern Association of Baptist Churches; if they were there would be no need for us to endorse a circular issued by the Rev. V. J. Charlesworth, of Stockwell Orphanage. It tells us that a number of gentlemen—Dr. Alexander Maclaren, the President of the Baptist Union, is one—are anxious to present a purse of money, at a meeting to be held at Cowes, in the Isle of Wight, on Monday, December 16th, to the Rev. George Sparks, Baptist minister of that place. This aged pastor, now over seventy-five years of age, is in many respects a man to be considered. In his youth at Gosport he was apprenticed as a boat builder. In early life he professed Christ in baptism and became a religious force amongst young people. He removed to Cowes, where, whilst pursuing his business, he preached on Lord's-days in a private house. His ministry proving helpful, the Foresters' Hall was engaged for his services. Cowes was regarded as a very difficult place for spiritual work. It is a great yachting centre, a town of great worldliness and gaiety at some seasons, and great dullness at others. In the year 1866 a Baptist church was formed, and Mr. Sparks was called to the pastorate. Working literally with his hands for his livelihood, he succeeded in his Sunday labours, whilst the offerings of the congregation were devoted to the fund for building a chapel. In 1877 an excellent place of worship with good schoolrooms, was opened. This has been entirely paid for and placed in trust for the denomination.

The great spiritual force which Mr. Sparks has exercised has arisen from the consistency of his character. He had no college training. But he has vigorous mental power, which has been increased by constant reading. He has been on his own lines a good student, and mastered the themes on which he speaks. He has not as a rule committed his sermons to writing, but he has a clear impression in his mind of all he wishes to say, and he speaks with fluency and ease. His preaching has always been thoroughly evangelical and earnest. He is much respected throughout the Southern Association, and has honourably passed its presidential



REV. GEORGE SPARKS.



chair. His preaching has been valued in many influential churches in the district and in London. On one occasion when he was in Edinburgh he preached for Dr. McGregor, of St. Cuthbert's, the largest church in that city of churches, the Doctor having been summoned to preach at Balmoral before Her late Majesty Queen Victoria.

Surely such a man, our readers may say, ought to have made provision for his old age! And so according to his ability he did. But the terrible Liberator smash and that of another shameless society which fell to ruins a short time ago robbed him of his all, except his trust in God. And God will not permit that to be in vain. He, the Ruler of hearts, has led some true and good men to resolve upon giving Mr. Sparks efficient help for his few declining years. The agency for this is an appeal to God's almoners for gifts. It will not be made in vain. The right-hearted, to whom God speaks by the appeal, will send a subscription to Rev. V. J. Charlesworth at the Stockwell Orphanage, and send it before the meeting of December 16th.

J. H. C.



## SUNDAY MORNINGS WITH THE CHILDREN.

### XII.—GIFTS FOR CHRIST.

“They presented unto Him gifts.”—MATTHEW ii. 11.

**I**F I were to ask you which day you like best of all in the month of December, I think I know what the answer would be—“Why, of course, Christmas Day.” You are thinking of it already. You are thinking of the dark-green holly, with its red berries—of the mistletoe hanging in the hall—of the ruddy fire and the blazing Yule log—of the shop-windows full of toys and all good things—of Santa Claus and the stockings at the foot of the bed, and you are already beginning to wonder what delightful presents he will bring you again this year.

It is well to think of such things, but I want you now for a few moments not to think so much of the gifts which you hope to have, as of the gifts which the wise men brought to Jesus, when He was a very little child. We do not know who those wise men were. Tradition tells us that they were three in number, that they were three kings, and that they came in fulfilment of the prophecy: “The kings of Sheba and Seba shall offer

gifts." In the beautiful Cathedral of Cologne, visitors are shown three skulls, which they are told by the guide are the skulls of those self-same kings: but, fortunately for the guide, the skulls have lost their tongues, or they might have another, and a very different, tale to tell.

The painters have always loved to paint this scene. They paint the stable with the meek cattle and the manger full of hay, Mary with the Babe nestling in her lap, and the three wise men kneeling in adoration with their costly treasures exposed. But this incident happened more than a month after the birth of Jesus, and Joseph and Mary had, no doubt, a little home of their own. It was to this little home in Bethlehem that the wise men came with their gifts of gold and frankincense and myrrh. I do not know who the innkeeper at Bethlehem was, but I often think that he could have made room somehow if he knew who these lowly people were whom he sent away into his stable. I do not think he would have suffered the parents of the nations' Messiah to lodge there even for a night. Some time ago two ladies, when they entered the parish church at Yarmouth one Sunday morning, were very much annoyed at seeing a soldier—a young officer of the Army—sitting in their pew. They let him see by sundry whisperings and gestures that they wished him to leave. The young officer took up his plumed hat and stepped out into the aisle, but instantly half-a-dozen other doors were opened to him, because the people who opened them knew what the ladies who turned him out of their pew did not know—that *he was the Duke of York*, the present Prince of Wales. We never know when we may be turning Jesus away, therefore, let us be careful.

The wise men were not offended at the lowly sight. They did not say: "This cannot be the King of the Jews—the gifts we have with us are too good for Him." No. They were assured that, if He were great enough for a star to guide them to Him, He was worthy of their best; and so they opened their treasures and presented unto Him gold, frankincense, and myrrh. I remember asking a little boy what he was going to be when he was a man. "I am going to keep a toy-shop," he said, "and I am going to put 'Private' on the door." That little boy intended to keep all his good things to himself. He was going to keep a shop, but he was going to keep the customers outside. That was not the spirit of the Magi.

Jesus is now in heaven. He is seated on the throne with His Father; but He still receives gifts from men, and even from boys and girls. You are thinking not only of the gifts which you hope to receive at Christmas, but you are thinking also, I am sure, of the gifts which you hope to make. You have, perhaps, made up your mind what you are going to give to father, to mother, to brother, sister, or little friend. Have you thought what gift you will offer to Jesus? If you could be sure that He wanted something very much, would you try to bring it to Him? He does want something *very much*. He wants *you*. You yourself are the *best* Christmas gift. "My son, give Me thine heart."

D. LLEWELLYN.

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XIII.—THE RETURN OF THE DUKE AND DUCHESS OF  
CORNWALL.

THE first year of the twentieth century, which is now near its close, has been marked by many events which will take a prominent place in our history. First of all came the death of our great and good Queen, Victoria, whose reign was the longest and most illustrious of which we have any record, and who will long live in the affectionate remembrance of her people. The accession of the Prince of Wales to the throne as King Edward VII. naturally followed. Then there has been the tour round the world of the Duke and Duchess of Cornwall and York, the Duke being, as you know, the next heir to the throne and our future king. He went to visit the Colonies, which are sometimes described as the Greater Britain over the seas, and he is said to have travelled on sea and land some fifty thousand miles, visiting Australia, New Zealand, South Africa, and Canada. He went with the authority of the king—as his representative—to show the interest of the Mother Country in these vast realms, and to express the gratitude everyone has felt for the loyalty and devotion shown by the Colonies during the terrible South African War, and to bind still closer the connection between them and ourselves. The Duke and Duchess were received everywhere with the most enthusiastic loyalty. Receptions, fêtes, and illuminations were held in their honour, and wherever they went people came by thousands to express their delight at seeing them. Nothing could have been more gratifying than the devotion to the British Crown thus shown. When their mission was fulfilled they were welcomed home with, if possible, even more enthusiasm. The great battleships fired guns in their honour. Flags and banners flew high. Plymouth and London were gay with decorations, and the streets were lined with people eager to see them and to join the nation's welcome, and the King gave to the Duke a new name, so that he became the Prince of Wales.

All this, especially at this season of the year, reminds us of the coming into our world of the Lord Jesus Christ, the Son of the Great King who rules heaven and earth. "He who was rich for our sakes became poor." He left the splendours and glory of His Father's home, where He was universally honoured, for humiliation, poverty, and suffering on earth. But, although He was born a babe at Bethlehem, it was foretold of Him that "the government should be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Jesus Christ came into our world not only to tell us of His Father's love, but to bring back the wandering children, who had become estranged from their Father, and who, because of their sin, were under the bitter and terrible curse of the law. Christ came to die for our sins, that we might be forgiven and saved.

Wherever the Duke of Cornwall went in any part of our Colonies he was received with delighted enthusiasm. Jesus Christ, on the contrary, was "despised and rejected of men"; He was, notwithstanding all His kindness and love, treated with indifference, ingratitude, and contempt, and at last He was crucified and slain by wicked hands. Surely a sad and suggestive contrast! But when He rose from the dead and ascended to heaven His Father welcomed Him, and all the angels of God worship Him. God gave Him a name which is above every name. He is Lord of All, and to His name every knee must bow. In heaven He is seated at the right hand of His Father, the place of highest honour and power, and a multitude which no man can number shouts His praise and proclaims Him worthy to reign.

The new Prince of Wales will often think of the people in the Colonies, and will send kind messages and gifts to them. And so Jesus Christ, though He is now in heaven, thinks of us who are on earth, cares for us and sends us many gifts, gifts to comfort and help us in the present life, gifts to prepare us for the future. He still gives us tokens of His love and grace. By His Spirit He dwells within us to make us good and holy and happy, and soon He will come again, for the first Advent will be followed by the second, and by-and-by He will take us to Himself to share the glory and blessedness and perfect joy of the heavenly life, that where He is we may be also, His companions and friends.

JAMES STUART.



## NOTES AND COMMENTS.



WORD FOR 1902.—Next year the form of THE BAPTIST MAGAZINE will undergo a slight change, to make it uniform with the altered *Missionary Herald*. It will be somewhat larger in length and breadth, and, while having fewer pages, it will contain the same amount of matter, and, as we propose to give frequent supplements, it will, taking it throughout the year, be practically enlarged. We take this opportunity of appealing to our friends and subscribers for their more active sympathy and support. The MAGAZINE was established in 1809, and is, therefore, by far the oldest of our denominational periodicals. It has admittedly rendered service to the churches which could have been ill spared. The testimonies we receive as to the value of our work from ministers and leaders of our churches at home, and from brethren on the mission-field, are exceedingly gratifying, and embolden us to make such an appeal as this. We shall be assisted next year by many of our best writers, who will discuss present-day questions—of Biblical, doctrinal, ecclesiastical, and social interest, as well as matters pertaining more directly to our denominational life and prospects. We often hear it said that THE BAPTIST MAGAZINE is not sufficiently well known or it would be more adequately supported. Old subscribers pass away, and during the year our losses in this respect have been exceptionally

heavy. Will our present subscribers, therefore, the more earnestly introduce the *MAGAZINE* to the notice of their friends, and help to make it known throughout the whole of our churches, with the view of securing such increased support as, according to many impartial judges, the *MAGAZINE* deserves ?

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**MR. BALFOUR ON RELIGION AND ITS INDEPENDENCE OF STATE AID.**—Presiding at a meeting of the Church of Scotland Home Mission and Church Extension, held in Glasgow, Mr. A. J. Balfour nobly pleaded the cause of religion. The problems he set himself to deal with were, first, the needs of the rapidly growing populations of large cities ; and secondly, the tendency among cultivated people to slide by insensible degrees into irreligion and hostility to the Christian faith, not on grounds of what it is in itself, but of its unworthy presentation by many of those whose duty it is to preach it. He saw clearly that no preaching of morality could take the place of definite religious propaganda. He saw not less clearly that the time when State assistance could be invoked to provide or maintain the means of public worship had long passed away, and it was well that it should be so. Religion is not like education and hygiene, the needs of which can be met by a public department. You might build churches and provide the ministry, possibly, in that way, but you could not provide congregations, and congregations were really the want of the time. Congregations are only to be won and their needs met by a ministry that is at home in the minds and hearts, the thoughts and emotions of the people of to-day, and whose intellectual equipment is such as fits them not merely to repeat the old forms, but to interpret religion to modern life. It is spiritual force which always has won, and will win, the real triumphs of religion, and for its flow the voluntary principle alone provides a free and unimpeded channel. There were many notable things in Mr. Balfour's speech, but his plea for voluntarism was not the least notable.

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**DR. HORTON'S TWENTY-FIRST ANNIVERSARY.**—We heartily congratulate Dr. Horton and his people on the completion of twenty-one years of happy association in church life and work. Under his care Lyndhurst Road, Hampstead, has become the largest Congregational Church in the British Empire—of course excluding Baptist Churches—and has exercised an influence even more than proportionate to its size. The most remarkable feature of Dr. Horton's ministry lies in its combination of what have often been regarded as opposites ; the highest Culture of Oxford with the frankest and bravest Nonconformity ; the acceptance of the so-called results of the Higher Criticism with the most fervent and devout Spiritual life ; mysticism with a clear, simple, persuasive gospel to the common people. But the church has been hardly less unique than its minister, and has responded worthily to the calls which have been made upon it for evangelistic enterprise and social work. In Kentish Town a noble service has been rendered

for many years, and the present happy occasion is being used to provide £2,000 towards the new church at Cricklewood, under the pastoral care of Mr. Cuthbert McEvoy. The sermon of Dr. Fairbairn, and the speeches of Mr. Asquith, M.P., Dr. W. L. Courtney, and Rev. R. J. Campbell, of Brighton, gave distinction and direction to the enthusiastic meetings which celebrated the event, and will do something both to stimulate other churches to more devoted service, and to make Lyndhurst Road a still mightier power in the service of Christ and of men.

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REV. JAMES WALL.—A brave and heroic missionary has passed to his rest, after weeks of weariness and pain, in the person of James Wall, of Rome. He was sixty-three years of age, and for thirty years had been connected with our Italian Mission. He had small patience with our English attitude of easy tolerance towards the Roman Catholic propaganda in England, and the approaches of the Ritualistic party nearer and nearer to the Roman position. He saw things, as a missionary in Rome, with the mask and the muzzle off, and spake as he saw. But he was a true evangelist, not wasting his strength in criticism, but ever preaching the Gospel in persuasiveness and joyous personal experience of its power; while he had an unwavering faith in the possibility of widespread awakening through the circulation of the Scriptures. Last month's *Missionary Herald* contains a contribution from his pen to the question of Bible distribution in Italy, which deserves careful attention. The most sincere sympathy is felt for Mrs. and Miss Wall, and for the sons, one of whom, Rev. J. C. Wall, returned to Rome and his work in the mission there just in time to stand by the dying bed of his father.

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REV. CANON CARTER.—The active life of Canon Carter has been contemporaneous with what is called the Catholic Revival, and he was the last survivor of the old Tractarians. He has passed away in the quiet late evening of life, at the age of ninety-three, in the midst of the work to which he had given himself so unreservedly. He was made Rector of Clewer—close to Windsor—in 1844, and besides his revival of ritual, he threw himself into the social amelioration of the rural population of his parish. In 1849 he became Warden of the well-known Sisterhood of Clewer, which had grown out of a temporary Home for Penitents into a community of Sisters under a fixed rule. Thirty-one years later he resigned his living rather than be in any conflict with his Bishop, who had protected him from legal proceedings by the exercise of his veto, and so for the last twenty years of his life he has lived simply and quietly in the Warden's House, ministering to the Sisterhood, and sending out one by one the bulk of the books that bear his name. His was a gentle, saintly life of the Johannean type, that has helped to keep alive the soul of things in the midst of much which is painful to the Puritan mind and heart.

THE NEW BISHOP OF WORCESTER.—Though we have often had to differ from Canon Gore, especially in so important a matter as the relative importance to Faith of tradition and Holy Scripture, yet we venture heartily to congratulate him and the Church of which he is so distinguished an ornament on his elevation to the Episcopal bench. We should have been glad indeed to have seen Evangelical convictions still honoured in the See of Worcester. Yet in many respects the new bishop is thoroughly Evangelical, his face has always been toward the Dayspring from on high, and his sympathies with all that is most spiritual and practical in doctrine and in life. His frequent intercourse with Free Church leaders, his strong social sympathies, his thorough outspokenness, his openmindedness, are a promise of great blessing to the whole Church of Christ at the present position of ecclesiastical affairs. His ability and scholarship are equal to his devotion, and he has enriched our theological literature with many invaluable works. "The Church and the Ministry," by which he first became known, is of less general interest than the Bampton Lectures on the "Incarnation of the Son of God" and "Dissertations on Subjects Connected with the Incarnation." The St. Asaph Lectures on the "Mission of the Church" added to the author's reputation, and in his practical expositions of the "Sermon on the Mount," on the "Epistles to the Ephesians and the Romans," he has proved himself to be an effective popular preacher. Dr. Gore edited the volume "Lux Mundi," and wrote the essay on the "Holy Spirit," to which so many High Churchmen as well as Evangelicals took exception. The new bishop has made a valiant effort to reconcile faith and criticism.

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CANON HENSLEY HENSON AND THE FREE CHURCHES.—Our comic papers are dull compared with an ecclesiastical newspaper in a "taking." We have had a great treat lately in the pages of the *Church Times* in an article on "Canon Henson's Brief for the Dissenting Ministers." Among other things, we learn that Mr. Fillingham has taken "a Dissenting bull of Bashan by the horns, dragged him into the parish pulpit, and encouraged him to bellow from thence against the English clergy," while Canon Henson has brought upon himself "thunders of acclamation from the whole Dissenting Press," thereby raising the suspicion that he is "time-serving," "partisan," "illiberal," and has been "offering incense to the popular idols of the Dissenting meeting-house." All this has arisen out of a sermon preached at Cambridge in which Canon Henson warmly advocated the admission of Nonconformists to the Holy Communion. We cannot follow the *Church Times* into the quagmire of confused history wherein it seeks to smirch modern Free Churchmen with the sin of Schism, and hides from view alike the logic of events and the Act of Uniformity. Suffice it to say that it points out that the way to the Sacrament of Holy Communion as to all the Sacraments of the Church has always been open by the way of *Conformity*!

THE SERMON IN WESTMINSTER ABBEY.—But, in a further sermon delivered from the pulpit of Westminster Abbey, Canon Henson has made his meaning still more plain, and, commending his words to sympathetic attention, we print the most important paragraph as a conclusion to our note:—"Here in England, as we all acknowledge, our unhappy divisions are a sore scandal and an abiding stumbling-block. Must they continue for ever? . . . Can we members of the Church of England do nothing, here and now, to remove the causes of historic separations, to mitigate the bitterness of ancient feuds, to recover touch with long-parted brethren, to vindicate before a justly-scornful, justly-sceptical nation the fraternity of disciples? We are well used to genial and kindly speech; it is the fashion of our time, the courteous cant of a soft-mannered society, but what is it practically worth so long as we hold firmly to a theory and a discipline which put us out of fellowship with all the Reformed Churches? . . . Has not the time fully come when we should ask in all earnestness whether the spiritual isolation of the Church of England can be sustained by valid and sufficient reasons? For my part I declare to you solemnly that I have come to think that the frank recognition of the ordered and orthodox Protestant Churches is demanded of us by irresistible considerations of reason, of prudence, and of religion. . . . Here that is fitly declared. For Westminster Abbey is no merely denominational temple. It is designated by Providence to be the Temple of Christian concord. Here the great Church beyond the Tweed received its Westminster Confession; here the scholars of the English-speaking Churches combined in the long labour of revising the English Bible. Within these walls are gathered memorials of illustrious Nonconformists, and choir and clergy, as they pass to their daily worship, tread the stone which bears the honoured name of the Independent, Livingstone."

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LI HUNG CHANG.—The grand old man of China succeeded in rounding off his task in the conclusion of peace with the Powers, and then passed quickly away. No other native of China has occupied so large a place in the thought and history of the modern world, and on that wide stage he has displayed some of the gravest faults as well as the great capacities of the race to which he belonged. His associations with Gordon in connection with the deliverance of China from the Taiping rebellion form a strange and fascinating chapter in the life of two men utterly and absolutely opposed to each other in all their ideals and aspirations. Some of our own missionaries (Mr. Farthing, we believe, and Mr. Timothy Richard) have had personal intercourse with him at different times; but it is doubtful whether he ever felt anything of the true undercurrent of missionary motive, or knew anything of the love of man for man. He was never over-friendly to this country—let us hope, because he could not appreciate our more generous and, on the whole, unselfish policy. In Russia he felt he had to deal with something he could better understand and know how meet. His voyage to Europe—in the same vessel in which Mr. Richard came



home on furlough—some years ago was, at the time, a disappointment, so far as any apparent results were concerned; but the coming rulers of China will have seen much through his eyes which they may use to better advantage than he did. The war with Japan was a great blow to him; but here, too, his astuteness saved his country from the worst disaster, and, by his influence, the final treaty with Japan excluded her from all her acquisitions upon the mainland. By questionable methods he had amassed for himself an enormous fortune.

MISSION PROSPECTS IN CHINA are, we believe, brighter than they have been for some time past. Many of our readers have, no doubt, been gratified by the letter of the *Times* correspondent, who refers with high appreciation to the influence of our own beloved missionary, the Rev. Timothy Richard. Three governors of provinces, each ruling over twenty to thirty million people, have sought our friend's advice as to the best way of dealing with certain problems by which they are confronted. Yuan Shih-hai, the Governor of Shantung, whose friendship has been proved in the most practical manner by protecting and saving the lives of the foreigners in his province during the time of the persecution, has asked Mr. Richard to furnish him with a list of the best books in Chinese on modern learning. The mandarins will have to pass an examination in this learning before they can be promoted. As Mr. Richard says: "If the other eighteen governors of China follow Yuan Shih-hai's example, which is not impossible nor even unlikely, as I have heard more than one speak of a similar plan, who will not say that God has wrought marvels in China, of which we can scarcely realise the tremendous importance?" One High School for Chinese boys has already been built, and others will doubtless follow. In our note on Li Hung Chang mention is made of the fact that Mr. Richard was admitted to personal intercourse with him. Mr. Richard had also an interview with Prince Chun—the Emperor's brother—before he started on his mission to Germany, and he was further consulted by Natung, the leader of the Boxers, before he sailed to Japan. All this points to the fact that the Chinese officials are coming to a better mind and regard the missionaries as their true friends. The pæans of anti-Christian politicians and the croaking of faithless pessimists are alike put to shame.



THE STORY OF JOSEPH. By J. R. Miller, D.D. Hodder & Stoughton. 2s. 6d. A VOLUME from the pen of Dr. Miller is always welcome. He has undoubtedly the power of investing every subject with fresh interest, and holds the attention and sympathy of his readers from the first page to the last. The history of Joseph lends itself to his peculiar style of homiletic treatment, and the work will take rank with the best we have on this fascinating story.

## LITERARY REVIEW.

ALEXANDER MACLAREN, D.D. : THE MAN AND HIS MESSAGE. A Character Sketch. By John C. Carlile. S. W. Partridge & Co. 1s. 6d.

ALTHOUGH Dr. Maclaren is a man of very different type from the Marquis of Salisbury, Lord Rosebery, Lord Milner, and Joseph Chamberlain, he is as worthy as any of them to a place in the "New Century Leaders Series." There are few men who have exerted a wider or a more profound influence than he. In his pulpit and through the press he has come into close contact with thousands whom his words have stirred into a healthier and more beneficent life. More than anything else, he is, of course, a preacher, and his other labours all converge towards the effectiveness of his pulpit work. Mr. Carlile has an attractive and fascinating subject, with which he is thoroughly *en rapport*, and in connection with which he has gathered all available information and presented it to his readers in a clear and interesting form. He states many hitherto not generally known facts concerning Dr. Maclaren's early life and his pastorates in Southampton and Manchester. He shows clearly the secret of the Doctor's unique power—intellectual, spiritual, and oratorical—and increases our veneration and affection for this "Prince of Preachers." The arrangement of the book is in some respects less perfect than it might have been, here and there it would have been improved by compression, and a good many printer's errors have passed uncorrected. The book gives the most complete view of Dr. Maclaren's life hitherto accessible.

APOSTOLIC OPTIMISM, and Other Sermons. By J. H. Jowett, M.A.  
London: Hodder & Stoughton. 6s.

MR. JOWETT'S position as the successor of Dr. Dale at Birmingham and the reputation he has acquired as a preacher invest this volume with more than ordinary interest. No man can achieve a position like his apart from solid gifts of mind and heart and utterance. Even in reading his sermons we are arrested by a strong hand, and feel ourselves to be in contact with a master mind. Many of the sermons have already appeared in less permanent forms, as they were preached on public occasions and duly reported in the religious newspapers. That which gives the title to the volume, based on Romans xii. 12, was preached to the Congregational Union in Newcastle; another, on "He died for all" (2 Cor. v. 15), to the Baptist Union at Plymouth; "The True Imperialism" (Isaiah iv. 1) to the Baptist Missionary Society at Bloomsbury; "The Energy of Grace" (Ephes. i. 7, 8) at the re-opening of the Metropolitan Tabernacle; and others in connection with Wesleyan celebrations, &c. The sermons vary considerably in length and to some extent in value. All are good, but five or six of them seem to reach Mr. Jowett's highest level—a level on which he has few compeers. A ministry like his can scarcely fail to be efficient. He is evangelical to his heart's core, and is profoundly conversant with Scripture; a skilled

expositor, who has, moreover, the power of seeing in nature innumerable types and analogies of things spiritual. The burden of his ministry is a recall to the Cross and to the great doctrines of which it is the symbol. These are proclaimed with no hesitating breath, and with a tenderness, directness, and spiritual insight which are only equalled by Mr. Jowett's fine culture. Among the sermons which stand out in our thought with peculiar distinctness are those on "Apostolic Optimism," "The Power of the Cross," "The Energy of Grace," "The Persistent Influence of First Ideas," "Concerning the Collection," and "Forgetting the Cleansing." The address on the "Secrets of Effective Preaching" might well be committed to memory by every minister in the country.

THE OLD AND NEW TESTAMENTS, A.D. 1901. New York: Thomas Nelson & Sons, 37, East 18th Street.

IT was generally understood when the revision of the Bible was in progress in the Jerusalem Chamber (1870-1885) that the American scholars were bolder in their suggestions and less hampered by traditional ecclesiastical associations than their English brethren, and the appendices at the end of each Testament containing the list of readings and renderings preferred by the American revisers afforded ample ground for the understanding. An agreement was, however, entered into that no American edition should be issued for a term of fourteen years. This term has now expired, and the American Committee have very wisely published a standard edition of the revision as they approve of it. We receive it with sincere gratitude, and believe it will largely tend to supply the defects of which we have been conscious in the English revision. "Covenant" is in our judgment a better name than "Testament." The substitution of "Jehovah" for "Lord" and "God" where the Hebrew requires it is a decided gain, as is the uniform use of "sheol" for the grave, the pit, and hell; "who" is better than "which" or "that" when relating to persons; and for the most part it is an advantage to remove antiquated words, which as a rule are not "understood of the people." Proper names, also, are more correctly given here. Many of the alterations can be ascertained without difficulty by reference to the appendices, which contain lists of the readings and renderings abandoned by the American revisers though preferred by the English, and the comparison of these lists as they appear in the English and the American editions is a singularly instructive exercise in translation and exegesis. The headlines on each page have been drawn up with great care, while the system of marginal references—similar to that adopted by the late Dr. Moulton, but not a mere imitation of it—will yield invaluable helps to the understanding and interpretation of the text. The limited space at our disposal makes it impossible for us to enter into details, but our commendation of the work is based on a careful use of it extending over seven or eight weeks. The publishers, Messrs. Thomas Nelson & Sons, have expended on the production of this edition the utmost possible pains, and

have rendered it convenient and attractive. It is a work which every minister should have constantly at hand.

**BIBLE CHARACTERS: STEPHEN TO TIMOTHY.** By Alexander Whyte, D.D.  
Edinburgh and London: Oliphant, Anderson, & Ferrier. 3s. 6d.

MUCH of Dr. Whyte's best work is found in his Sunday evening lectures on the "Characters" of the Old and New Testaments. He has a wonderful power of putting himself, so to speak, not only into a man's circumstances, but of getting into his very heart and mind, of depicting the habits of his life and unveiling the springs of his action. Dr. Whyte's method is all his own, and is perfectly inimitable. Its fervour and intensity, allied with keen intuition and incomparable knowledge of human nature, give him an almost unequalled force. No more heart-searching preacher or stimulating instructor exists. The humour he occasionally displays is delightful, as in the sermon on "Eutychus," where his discussion of long sermons contains some very choice satire which ought to silence many of the shallow complaints often heard on this subject. The lectures on Paul in Arabia, Paul as the chief of sinners, as an evangelical mystic, as a man of prayer, and as a pastor, are all exceedingly fine.

**SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD.** Edited by  
Ll. J. M. Bebb, M.A. London: George Allen, 156, Charing Cross  
Road. 6s.

IT was a wise thought which led Mr. Bebb to collect into a single volume twenty-three of the finest sermons preached at Oxford. His history of the institution is a welcome introduction to the volume, and records many curious and interesting facts in connection with the sermons designed especially for the benefit of the students. The Sunday afternoon sermon has been recently abolished, as also has the practice of summoning all graduates in their order to preach before the University, the abolition in both cases being practically unavoidable. The subjects of the sermons here collected are varied and timely, such as: "The Eye of the Soul," by the present Bishop of London; "The Spell of Christ," by the Bishop of Rochester (Dr. Talbot); "The Spiritual Religion" and "The Permanence of Christianity," by Canon Gore; "Faith and Law" and "Intercessory Prayer," by the Rev. Walter Lock, D.D.; "Speaking One to Another," by Dr. Jacob, Bishop of Newcastle. We recommend all our ministers to possess themselves of these able and scholarly discourses. They deal only with living subjects—especially among intelligent and thoughtful men.

**SAMUEL AND HIS AGE.** By the Rev. Geo. C. M. Douglas, D.D.  
London: Eyre & Spottiswoode.

THIS is the tenth volume of "The Bible Students' Library," a series designed to meet the destructive tendencies of modern criticism. Some of its earlier volumes have displayed conspicuous ability and scholarship. That under notice deals with a period second to none in importance for

a right understanding of the history of Israel. Principal Douglas's views are, of course, conservative, but his method is as scientific as that of the critics, and he has no difficulty in showing that there is a great deal to say against the conclusions of Drs. Driver and H. P. Smith, whose works he keeps in view throughout. The presuppositions of the two schools are so divergent that no monograph is likely to bring about a change of mind in the disciples of either; but this is a book which should not be overlooked by students of Scripture, to whichever view they may incline.

**THE EVOLUTION OF ENGLISH CONGREGATIONALISM.** By Alexander Mackennal, D.D. London: James Nisbet & Co. 5s.

THIS volume consists of the Carew Lecture for 1900-01, delivered in the Hartford Theological Seminary, Connecticut. Like all Dr. Mackennal's productions, the work displays thoroughness of research, candour of spirit, and marked independence of judgment, though the literary form suffers somewhat from the two distinct ends which the lecturer had in view. The purpose throughout is historical rather than controversial, and even non-Congregationalists will admit the conspicuous fairness manifested in every page. There is no attempt to glorify Congregationalism, nor to represent it as the source of everything that is high and noble and inspiring in the history of our country. While it is an acknowledged fact that our Congregational ideal of church membership, which requires personal faith in Jesus Christ and consistency of life, has leavened the general sentiment of the nation, yet Dr. Mackennal has throughout striven to show how much Congregationalism has received from others, as well as given to others, and his acknowledgment of our Free Church obligations is made in no grudging spirit. The lectures on the relations between Congregationalists and Anglicans will naturally be read with keen interest. There is a much needed protest against excessive individualism, and it need not be denied that Frederic Maurice and his teaching on Christ's Headship of the human race has broadened all our views and infused a healthier spirit into our relation to those outside. Dr. Mackennal's judgment on the "Act of Toleration" is an instance of his courageous independence. He believes that it has wrought immensely for good, that it inspired Dissenters with a needed independence and courage, whereas a Comprehension Act would have absorbed us in the Church and rendered ineffective our witness. We infer that Dr. Mackennal would in a modified way be in favour of Dr. Parker's United Congregational Church.

**THE MODERN MISSIONARY CENTURY, Viewed as a Cycle of Divine Working.** By Arthur T. Pierson. London: James Nisbet & Co. 10s. 6d.

DR. PIERSON'S new volume is a review of the missions of the nineteenth century with reference to the superintending Providence of God. No man is better qualified to deal with this great subject than he. For forty years he has made a special study of it, and seems to know everything that can

be known of it. The work is much more than a history: it is a philosophy and an apologia, showing the essential connection of missionary labour with the fundamental Christian spirit and the concurrent working of spiritual and material forces, of the agencies and methods of Providence and the supernatural operations of grace for the advancement of our sublime end—the furtherance of the Kingdom of God. Ministers will find this work a perfect treasure-house of facts and principles in relation to missionary labour, and the interest of our congregations in that labour would be immeasurably increased by acquaintance, which might be given in the form of lectures, with its contents.

**HOW TO WORK FOR CHRIST: A Compendium of Effective Methods.** By R. A. Torrey. London: James Nisbet & Co., 21, Berners Street. 7s. 6d.

MR. TORREY, who is one of the most successful of American evangelists, a friend and pupil of the late D. L. Moody, makes constant and abundant use of his pen, and here addresses himself to the people who wish to work for their Master, but do not know how. In his first book he deals with the question of personal work in general, and shows how to deal with different classes of people; in his second book he describes various methods of Christian work, both public and private; and in his third book he discusses preaching and teaching the Word of God. The volume is somewhat bulky, and yet it is so full of sound sense and practical counsel that we should not care to see it abbreviated. It will find a fitting place in the library of Christian workers of every kind. Mr. Torrey also publishes **THE GIST OF THE LESSON: A Concise Exposition of the International Sunday-school Lessons for 1902.** A marvel in the art of compression.

**LADY CHRIST: A MODERN MYSTERY.** By Duncan Macgregor. Arthur H. Stockwell, 2, Amen Corner, Paternoster Row, E.C. 6s.

THERE is certainly a good deal of mystery in Mr. Macgregor's clever story. The title is most unfortunate, and will prejudice people against a book which on many grounds it would be well for them to read. For the outline of the story we must refer to the book itself. Its aim is to bring men back to the Christianity of Christ, especially in relation to social and ecclesiastical problems. Real characters are introduced, such as the late Duke and Duchess of Argyll, Lord Keltie being the then Marquis of Lorne, the Queen and Prince Albert, and various others. The crofter question is discussed on just and sensible lines. The sketch of Abraham Shalom, the old Jew, is exceedingly powerful, and contains a lesson which no Christian can afford to neglect. The teaching of the book as to faith healing and speaking with tongues is decidedly one-sided, both in its study of Scripture and its knowledge of human life. It is an echo of what formerly occurred in a parish on the Clyde, not far from Dunoon.

MESSRS. GEORGE BELL & Co. have made a capital start with their "Miniature Series of Painters"—VALAZQUEZ and FRA ANGELICO, by George C. Williamson, Litt.D.; and BURNE-JONES, by Malcolm Bell. The works of these artists are known to the majority of educated Englishmen, and are, of course, among the greatest triumphs of art. These brief accounts of their lives and their chief works will fulfil a useful function. While avoiding everything superfluous, they give a sufficient idea of the genius of



THE STAR OF BETHLEHEM.

these distinguished artists. The "Fra Angelico" is exceedingly good, as is also the "Burne-Jones." The illustrations of their great paintings are admirably executed, as witness especially Fra Angelico's "Madonna and Child," "The First Eucharist," and "San Lorenzo"; and "The Prioress's Tale," "Love Among the Ruins," and "The Star of Bethlehem," by Sir

Edward Burne-Jones—the last of which we are, through the kindness of the publishers, enabled to reproduce in our pages.

**THE UNACCOUNTABLE MAN; and Other Sermons. THE CHURCH IN THE FORT; and Other Sermons.** By David James Burrell, D.D. Manchester: James Robinson, 24, Bridge Street. 3s. 6d. each.

DR. BURRELL is a popular preacher in New York, and is apparently determined that his sermons shall first and foremost be interesting and not unduly long. He is thoroughly evangelical, and has the art of seizing on the more essential features of his subject with a firm hand, and of presenting them in a clear, bold light. That he is an acute reasoner is proved by his sermon on "What Would Jesus Do?" one of the most telling criticisms on the story which bears that name which we have anywhere seen. He turns the tables on Mr. Sheldon by quoting the statement on the back of his title-page: "Copyright 1897, by Charles M. Sheldon. All rights reserved"; and asking whether Christ would have copyrighted a book intended solely for the betterment of men! Although these sermons do not in all respects correspond with our idea of what preaching should be, and are better suited for an American than an English audience, they are well worth reading, and will suggest much to those who wish to reach the popular ear. The sermons in the second volume have much the same characteristics as those in the "Unaccountable Man" noticed above. The sermon which gives its title to the volume was preached on the tenth anniversary of Dr. Burrell's pastorate in the Collegiate Church, which, in a sense, is a descendant of the "Church in the Fort"—i.e., Fort Amsterdam, established in New York, on Manhattan Island, in the early part of the seventeenth century. As the beginning of the Reformed Church in America, many interesting facts concerning its formation and growth are stated. The discourses throughout are lively and practical.

#### BOOKS FROM MR. ANDREW MELROSE.

**THE CHRISTIAN'S GREAT INTEREST.** By William Guthrie. 2s. 6d.—Among "Books for the Heart," no secondary place should be assigned to William Guthrie's chief work. He was one of the gentlest and most saintly, as well as the most learned, of the Covenanters, with a vision of Christ as clear as Rutherford's, and an experience of His grace not less striking. John Owen said of Guthrie's treatise: "It is my *vade mecum*; I carry it and the Sedan New Testament still about with me. I have written several folios, but there is more divinity in it than in them all." Dr. Chalmers pronounced it to be the best book he had ever read. It contains the very pith and marrow of the Gospel, is written in a wonderfully clear style, and abounds in easily remembered sentences. How gently, and yet how firmly, Guthrie lays his hand on the weak places of our nature; how tenderly and with what exquisite skill he removes our doubts; how wisely and surely he encourages us to make our calling and election



sure! Mr. Smellie has written a charming biographical introduction to the book, and it is in every sense well edited.—**NOTABLE MASTERS OF MEN. Modern Examples of Successful Lives.** By Edwin A. Pratt. 3s. 6d. A series of capital sketches of successful men in practically every department of life, written with raciness and force, and with the power that seizes on essential points and leaves aside those that are accidental and subordinate. Among the men characterised are Mr. Carnegie, Mr. George Cadbury, Edison, Sir Henry Parkes, various "Railway men" who have risen, James Chalmers of New Guinea, Dr. John Paton, of the New Hebrides, and Dr. Campbell, the helper of the blind. There is here a mine of choice and stimulating anecdote.—**ROYAL MANHOOD.** By Rev. James I. Vance, D. D. 3s. 6d. Bright and effective addresses to young men on the various elements which contribute to a successful and honourable life, such as Strength, Gentleness, Religion, the Sovereignty of Conscience, Devotion to Duty, Manhood and Citizenship, a Manly Religion, &c. Dr. Vance is plainly in close touch with young men, and knows how to arrest their attention, appeal to their heroism, and so lead them to the conclusion he desires to reach. His anecdotage (in the best sense of the word) is delightful.—We have also received the first volume of **BOYS OF OUR EMPIRE**, a magazine devoted to the cultivation of a sane, healthy patriotism, a patriotism which consists in purity and integrity of character, in manliness and courage, in mastery of games played with fairness and honour, and kept in their own place. The story of our great national wars occupies a predominant place, but it must not be forgotten how our magnificent inheritance was won and how it must be maintained. It is an Apostolic precept, "Be strong and quit you like men," and this ideal "Boys of Our Empire" keeps honourably in view.—From the same publisher we have received **PRESIDENT MCKINLEY: The Story of His Life.** By David Williamson. 1s. A clearly written and comprehensive account of the life of the lamented President and a fine appreciation of his character, especially on its religious side. A capital book in every sense.—Mr. Horace Groser is the author of **A CALL TO ARMS** (3d.), intended for young men and upper-form boys; mainly an enforcement of the text—"Fight the good fight of faith." Military metaphors are ably and skilfully applied.

**THE VIOLET FAIRY-BOOK.** Edited by Andrew Lang. Messrs. Longmans, Green & Co. 6s.

THOSE who regularly anticipate Mr. Lang's Christmas book have this year a special treat. "The Violet Fairy-Book" contains a series of stories as charming and in their own way as instructive as any we know. Fairy stories are often set aside as abounding in improbability, but those who are anxious to find a moral in them need be at no loss to do so. Many of them exhibit in a very forcible light the influence of little things, the far-reaching and often unexpected consequences of thoughts and desires, words and actions, and the permanence of character. Such stories as "The Finest



THE LUTE PLAYER.

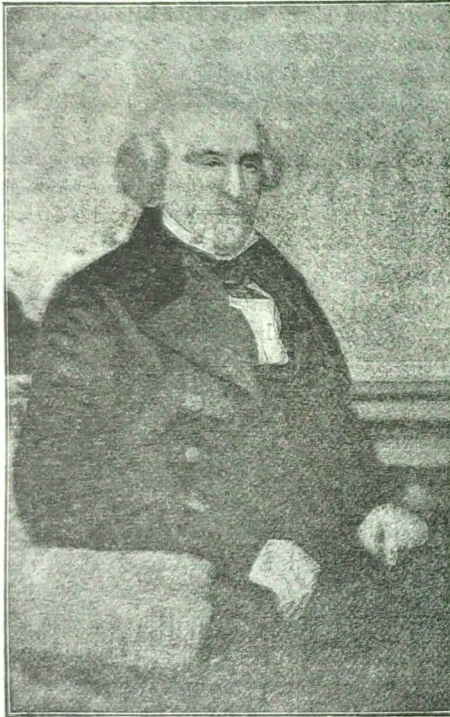
uar in the World," "The Grateful Prince," "The Lute Player," "The Prince who Wanted to See the World," are equal to any hitherto published. They are translated from various languages. The illustrations, by Mr. H. J. Ford, are delicately choice, and some are exquisitely coloured. We give, through the kindness of the publishers, "The Lute Player."

#### THE RELIGIOUS TRACT SOCIETY'S BOOKS.

LADY DYE'S REPARATION.—By Sarah Doudney. A story well worth reading, for the sake of the fine spirit of the book, and for the nervous English in which the tale is told. The interest is well sustained to the end, although the plot develops no novel features.—CYNTHIA'S BROTHER. By Leslie Keith. The spoiled lad, who is the hero of the book, after getting into difficulties during a short experience of army life, emigrates to Mata-beleland, and learns from his rough fortunes there to value more truly the love of a noble girl. Cynthia's own love story runs side by side with her brother's, and indeed the interest centres chiefly about the two girl friends.—NORTH OVERLAND WITH FRANKLIN. By J. Macdonald Oxley. Unless thrilling adventures and hair-breadth escapes have lost their attraction for the boys of this critical generation, this is a story they will enjoy. The life-like sketch of the character of the famous explorer in his early days exhibits strikingly the qualities which lead to true greatness.—A MAID WHOM THERE WERE FEW TO PRAISE. By Louisa Bedford. The lack of appreciation which Doris met with was less her fault than her misfortune. She was suddenly transplanted from the freedom of country life in Australia to a prim English household. She is a most interesting heroine, and the reader follows with interest the steps by which she gained not only praise, but love.—THORNS AND THISTLES. By M. H. Cornwall Legh. There is nothing very fresh in the plot of this story. There is shown a certain power of realistic writing which contrasts curiously with the conventional tricks by which the climax is reached.—THE HILL OF FIRE. By Nellie Cornwall. A pleasantly told story. The plot in this book also, though not lacking in picturesque situations, is somewhat artificial. The characters, however, stand out well, and Miss Orange has a charming old-world air.—CELIA'S FORTUNES. By Annette Whymper. There is a marked contrast between the matrimonial ventures of Celia and her sister. The latter marries for an establishment, the former gives up a fortune rather than marry a man who is not a Christian. But the separation does not prove final, and Celia and her husband start life together with a better fortune than that which had been lost to them.—HOW JOHN DALE LET HIS LIGHT SHINE. By M. C. France. Two short stories to illustrate the truth that consistent godliness brings a double blessing—to oneself and to others.—KEZIAH CRABBE, SPINSTER. By Annette Whymper. This little book should not be missed. It is a most enjoyable study of enlarging ideals. Keziah's soliloquies are admirable, and the story shows how the love of God can fire the most unpromising nature.—With the approach of Christmas come the New Year's

almanacs, &c. : the SCRIPTURE POCKET BOOK, the POCKET-BOOK ALMANAC, the PENNY ALMANAC, the PEOPLE'S ALMANAC, are all as good as in previous years.—A HAPPY MOTHERS' MEETING. By the Author of "A Letter for You." This volume contains some twenty addresses, suitable for mothers' meetings, and like occasions. They are practical and pointed, full of apt illustration, and never lose sight of the end in view. They will be very suggestive to those who are in the habit of giving such addresses, and they are well worth reading for their own sake.

WE are indebted to Messrs. A. & C. Black for a choice pocket edition of DR. JOHN BROWN AND HIS SISTERS, Isabella and Jane, by E. T. M'Laren—an exquisite sketch of "the beloved physician"—the well-known author of "Rab and His Friends"—and his sisters, uniform with the delightful pocket edition of *HORÆ SUBSECIVÆ*. The authorship of the volume is now happily

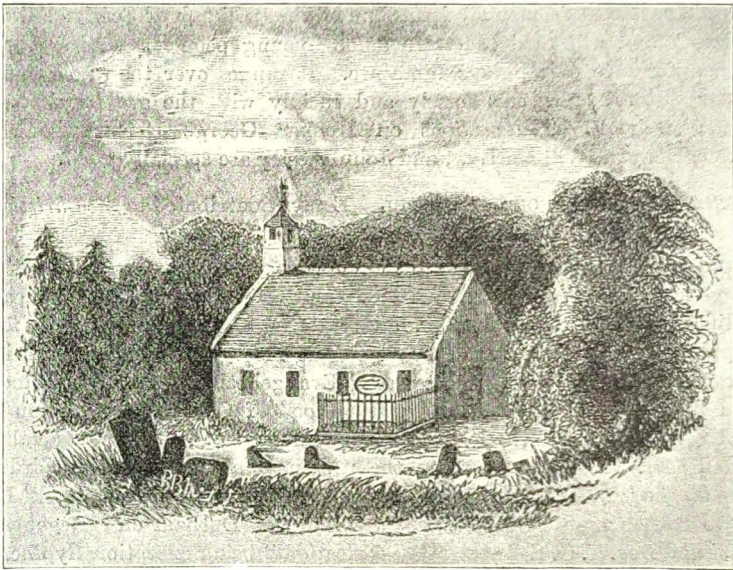


REV. JOHN BROWN, D.D.

declared. Miss M'Laren is a sister-in-law of the venerable and beloved President of the Baptist Union, and was on terms of special and life-long intimacy with the Browns. They were people whom it was good to know. There can be no greater treat than a few hours' reading of this little book. The reference on pp. 49-50 will doubtless interest our readers. Miss Isabella Brown was an invalid, and any sketch of her life would be incomplete, we are told, without reference to her Sundays. "I never weary of my Sabbath reading," she used to say. "I have to begin with Herbert, Vinet, Erskine, and your brother-in-law (Dr. M'Laren, of Manchester), and what more can mortal want?" Doubtless a fine set of Evangelical Mystics. There is another

touching reference to a brother-in-law of Dr. M'Laren's, to whom Dr. John Brown, on what proved to be his death-bed, thus referred: "Ah! I have done nothing to your brother's papers but look at them, and felt the material was splendid, and now it is too late." Some months before,

when he was exceedingly well and cheerful, he had told me to bring him two MSS. books I had once shown him, saying: 'I have often felt I *could* write about *him* as good a text as Arthur Hallam.'” Dr. Brown also wrote of this brother: “He has humour of the best, with at times a fine subdued irony and a real *style*, which you know Buffon says ‘is the man,’ and is the hole at which genius likes to peep out with his gleaming een. If he had not been one of the best of merchants, he would—certainly might—have been one of the best of writers, for he has both the ‘vision’ and the ‘faculty,’ the thought and the feeling, and the curious felicity of words which make thought at once new and true and crystalises it,



SYMINGTON CHURCHYARD.

making the whole his own and nobody else's.” We are pleased to see the beautiful toned frontispiece of Dr. John himself and several portraits of his ancestors and his sisters. Messrs. Black kindly allow us to reproduce the beloved physician's father, John Brown, D.D., minister of Broughton Place U. P. Church, and Professor of Exegetical Theology in the U. P. College, author of many valuable commentaries, whose character is so winsomely described in the well-known “Letter to Dr. Cairns,” and the view of Symington Churchyard, where several members of the family are buried.

MESSRS. T. & T. CLARK have issued a third and cheaper edition of *THE CHRIST OF HISTORY AND EXPERIENCE*, by David W. Forrest, D.D., of Skelmorlie (6s.). It is four years since the first edition was issued, and

during that time it has gained the cordial recognition of Biblical students in all our churches, and will rank with the very best theological productions of our day. Dr. Forrest holds that Jesus did not pray with His disciples. He could not, for example, acknowledge sin of which He was not personally conscious, nor express for Himself a penitent's experience. The appendix in this edition is a powerful discussion of the point, and proves, at least, that the opposite position involves us in insuperable difficulties.

RELIGIOUS WRITERS OF ENGLAND. By Pearson M'Adam Muir, D.D.  
London: A. & C. Black, Soho Square. 1s. 6d.

DR. M'ADAM MUIR'S manual forms one of the "Church of Scotland Guild Library," and will tend to create among young people a wise and discriminating love of religious literature. It ranges over the whole course of our history, and deals tersely and lucidly with the great writers of different schools. The sections on Hooker, George Herbert, Richard Baxter, Bunyan, William Law, and John Wesley are specially good.

FOUNDATION TRUTHS OF THE GOSPEL. Essays Contributed to the *Christian*.  
London: Morgan & Scott. 3s. 6d.

THERE has been a frequent call during recent years for a restatement of evangelical truths. In many quarters, restatement, unfortunately, means modification, and even rejection, [and it is no uncommon thing to find adaptations of the Gospel which leave out its most essential characteristics. In the present volume, the substance of Evangelicalism is firmly retained. Ruin by the Fall, Redemption by the Blood of Christ, Regeneration by the Holy Spirit are never lost sight of. The papers are of varying value, those by Dr. Guinness Rogers on the "Value of a Creed," Canon Girdlestone on the "Bible," Dr. Pierson on the "Attraction of the Cross," Dr. Monro Gibson on "Faith," the new Bishop of Durham on "Regeneration," and Rev. T. G. Selby on "Sanctification," being exceptionally fine.

ELIJAH AND THE SECRET OF HIS POWER. By F. B. Meyer B.A.  
Morgan & Scott. 3s. 6d.

MR. MEYER has kept up a marvellous variety and freshness in his ministry—largely because he is an expository preacher. His reverence for the Bible leads him to believe that every part of it has its own message, and that all its characters have their counterparts among ourselves. Among the characters of the Old Testament there is no grander than the prophet of Horeb—a colossus among ordinary men, contact with whom is an inspiration. These pages, rich in the fruits of devout thought and generous sympathy, glow with a sacred passion and vibrate with life.

DR. WHYTE'S recent sermon in Edinburgh before the Baptist Union has awakened a fresh interest in Thomas Boston. Many of our readers will be glad to have their attention directed to the re-issue of Mr. Alexander

**Gardner**, of Paisley, of **A SOLILOQUY ON THE ART OF MAN-FISHING**, by Mr. Thomas Boston, A.M., Probationer, 1699, with Introductory Note by Rev. D. D. F. Macdonald, M.A., minister of Simprin (Boston's parish). The Soliloquy was probably intended only for Boston's own eyes, but it is one of the finest, most searching, and helpful discourses *ad clerum* we have ever read, and ought to have an extensive circulation to-day.

**PRAYER.** A Practical Treatise. By the Rev. A. F. Douglas Ancroft, Norham. Oliphant, Anderson, & Ferrier. 3s. 6d.

**MR. DOUGLAS** is impressed with a sense of the importance of prayer and of the high place assigned to it in the teaching and practice of Christ and His apostles. He sees also how Christian men are hindered in their prayers by speculative and practical difficulties, by the pressure of the world's business and pleasures, by subtle temptations arising from within, and he has made a wise and effective effort to present the whole subject in a reasonable Christian light, touching upon the naturalness and necessity of prayer, its scope, laws, conditions, and encouragements. He has given us a good, devout, and thoroughly useful treatise.

#### S. P. C. K. BOOKS.

**CHING THE CHINAMAN, AND HIS MIDDY FRIENDS.** By G. Manville Fenn. 5s. Scarcely has China resumed her normal condition when this story of adventures comes to make real to the young the state of things there a year ago. For the book is full of excitement and interest, and yet gives a true and vivid picture of the recent crisis.—**HER ONLY SON ISAAC.** By H. Louisa Bedford. 2s. It is refreshing to come across a book written to show that children may redeem the name which their father has dishonoured. There is no fatalism here, for the author knows the power in which alone the entail of sin can be overcome.—**ONE WOMAN'S WORK.** By Annette Lyster. 2s. The story of a commonplace life made beautiful by faithfulness to duty. It should encourage and stimulate all who read it.—**THE CHILDREN'S CAMPAIGN.** By the author of "Peter the Peacemaker." Their campaign was begun without counting the cost, and, like the ventures of some who are older, involved consequences neither foreseen nor palatable. Even the fact that this story has a moral will not make it dull reading for any child.—**LIKE CURES LIKE.** By C. E. Mallandaine. A story full of quiet interest, tracing the development of a selfish girl into a noble woman.—**TINA THE WANDERER.** By Eleanor C. Price. A cruel step-mother, running away, life with some strolling players, and after all a happy ending, sum up the heroine's adventures.—**THE WHISPERING CHAIR.** By Beatrice Radford. A fresh and interesting series of tales and legends, narrated by the whispering chair, who was learned in such lore. The little ones will give this book a hearty welcome.

**THE CHURCH EPISTLES.** Romans to 2 Thessalonians. Their Importance, Order, Inter-Relation, Structure, Scope, and Interpretation. (London: Messrs. Eyre & Spottiswoode, Great New Street.) Dr. Bullinger's analysis

of the principal Pauline Epistles with a view to ascertaining their teaching on the spiritual as distinct from the ceremonial and ecclesiastical aspects of Christianity will, in many ways, be useful. We agree with him that the departure from the teaching of the Pauline Epistles was the beginning of apostasy, and if the Church is to retain full power it must return to simplicity of faith.

THE latest issue of "The Century Bible" is THE GENERAL EPISTLES—James, Peter, John, and Jude, edited by W. H. Bennett, M.A. (Edinburgh: T. C. & E. C. Jack. 2s.) Professor Bennett takes a moderately conservative position as to the dates and authorship of these Epistles—a position which we imagine will commend itself to the great majority of Bible students as meeting the difficulties which have been felt on the subject. The notes are not too abundant, though they never pass over the difficulties which many of these Epistles have raised. Mr. Bennett's treatment of 1 Peter iii. 19, 20 is as cautious a piece of work as we remember to have seen. Such notes are precisely of the order that general readers require in their perusal of the Epistles.

ISAIAH. Vol. I. Chapters i.-xxxix. Explained by W. E. BARNES, D.D. (Methuen & Co., 36, Essex Street, W.C.) The latest volume of "The Churchman's Bible" is an admirable instance of compact and lucid work. Dr. Barnes is a skilled Hebraist and an accomplished exegete. Like most modern critics, he regards the section of the Book with which he here deals as written by Isaiah himself. Chapters xl. to lvi. he regards as altogether later and of composite origin. The book is marked by great sobriety of judgment, and is as fine a popular commentary as we know.

WE have received a copy of the latest issue of THE COLLEGIAN, a journal which for the past five years has done much good work in strengthening the bond between the students in our various colleges. We wish it all success in its endeavour to reach a larger public, and are glad to find that its editor intends to make its success depend on its qualities, and not merely on the fact that "it is the only periodical which is exclusively devoted to the interests of the Baptist ministry."

We are reluctantly compelled to hold over reviews of several valuable books, to which our readers will be thankful to have their attention directed, especially in view of the Christmas season. Among them are the LETTERS OF JOHN RICHARD GREEN, edited by Leslie Stephen (Macmillan); GEORGE WASHINGTON, and other American Addresses, by Frederic Harrison (Macmillan); AN EDITOR'S SERMONS, by Sir Edward Russell, with Introduction by the Bishop of Hereford (Fisher Unwin); TIMES OF RETIREMENT, A Book of Devotion, by George Matheson, D.D. (Nisbet); ORIGEN and the Greek Patristic Theology, by Rev. W. Fairweather, M.A. (in Messrs. T. & T. Clark's "World's Epoch Makers"); CULTURE AND RESTRAINT, by Hugh Black (Hodder & Stoughton), THE TRINITY and Other Sermons, by Dr. Horton (Horace Marshall & Son), &c.