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THE
BAPTIST MAGAZINE

For 1886.

THE
BAPTIST MAGAZINE

FOR

1886.

VOLUME LXXVIII.

(NEW SERIES.—VOL. I.)

Editor—REV. STEPHEN A. SWAINE.

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

London :
ALEXANDER AND SHEPHEARD,
21, FURNIVAL STREET, HOLBORN.

MDCCCLXXXVI.

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NOTE.—“Brief Notes,” “Reviews,” “Ministerial Register,” and “Literary Notes
have not been indexed.

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Samuel G. Green, 1851


Faithfully yours

Sam G. Green

THE
BAPTIST MAGAZINE.

JANUARY, 1886.

A NEW YEAR'S GREETING.



It is becoming that we should join in the greetings which are heard on every hand at this season, and wish our readers, as we now very heartily do, "A Happy New Year." Some of our readers are personally known to us, but, of course, these are comparatively a very small number. If, however, they are specimens of the rest, we can imagine—and almost hear—the no less hearty response, "The same to you." We will take it that the readers of the BAPTIST MAGAZINE do as sincerely and cordially wish us a happy new year as we do them. This being so, feeling thankful to each other for these good wishes, let us endeavour to give them effect. The editor and his esteemed co-workers on this periodical will labour to minister to the real and lasting happiness of those who read it, and trust that their readers will add to the happiness of those who so minister by showing that such efforts are appreciated. This readers can do by promoting the interests of the magazine in every way possible to them.

A New Year! This we have now, by the mercy of our God, entered upon, and we give thanks to His name. The old year, with all its opportunities, all its mercies, all its solemn providences, is gone for ever. Indelible are its records in the Book of Remembrance. Alas! there are some which we would willingly blot out. "To us belong shame and confusion of face, but to the Lord our God belong mercies and forgiveness, though we have rebelled against Him." Our failings

and unfaithfulness in the past the God who delights in mercy has, we trust, forgiven. We thank Him for the new opportunities which a new year brings, and earnestly pray for grace to improve them. This fair, pure page of the book of life, which in His merciful kindness He has vouchsafed us, lies unsoiled before us. Many a similar page have we blotted and blurred with our sins and follies, and it is too much for us to expect—so prone are we to evil—that this will be wholly free from disfigurement. But if only we will let the Lord guide our hand, we shall be able to trace such characters upon it as shall be beautiful to look upon, and shall witness of truth and holiness, even when viewed in the searching light of Heaven.

The arcana of this new year we cannot penetrate, the veil that hides its secrets we cannot draw aside. What it has in store for us we cannot say, but it is the privilege of the Christian to believe that for him it will bring forth good—that even the evil which may come with it will work in the end beneficently. “Like a morning dream,” says Richter, “life becomes more and more bright the longer we live, and the reason of everything appears more clear. What has puzzled us before seems less mysterious, and the crooked paths look straighter as we approach the end.” It is to be feared that all cannot say that; but it is the high privilege of him to do so who lives in the love, and walks in the light, of God. May we so live and walk, that the privilege may be ours!

Some are young who will read this, and their years are few; some are aged, and have seen their threescore and ten, and it may be their fourscore, years. All, or most, are anxious that their years should be added to. Such an anxiety is natural. There are few among the young who do not wish to be old, and few among the aged who do not wish to be older. Yet let us not be guilty of the mistake and folly of measuring our life by our years. Are not the noble words of Bailey true?—

“We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.”

Not long since the writer of these words was in conversation with a Christian young man, full of health and earnestness, who had devoted himself to mission work, and was looking forward to going out to the

Congo. In full view of the perils before him, the young would-be missionary remarked that he would rather live a short life full of usefulness than a long life of comparative uselessness. Who shall say that his preference was not wise? Still, to live a long life of usefulness is better than to live a short life useful in the same proportion. This, please God, may we all do, and may our lives be as happy as useful! Readers of the BAPTIST MAGAZINE, we wish you all "A Happy New Year!"

EDITOR.

THE PRESIDENT OF THE BAPTIST UNION.



HE Baptist denomination has not many honours—such, at least, as would be generally esteemed such—to bestow upon its distinguished men. For those who are not distinguished, it has none, other than the honour of being a member of it, and having the opportunity of serving it, and promoting the Kingdom of Christ thereby. But these are not honours in the estimation of the world, and, therefore, we may repeat our statement this time without any qualification, and say that for its undistinguished men the Baptist denomination has no honours which would be generally esteemed such. On the committee of one of our colleges there used to be a minister, one of the fathers, who would sometimes ask the young men, who occasionally came before it as aspirants to the Baptist ministry, whether they were aware that in seeking to become Baptist ministers they were seeking to embrace a life of hard work and poverty. There was a time when a Baptist minister's life could be so described with absolute truth in every case, not even excepting such as occupied prominent and influential positions—that good old time when even a man of such learning and eminence in every way as Dr. Gill had occasion to tell his deacons, that "if he had a little more to eat he could eat it." But times have changed for the better. True it is that some of our pastors are "passing rich on forty pounds a year," or little more, and that for them the ministry means hard work, much poverty, and little honour from men; but the lot of those who are as eminent in the present as Dr. Gill was in the past includes the hard work, certainly, but without the poverty, while not a little of honour inheres in it. The man who attains to the position

of president of the Baptist Union will usually have worked hard, though probably not have fared hard, and his position will be one of no mean social honour. To this honourable position, Dr. Samuel Green, whose portrait is prefixed to this number of the BAPTIST MAGAZINE, has attained by the suffrages of his brethren, and with a general consensus of opinion that he is worthy of it, and adorns it.

A few facts relating to Dr. Green's career will bear out the remarks which have been made. The Doctor is the son of the venerable Rev. Samuel Green, himself a Baptist minister, who not long since passed away from our midst. He was born at Falmouth, where his father had charge of the Baptist Church. This event took place some sixty-three years ago, namely, on the 20th of December, 1822. Two years later his father removed to Thrapstone, where the subject of our sketch spent his boyhood. His early education he received largely from his father, a man of good attainments in many ways admirably qualified for teaching. In 1837, he entered the printing house of Mr. John Haddon, then of Castle Street, Finsbury; and the technical knowledge of the art of Guttenberg and Caxton which he then acquired must have been most useful to him in his subsequent career, and especially so in the position he now occupies. Meanwhile, his father had removed from Thrapstone, and had undertaken the care of a church at Walworth. Here, having consciously made the full surrender of himself to his father's God and Saviour, and in heart devoted himself to the same great calling as that in which his revered parent was engaged, he gave himself to the church and the church's service, and became an active teacher in the Sunday-school.

After some time, Mr. Green abandoned the compositor's "stick," and became a school teacher. For the work of teaching his considerable acquirements for a young man fully qualified him. He was teacher first at the educational establishment of Mr. Johnson, Llandaff House, Cambridge, and then at that of the Rev. Josiah Wilkinson, of Saffron Walden. When about eighteen or nineteen years old he entered Stepney College, now Regent's Park, to qualify himself for the ministry to which he had now fully given himself. At the time of his admission to the college Dr. Murch was president, and during his college course he had as tutors the Revs. Benjamin Davies, Ph.D., of revered memory, S. Tomkins, and F. W. Gotch, LL.D. His career at college was highly honourable and successful, and before he left he graduated as B.A. in London University.

Mr. Green's first settlement was at Union Chapel, High Wycombe, where, however, he did not long remain. In 1847, he removed from High Wycombe to the church at Silver Street, Taunton. While at this place he gave great attention to the religious instruction of the young and to Sunday-school work generally, making quite a reputation as "a Sunday-school man." At Taunton he married; Miss E. Leader Collier, of Abingdon, becoming Mrs. Green.

In the year 1857, the Horton Baptist College, now Rawdon, in Yorkshire, wanted a classical and mathematical tutor; and to this honourable position the young Taunton pastor was elected by the committee, he having, in their estimation and that of many others, the necessary classical and other attainments.

At this time the Rev. Dr. Acworth was president of the college. It was in 1859 that Horton College became Rawdon College, removing to its present fine position and beautiful college buildings overlooking the lovely Airedale Valley, between Bradford and Leeds. At Rawdon Professor Green became the "resident tutor," while Mrs. Green undertook the superintendence of the domestic affairs of the college. On the occasion of the opening of the new building, the late Sir Francis Crossley, Bart., the late Sir Titus Salt, Bart., and a host of other leading Nonconformists in the North, assembled in honour of it. Four years afterwards Dr. Acworth retired, and the Rev. S. G. Green was offered and accepted the presidency, declining for the purpose the flattering invitation, which he at the same time received, to take charge of the famous Mill Hill School. In 1870, the University of Chicago conferred upon Mr. Green, in recognition of his professorial services and scholarly attainments, the degree of D.D. As president of Rawdon and theological tutor, Dr. Green remained till the year 1876, when he was invited to accept the post of book editor of the Religious Tract Society. This office he accepted and held till 1881, when he became editorial secretary in succession to the late lamented Dr. Manning. It is unnecessary for us to say that his theological works are numerous. Many of them have been published by the Sunday School Union, including "Addresses to Children," three series; "Kings of Israel and Judah"; "The Apostle Peter: Life and Letters"; "Notes on Scripture Lessons," five vols. For the Religious Tract Society we find him producing "Bible Sketches," "Handbook to the Grammar of the Greek Testament," "Pen and Pencil Pictures," "Christian Ministry to the Young,"

"Wycliffe Anecdotes," "What do I believe?" He has also edited the late Dr. Peter Lorimer's translation of "Lechler's Life of Wycliffe."

The doctor's eldest son is one of the professors in Regent's Park College, and one of his daughters is Mrs. Watson, the writer of the lately published "Life of Jesus the Saviour," favourably reviewed in the last number of the BAPTIST MAGAZINE.

The addresses of Dr. Green as president of the Baptist Union, although much criticised, are, without doubt, among the ablest delivered from the presidential chair, and may prove to be among the most useful. This certainly must be said, whether we agree with him in all his arguments and accept all his conclusions or not, that his loyalty to Christ as Saviour and King is manifest and unquestionable.

EDITOR.

ON EXPOSITION AS A MODE OF TEACHING.



NO Christian person has any doubt as to the preaching of the Gospel being the grand means of saving sinners, and that to save sinners is its primary end. But to preach the Gospel is not the only duty of a Christian minister. He has also to instruct those who are saved, and to build them up in their most holy faith; and in no way can this be better done than by the regular exposition of the Sacred Oracles.

By exposition is meant, not a few off-hand casual remarks thrown in between the verses when read, but the careful explanation of some considerable portion of the Word of God in a series of consecutive sermons.

The advantages of such a mode of teaching are great and manifold. Without doubt exposition is more difficult than preaching from isolated texts. It requires closer study, deeper research, wider reading, combined with a resolute determination to face difficulties, and, if possible, to overcome them; and, if in any case they should prove insurmountable, to have the frankness and courage to say so.

Exposition involves a careful and candid study of the selected portion of Scripture. Suppose an apostolic epistle is chosen. Then the circumstances in which the writer was placed when he wrote, his object

in writing, the scope of his letter, the precise meaning of his words, the manners and customs of the people among whom he was living and of those to whom he was writing, their religious beliefs, and a variety of kindred topics will have to be studied. This will demand much patient investigation and no small amount of careful thought. This may appear formidable; but, if prayerfully followed out, will discipline the preacher's mind, accustom him to sift statements and to weigh evidence. It will impart solidity and strength to his conclusions, and greatly enlarge and enrich his knowledge. Thus, by far the larger portion of his weekly reading and study will be made subservient to it, and the variety and importance of the topics discussed will supply a constant flow of the highest interest and delight.

Exposition will give to doctrine, promise, and precept their due proportion in the public teaching. In preaching exclusively from isolated texts there is great danger of continually running in the same ruts, and to choose those passages which are most in accordance with our feelings, opinions, and tastes. This tendency, and how hard to resist it, as all thoughtful ministers well know, will give a partial character to preaching, and lead to the placing in undue prominence some truths, to the neglect of others of equal importance. Such a habit is a great hindrance, if not fatal, to expansion and growth.

In habitually preaching from isolated texts it is extremely difficult to enforce the practical duties of life, to show on what principles Christian men should conduct their business, in what spirit public duties should be discharged, how households should be governed, how purity of life should be enforced, the tongue restrained, and tempers controlled. Such topics are not discussed as often as they should be in the pulpit. Self-government in all these respects is enjoined by the wide-reaching apostolic precept, *whatsoever ye do, whether ye eat or drink, do all to the glory of God.*

Exposition will render pulpit teaching ever fresh and varied. When thoroughly done, the teacher will be learning while he teaches. His views of truth will continually brighten and enlarge, and they will be growing in harmony with each other. Mistakes will be corrected, prejudices softened and ultimately banished. With convictions thus strengthened his authority will be felt and acknowledged; and this constant increase of knowledge and enlargement of experience, will impart vivacity and power to his ministrations, since he will be ever bringing out of the sacred treasury things both new and old.

How often do we see men, who, at first, excited great interest and kindled ardent admiration, fail, ere long, to maintain this state of feeling! They wonder, and so do their admirers, at this abatement of interest and excitement. When the impulses awakened by novelty had died away, both parties, without being aware of the real cause, alike felt the benumbing influence of a dull monotony. Had the course here recommended been followed, both the shepherd and the sheep would have been led into pastures ever fresh and new.

Exposition also saves the great loss of time incident to the selection of texts. Every minister of the Gospel is, more or less, familiar with this difficulty; for texts don't always *bite*, and, if they don't, the sermons founded upon them will not bite either. Hours upon hours are thus wasted every week, and sometimes temper is lost too. The conscience becomes uneasy, for the needed preparation is often delayed, and then it is hurried and incomplete. Under such circumstances the preacher is placed at an enormous disadvantage. Neither mentally nor spiritually is he up to his own standard of fitness and power. His faculties are not in proper working order, and his work, instead of being a joy and a delight, is partially, to say the least, a source of weakness and disquiet.

Now, when exposition is steadily pursued, a very large part of these perils and annoyances is averted. In relation to his work a considerable portion is determined. All through the week it may be present to his thoughts. In those times when continuous study is not practicable, in those intervals where there is no serious occupation at all, the consideration of some part of the exposition will be both possible and pleasant. Such a saving of time, and that saving devoted to such a purpose, cannot fail to impart a sense of satisfaction, and to give ardency and faith to prayer for a blessing.

Exposition to be useful and interesting must be thorough. To get at the true meaning of Scripture, and to catch the spirit of the writer, must be made a paramount object; and, when combined with the cultivation of a devout, teachable, trusting spirit, like that of a child, will be found far more helpful to a right apprehension of the Word than the most prolonged study without them. To be thus habitually conversant with it, in private as well as in the pulpit, to mingle not only faith, but the prayer of faith while studying it as *disciples*, as well as teachers, will help us to reach some of the heights, and to sound some of the depths, of "*the love of Christ which passeth knowledge.*"

It must never be forgotten that the knowledge of one truth is a great help to the apprehension of other truths. Thus a clear and full view of the character of God will throw open the door to the mysteries of redemption, and inspire us with a lively faith in the substitutionary sufferings of Christ, the one great sacrifice for sin. We shall thus have the key to all other facts of Christian truth, to which, without it, we could never have access. Before the first disciples understood the reasons and necessity for His death, and prior to His resurrection, they were doubtful and timid, and forsook Him and fled when His foes laid their hands on Him in Gethsemane. But after He rose from the grave they became new men. Their doubts and fears vanished. They were bold as lions. No danger appalled them. No opposition, either from the multitude or their rulers, however fierce, turned them aside from their work. Faithful exposition of the Scriptures, by enlarging our knowledge and strengthening our faith, will arm both preachers and their hearers with the same mind.

Exposition, to be successful, requires a deeply reverent spirit for the authority of Scripture. We are often charged with an idolatrous regard for a mere book—told that we must treat it as we would any other book, that its writers were inspired just as Milton and Shakespeare were. We could only smile at these wild vagaries if it were not for their disastrous influence on the minds of those who believe them. To say nothing more on such topics, these illustrious men, and others like them, endowed with the highest genius, never predicted events ages before they came to pass, nor ever ventured to preface their utterances, however lofty, with those impressive words, *Thus saith the Lord!*

The questions which have agitated the hearts of men in all ages—is there a God? what is the nature of His government? what is our attitude towards Him? is there a never-ending future life? and shall the whole human race stand before Him in judgment?—find no answer from philosophy or science. They lie far beyond their reach. Quite true that every day our knowledge of the vast extent of the universe is enlarged, that the laws which govern it are more and more clearly ascertained, and that the properties of matter, and some of the qualities of mind, are better understood. But the *nature*, both of matter and mind, is still hidden from us. Familiar as we are with life in its immense variety of forms, no scientist has been yet able to tell what it is. The discoveries of our scientists, especially in these

modern days, are wonderful, may overwhelming, and we owe them a debt of gratitude for the energy and perseverance with which they have carried on their investigations, and the success which has crowned their efforts. They have established a claim to an imperishable renown. But they are too apt to forget that the constant habit of dealing with what is material tends largely to disqualify them for the investigation of what is spiritual. Hence they are often daring in their speculations, dogmatic in assertion, disposed to treat mere hypotheses as facts, scornful, and sometimes conceited, striking illustrations of the apostle's aphorism, *Knowledge puffeth up!* and their almost uniform hostility to Christinity—though there are many exceptions, and these among the most illustrious—is to be deeply lamented, because it too often has its source in a heart alienated from God. They refuse, therefore, to bow to the authority of Holy Writ, deeming such an act as unworthy of their mental superiority. They have not the lowly spirit which is essential to the reception of the loftier truths of revealed religion.

Is it uncharitable or wrong in any sense to suppose that such persons were included in our Lord's memorable expression of gratitude to God that *He had hidden these things from the wise and prudent, and had revealed them unto babes?* They were not hidden from them by any arbitrary law. The real cause of the hiding was in themselves. Just as a young man entering on any business or profession, who refused instruction from those competent to impart it, and insisted that he could do very well without it, would utterly fail to acquire any knowledge of its mysteries, which would be hidden from him by his own conceit, so these wise and prudent are too proud to learn or submit to be taught. But to the childlike, the modest, the trusting, the receptive, these things are revealed.

But what follows is still more striking. Here is a man of obscure birth, who had never been seen or heard of before except when quite a lad, though he then astonished the doctors at Jerusalem—who had passed nearly his whole life in a remote village, a plain working man, "the carpenter's son"—inviting all those present, and all who may hear His words through the coming ages of time, to seek rest and satisfaction in HIM. *Come unto Me all ye that labour and are heavy laden, and I will give you rest!* Did any other man ever utter such words as these? And who has ever heard them, and believed them, and failed to find rest? O Christ! thou art either the greatest impostor

that ever trod the earth, or, THOU ART DIVINE. The book which makes Thee known to us has no equal. In a devout recognition of its authority, from which there is no appeal, we take it to our inmost hearts, the proclamation of pardon through Thy precious blood, the mourners' best relief, the source of true happiness and joy, and the foundation of our hope of everlasting life; since it tells us of Thy wondrous pity and love for our fallen race, of mercy as well as of judgment, and is THE REVELATION OF GOD.

Bristol.

FRED. TRESTRAIL.

BAPTIST PERIODICALS—HISTORICAL SKETCH.



T was not until the last century had nearly run its course that the Baptists were represented by a periodical literature of their own. The first venture was made by Dr. John Rippon, the well known compiler and proprietor of the selection of hymns that bears his name. The publication of

The Baptist Annual Register

commenced in 1790. In a somewhat ambitious and wide-reaching prospectus, the editor sets out the scope and aim of his new serial. "This infant publication, under the fostering hand of its benevolent patrons, is most affectionately dedicated to all the baptized ministers and people in America, England, Ireland, Scotland, Wales, the United Netherlands, France, Switzerland, Poland, Russia, Prussia, and elsewhere." Although the *Register* had a denominational basis, it was more catholic in spirit than its name seemed to imply. Mr. Ivimey, in his history of the English Baptists, says it "was doubtless very useful in diffusing valuable foreign information, and keeping up a medium of intercourse between the churches and ministers at home. The author is entitled to the thanks of the denomination for the spirit of enterprise manifested in collecting his

materials, and in his extensive correspondence with foreign Baptists, especially in America." *

The *Register* was issued at intervals until 1802, when it was discontinued. Dr. Rippon died in 1836, at the advanced age of eighty-six, having been pastor of the church meeting successively in Carter Lane and New Park Street, during the long period of sixty-three years.

The success of the *Register* stimulated others to follow on the same lines. Four years prior to its disappearance

The General Baptist Magazine

was started under the editorship of the well-known Dan Taylor, in 1798. After the issue of the third volume it changed both its name and its editor. Adam Taylor took the place of Dan, and the periodical the name of

The General Baptist Miscellany,

which it retained for several years. At length it assumed a new title—

The General Baptist Repository.

Ultimately, the original name was restored, and is still retained. *The General Baptist Magazine* occupies a respectable position among Baptist periodicals. During fourteen years it was under the editorial supervision of Dr. Clifford, whose great attainments secured for it a high degree of literary excellence, and more than doubled its monthly circulation. The present editors are Messrs. W. R. Stevenson, M.A., and J. Fletcher.

It was not until the year 1809. that the other section of Baptists entered the field of periodical literature. For a long time, the *Evangelical Magazine* was under the joint management of Independents and Baptists, and the needy widows of each body had a share in the profits. On the subject of Baptism, a strict neutrality was imposed on contributors. The condition was met by our fathers; but the time came when they felt that longer compliance would be unfaithfulness

* "History of the English Baptists," vol. iv., p. 62.

to the truth, and they removed the yoke from their consciences by establishing a denominational organ called

THE BAPTIST MAGAZINE.

The services of an able staff were secured, including the well-known and honoured names of F. A. Cox, M.A., T. Edmonds, M.A., J. Saffery, W. Steadman, A. Fuller, and Drs. Newman and Rippon. During the first few years of its existence the Magazine was printed at Tiverton. This is explained by the fact that its principal founders and proprietors lived in the West of England. The arrangement, however, did not work satisfactorily, and in 1813 the head-quarters were removed to London. Some leading Baptist Ministers in the provinces including Andrew Fuller, James Hinton, and Dr. Ryland, retained their connection with the *Evangelical Magazine* a few years longer.

The final separation took place about the year 1812. The immediate cause of the rupture was a statement made by Dr. Haweis to the effect that "The Baptist churches have been considerably increased, not so much probably from conversions from the world, as by additions from the other denominations." "The Baptist Managers," says Ivimey, "complained, and offered to disprove the statement. The Pædobaptist managers refused to retract the assertion, and intimated that it was correct. This led to a final separation; and the Baptist Ministers were awarded a proportion of the accumulated fund, amounting to about £83, as a nucleus of a new fund for the Baptist widows. The interest and influence of the three ministers mentioned above were transferred to their own Magazine. During nearly eight decades it has held its own against formidable rivals. Able men have occupied the editorial chair; and among them are the names of Gill Timms (a member of Mr. Ivimey's church), W. Groser, S. Manning, D. Katterns, C. H. Spurgeon, W. G. Lewis, and J. P. Barnett. Occasionally, some of the most accomplished writers in the denomination have enriched its pages with learned and brilliant articles. Whatever may have been the shortcomings of the Magazine, it has been the faithful exponent of our principles, and has fearlessly championed the claims of civil and religious liberty. Its founders gave a benevolent aspect to their undertaking, and the proprietors, by a periodical distribution of their profits, have made the hearts of

many widows to sing for joy.* The Magazine has lately passed into the hands of Mr. Swaine, minister of Onslow Chapel, Brompton, whose proved literary ability is a pledge that he will sustain the reputation which it gained under the able management of his lamented predecessor, Mr. Barnett.

The New Baptist Miscellany; or, Particular Baptist Magazine,

became a candidate for public favour under the editorship of the late William Jones, author of the "History of the Waldenses," &c. In all religious communities there are men of extreme views. The Baptists are not an exception. The unity of the body is sometimes imperilled by the individual freedom to which we lay claim. The promoters of the "New Miscellany" felt that the BAPTIST MAGAZINE was not sufficiently pronounced on some questions of doctrine. In their estimation the moderate Calvinism of Fuller, Ryland, and other leaders of thought, was too diluted for those who could digest "strong meat." They saw with alarm that the coach was advancing rapidly along the new lines; and they tried not only to check the speed, but to run it back into the old ruts, hence the second title they gave to the new serial—"Particular Baptist"—a term now almost forgotten, but in those days it represented a reality. The "Miscellany" struggled on from 1827 till 1832, when it collapsed, and was incorporated with the BAPTIST MAGAZINE.

The Primitive Communionist

began its career in 1838. The title was significant. The magazine drew its inspiration from W. Norton, R. W. Overbury, and other like-minded brethren, who complained that an increasing number of Baptist churches were departing from the practice of the early Christians by receiving unbaptized persons at the Lord's Table. In 1841 the name was changed to the *Primitive Church Magazine*, and twenty-eight years later—in 1869—it was discontinued. The last editor was Mr., now Dr., Parker, president of Brighton Grove College, Manchester.

In 1843, Mr. J. F. Winks, a public-spirited and enterprising publisher at Leicester, issued, at the price of twopence,

* During the first fifteen years of the history of the Magazine £2,500 was granted to the Baptist widows.

The Baptist Reporter and Tract Magazine.

A low-priced periodical had long been a desideratum to those who could not afford sixpence for the BAPTIST MAGAZINE, and in many Baptist families the *Reporter* was welcomed as a boon. It contained much lively and instructive reading, including essays, biographical sketches, illustrations of Scripture, ministerial changes, Sunday-school intelligence, baptisms, weddings, and deaths, and a good deal of miscellaneous information. The little magazine grew so rapidly in public favour that during the first year of its existence the monthly sale reached six thousand. In 1863 it became the property of Mr. Heaton, of Paternoster-row, and ultimately passed into the hands of Mr. E. Stock. After doing excellent service over a wide field during many years it disappeared in 1865. The name of Mr. Winks deserves to be held in grateful remembrance by all Baptists for his able and unflinching advocacy of their principles. He also laid the young people under obligation by the publication of the *Baptist Youths' Magazine*, the *Baptist Tract Magazine and Children's Companion*, the *Baptist Children's Magazine*, and the *Baptist Pioneer*. I have inquired for the dates of the beginning and close of the above, but have not had any reply.

At the commencement of the year 1844 other periodicals were added to those already in circulation. In connection with magazine literature two opposite tendencies had for some time been at work—one on the lines of reaction, the other in the direction of progress. To meet the wishes of those who complained that the old denominational organ was getting behind the age,

The Baptist Record and Biblical Miscellany

was started as a high-class serial. Under the editorial supervision of Mr. T. Burditt, M.A., and, after him, of Dr. Underhill, assisted by the able pens of Messrs. Simmonds, M.A., of Leicester, C. M. Birrell, S. Green, and A. Maclaren, it was expected that the *Record* would command a wide circulation, but its success was not equal to its merits. The great bulk of Baptists were content with "reading made easy"; and when the fifth volume was issued it was intimated by the editor that the magazine had not reached a sale to cover the cost of production, and that its continuance would depend on the results of

another year's trial. In the first number for 1849 the denominational title was dropped, and the *Christian Record* took its place. It went on for six months. In the meantime Dr. Underhill had been elected one of the secretaries of the Baptist Missionary Society, and finding that the claims of his new office were not compatible with the proper discharge of editorial functions, he resigned his connection with the *Record*, and it was discontinued.*

To Mr. Heaton, of Leeds, and afterwards of London, belongs the credit of having placed within our reach a periodical in which cheapness is combined with excellence. In 1844

The Church

was issued at the low price of one penny. In the establishment and maintenance of this periodical Mr. Heaton received important aid from Mr. F. Clowes, B.A., then classical tutor at Bradford College. From the first it was conspicuous for the ability with which it was conducted. Each number contained a sermon or sketch. Many persons remember the compact and racy outlines of the late James Smith, who was a master in that line of composition. The serious side of the magazine was relieved by papers written in a lighter vein; but every page was pervaded by a high moral and religious tone.

In 1865 the *Church* became the property of Mr. Elliot Stock, by whom it is still published; but Mr. Heaton is still the editor both of it and the *Appeal*, a position which he has held during more than forty years. The large circulation which they enjoy is a testimony to the religious and literary worth of both periodicals.

The *Appeal* (price one halfpenny) was issued by Mr. Heaton in 1848.

The Baptist Examiner

came out in 1848 with a great flourish of trumpets. It began by making war on all existing magazines. They were charged with being "too exclusively religious." The spirit they breathed was that of "religion in solitude." Their effusions were "mopish, phlegmatic,

* In 1871 the original title was revived and given to a quarterly journal which the late Dr. Benjamin Evans endeavoured to establish. Two numbers of the new *Baptist Record* were published—the first proclaimed its birth, the second announced its death.

gloomy, cynical, and misanthropic." The *Examiner* promised to lead its readers into "fresh fields and pastures new." But its braggadocio did not ensure success. It lived two years, and then died of inanition.

The Northern Baptist.

Dr. Benjamin Evans, of Scarborough, conducted a small magazine bearing the above title, but it was ultimately incorporated with the *Church*.

The Earthen Vessel

came from the hands of the potter in 1846. It is the recognised organ of the extreme wing of Baptists, who are known as Hyper-Calvinists. Its pages are strongly flavoured with the ultra-theological views of teachers belonging to the school of Hawker, Huntingdon, and, later still, the late remarkable and eccentric James Wells. Its hand has often been against every man, and nearly every man's hand against it. Although the vessel is made of plain ware, the fact that it has survived the many hard knocks it has received, during nearly forty years, is an evidence that it is not made of very brittle material.

The Baptist Messenger and Chronicle of the Churches

was originated in 1854 by the late Mr. Whittemore. In 1862 it was taken over by Mr. W. A. Blake, late pastor of the church at Brentford. Besides supplying the current news of the churches, it gives in every number a sermon by Mr. Spurgeon. A monthly circulation of several thousands shows that the *Messenger* is the bearer of good things to a large and sympathetic circle of readers.

In the year 1865 an important addition was made to our periodical literature by the appearance of

The Sword and Trowel.

It was not difficult to foresee that under the inspiration of Mr. Spurgeon's genius the magazine would be a great success. It came before the public with the prestige of the editor's name, and, almost by a sudden bound, it reached a circulation of many thousands. In every land where the English language is spoken it has many admiring readers. Although the cover does not bear a denominational title,

“those things which are most surely believed among” Baptists occupy a prominent place, and are pleaded with earnestness and eloquence. Like those who were engaged in the erection of the walls of Jerusalem the *Sword and Trowel* unites the functions of the soldier and the builder—“combat with sin and labour for the Lord.” After twenty years’ hard fighting the edge of the sword is as keen, and its blade as bright, as when it first left the scabbard, while constant use has preserved the trowel from rust. Many of the articles are in the editor’s best style, and in the review department piquancy is combined with fairness and impartiality.

The Scottish Baptist Magazine,
and
The Irish Baptist Magazine.

The former was first published in 1874, and is edited by Mr. Yuille, Baptist minister, Stirling. It is the recognised organ of our brethren across the border, by whom it is deservedly appreciated.

The latter entered on its career in 1877. It owes its existence to the efforts of Mr. S. A. Swaine, then minister at Belfast. Mr. Swaine was appointed editor, and during the first year, had the assistance of Dr. Eccles, as co-editor. As, however, Dr. Eccles was living at Ballymena, and subsequently removed to Dublin, the arrangement was not found to work satisfactorily, and after the first year Mr. Swaine took entire charge. The Magazine is now managed by Mr. Dickson, our missionary residing at Donaghmore, co. Tyrone. It is doing good service to the denomination.

In 1880, the spirited committee of the Baptist Tract Society issued a pleasant and instructive little monthly called

The Baptist Visitor.

Price a halfpenny. The *Visitor* enjoys a monthly circulation much larger than some of its older contemporaries.

Missionary Periodicals.

The periodical accounts of the Baptist Missionary Society date from 1792. They are the yearly reports of the Society, the original title still appearing on the back of the library copies. These accounts present a connected and authentic history of the Mission from its commencement, and are most valuable for reference.

As the Mission extended its work into new fields, it was found desirable to give intelligence to the churches more frequently than was done in the early years of the Society, accordingly, in 1819,

The Missionary Herald

was published, as a monthly record of Christian work among the heathen. During nearly seventy years, the *Herald* has been a most effective organ of the Mission; its printed matter and pictorial illustrations having helped to keep alive and intensify a missionary spirit in the churches. The circulation of 25,000 copies every month, including free copies to subscribers, and those which are bound up with the BAPTIST MAGAZINE, testifies to the popularity of this excellent periodical. "Every annual subscriber of ten shillings and upwards to the Society, and every pastor of a contributing church, is entitled to a free monthly copy by post."

The Juvenile Missionary Herald

is a bright little halfpenny mirror, which reflects such aspects of the work as are likely to attract the attention and enlist the sympathies of the children in our families and schools. The hold which it has upon them may be inferred from a monthly issue of 21,000 copies, including such copies as are distributed free.

By arrangement, a special edition of the *Juvenile Missionary Herald* is printed for the General Baptist Missionary Society. The three first pages are left blank for information connected with that Mission. The responsible editor of both *Heralds* is Mr. A. H. Baynes, General Secretary.

Many years ago, quarterly papers of four pages were sent to the weekly and monthly contributors to the Baptist Missionary Society. I have before me a volume of these papers extending from 1822 to 1844, entitled "News from Afar." This volume went through eight editions.

The Irish Chronicle, &c.,

was for many years the organ of the Baptist Irish Society. I have not been able to find any number earlier than 1820. When the Home and Irish Mission was united, the title was altered to *The Chronicle of the British and Irish Baptist Home Mission*, and since the amalgamation of the united mission with the Baptist Union, it has been called *The Chronicle of the Baptist Union*.

The Manual and Handbook.

The Baptist Union had been in existence many years before the *Manual* was issued. The first I can find in the library is for 1853. It was published under this name till 1859, after which the present title was adopted. The increasing bulk of the *Handbook* testifies to the growth of our denomination. The price has gradually risen from sixpence to two shillings. As a book of reference it is invaluable.

NEWSPAPERS.

The Baptists have only two—

The Freeman and *The Baptist*.

The former began its career in 1855; the latter in 1873.

The Freeman belongs to a company, *The Baptist* is private property.

Yorkshire was the birth-place, and for several years the headquarters of the *Freeman*. From 1855 till the early part of 1862, it was printed at Leeds, by Mr. Heaton, and on his removal to London the paper was transferred to the Metropolis. During many years, it was assisted by the able pen of Mr. F. Clowes, who was on the editorial staff of the *Sun* newspaper. His connection with the *Freeman* continued until a short time before his death. "He had charge of the weekly summary, and most of the political and many of the ecclesiastical articles proceeded from his pen."*

There may have been Baptist Periodicals which have not been included in the above sketch, but I have not been able to find traces of any others.†

CHARLES KIRTLAND.

* *Memoirs*, "Baptist Handbook, 1874," p. 264.

† This article has a melancholy interest in view of the announcement made elsewhere in this *MAGAZINE*. The proofs of it reached the residence of our deceased friend on the very morning and just about the time that he was called away. If he had been spared a few days longer, it would have been more complete. For although our lamented friend says he had been able to find traces of no other Baptist periodicals, he has certainly omitted one or two. Singularly enough, he has overlooked the *Gospel Standard*, which is still among living periodicals, and distinctly Baptist, though hyper-Calvinistic in its character.—
EDITOR.

LOVE: AN ALLEGORY.

“Beloved, let us love one another.” (1 John iv. 7.)



WISH now to speak to children. If I make my sermon a story, they will not—and grown-up people should not—find fault.

One day a servant of God, called Speak-the-Truth, came into the midst of Vanity Fair. He found it as full and noisy, as foolish and as wicked, as Christian and Faithful did when they went through it long ago. There were the fine shops, and the shows, and the theatres, and the gambling, and the racing, and the drinking, and the revelry, and the quarrels, and the sickening sights—just as you have read about them in the Pilgrim's Progress. And this servant of God opened his mouth to teach the people. Few listened, and fewer still regarded what he said. They thought his views were peculiarities—harmless, perhaps, but absurd. They grew angry when he warned them; resented what they thought his ill opinion of them; and most of them went on their way as heretofore. Some parts of his teaching they rather liked, especially what he said about the love of God—although they thought it too good news to be true.

But one day, when the Fair was rather dull, and they were in a calmer mood than usual, some of them gathered round him and asked his opinion as to what was the wisest thing for men to do. “He had thought of such things,” they said. “They would like to know the calm and settled opinion which a man of his judgment had been led to form.” He disregarded their flattery, but acceded to their request, and said in simple tones: “The wisest thing for men to do is

“TO LOVE ONE ANOTHER.”

And he urged that loving was the true art of living. That love shed joy in the heart, made duty an easy yoke, found many friends, was the health of the soul, filled men with light, and, above all things, enabled men to see and to trust in the love of God. On all these grounds he urged—the great wisdom in this world is Love.

If he had put this as part of their life, none would have quarrelled

with his word; but to make Love the whole of a man's duty to his fellow man sounded so strange that they could hardly believe he was in earnest in urging such an unusual course. All burst out on him at once. Everyone had something to say showing the absurdity of this new lesson, and were so eager that they could hardly wait for their neighbour to finish a single sentence. He asked them to be calm, and to speak one at a time. Then one reminded him that "Few people deserved love; and, therefore," said he, "it would be foolish to love them, men being mostly either fools or knaves." And another urged that "Charity should begin at home." And another, that "Love was a very costly thing," standing in the way of good bargains, and making money-getting impossible. And some urged that, "Not being loved, they could not be expected to love;" and some, "That a man did well enough if he loved his wife and children;" and another, that "Nobody but fools loved their neighbours, for they who did so got imposed upon;" and another said, "Nobody had a soft heart who hadn't a soft head." And all urged something else was the Bliss of Life—such as Money, Ease, Comfort, Pleasure, Honour.

And so they made merry of his sermon.

But Speak-the-Truth was not to be put down. He knew the truth of what he spoke from his own experience of life, and could easily have answered them. But he knew they would not believe him; so he prayed to his Master secretly to send him some helps to convince these men. And at once his Master whispered in his ear that he might call the good Fairies to give their evidence on the matter. Speak-the-Truth knew his Master would send them, and so he called several fairy friends of his whose love and help he had enjoyed.

The first that came was a beautiful creature. Her name was Sunshine. And Speak-the-Truth told her what he had been teaching about Love being the bliss of life—and how those round him said riches and pleasure, and other things, were better comforts. She said "She knew all about happiness, for she made it:" That the Master told her to put as much of it into all hearts as she could get. That she knew the gentlemen standing round, having been occasionally inside of all of them. But that there were many she could hardly get into at all. They could tell when she had got into any spirit, because she always looked through the eye-windows, and people felt the sunshine. She said, moreover, Speak-the-Truth was quite right so far as happiness was concerned. Because she said she could always

get into a loving heart. That Love and she had played together in Heaven, and Love always opened to let her in. That she could not easily get into rich people's hearts : that they were so anxious to get more, or afraid to lose what they already had, that she, Sunshine, could not get into them. That she could rarely get into a heart even amidst its pleasure—these lower delights not only kept out the higher ones, but were themselves generally disappointing : “Known but by their wings, but remembered by their stings.” She said “That the great were never satisfied with greatness ; but when any loved those around him, then his heart was continually open to her and all her joys. She said that loving was itself delightful—the sweetest joy on earth ; and those loving were loved in return, the next sweetest joy : That love kept away envy and greed, the great troublers of men : That it was content : That the gratitude of others filled their hearts. In fact (said Sunshine), I fill all Heaven with gladness, because love lives there in every heart ; and wherever any heart loves, I come in and brighten his soul with the light of life. So you are quite right in saying that it is wise to love, because the richest gladness in Earth and Heaven comes to those who love.

They looked at one another as if they had heard something strange and unexpected : when Speak-the-Truth called another Fairy, who had great knowledge of Life.

His name was Morning Star. He was one of those bright Fairies who sang for joy when Creation was complete, and had watched the world ever since. Speak-the-Truth explained his controversy with the men around, and told Morning Star that they had said : Men generally were not worth loving, and that many were so bad that they ought to be disliked and despised, as the only way of dealing with them, and that it was quite impossible to love some people. But Morning Star said he had seen every human being who had lived, and no one ever lived who was not worth loving. That while there was badness, there was also some goodness in every man. That he had marvelled at what God had made out of some who had been very wicked, and that love had the art and the power of helping that slumbering goodness to grow greater. And, moreover, said Morning Star : As everybody is worth loving, everybody else is capable of loving. No one ever came into the world without some power of loving, and if he will show kindness to any he will soon come to feel love. So that, according to Morning Star, everybody had something

good about him, if we could find it out ; and everyone could learn to love if he liked to be kind to others.

And the people of Vanity Fair looked again somewhat amazed.

Then he called another fairy, whose name was Wisdom. She was stately in her bearing, with queenly grace, and kindness beaming in her looks. And Speak-the-Truth put the dispute before her. He told her he had preached that Love was Wisdom. That the wiser men were, the more they loved—and the more they loved the wiser they grew : but that the men around had declared kindness was foolishness, and that no wise man would trouble himself about others. But the fairy said Speak-the-Truth was right ; for she, like Sunshine, made her way into all hearts that lay open to her, but found, like her, that it was very hard [to get into some hearts. She said many clever men had no wisdom whatever, and some were so timid, and some so suspicious, and some so self-willed, that she could not get into them. But she said she could always get into the loving heart, for it was calm and sober ; and, getting into their hearts, she was able to produce all sorts of wisdom. The wisdom that sees and follows the path of duty ; that carries aright the responsibilities of life ; the wisdom which gets the most out of life, and the richest rewards in immortality ; the wisdom which lives a life which has no regrets in looking back. She said, moreover, that God was love, and all Heaven was love, and the wisest thing any one could do was to be like them. That love was the path to honour—to usefulness—to reward. She said, further, that in all sacred things, especially, love was wisdom. That only the loving could understand God—could believe in His great love—could trust it and be saved.

The men of the Fair were still more astonished when the fairy called Wisdom thus taught them that the loving were those, above all others, whom she inspired—but they held their peace.

A more beautiful fairy than any then made her appearance—her name was The Mercy of God. She seemed to have just come from the golden streets, and the rainbow round about the throne seemed to have coloured her robe with beauty. She is the sweet power that binds up broken hearts, and wipes away tears, and changes the shadow of death into morning. And Speak-the-Truth told her the matter in dispute : That some there had said loving others did them no good, while it cost those who practised it a great deal of thought and money, and gave them nothing in return. Mercy-of-God looked much

surprised at this, and said, "I rest on all lives that are fit to have me. But my Master's sorrow is that there are so few who wish for me, or can admit me. For there are some hearts proud already which would grow prouder if I came to them, and some hard hearts that would grow harder if I rested on them. But I can always dwell with those who love; for the merciful, says my Master, are blessed, since they receive me. I come in God's providence and reward them. I find them always so lowly and penitent that I can bring the forgiveness of God to them. I can smile on them, and they only gather gratitude from my favours; and so my abode will be for ever and ever with the loving-hearted."

They were astonished at this witness also; and all the more when a troop of other good Fairies, called Hope, Self-respect, Peace, Reverence, Strength, Angel's Wing, and I know not how many more besides, all came, and with loud voice declared the testimonies which the other fairies gave, and which Speak-the-Truth had borne to them, were true.

Some of the Vanity Fair people remained still unconvinced, and said such doctrine might do for Fairyland, but it would not do for their city. But there were others, and amongst them some boys and girls I knew, that began to think that what they heard was true; and they went home, sorry for their selfishness in the past, for their want of love to their Saviour and to those around them—and these asked Christ Jesus, the great God of Love, to forgive them, and teach them The Life of Love. And ever since they have been manfully, joyfully, and usefully living it.

The angels have been talking a great deal about them, and if they go on as they have begun, they will at last reach that bright Heaven which is ALL LOVE.

Bristol.

RICHARD GLOVER.

THE BEGINNING OF THE CHRISTIAN CHURCH.



IF it be interesting to trace a great river to its source, it ought to be incomparably more so to trace the Church of Christ to its historical commencement. Happily, the New Testament enables us to do this. At chapter i., v. 35-39, of John's Gospel we read : "The next day after John stood, and two of his disciples, And looking upon Jesus as he walked he saith, 'Behold the Lamb of God.' And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, 'What seek ye?' They said unto Him, 'Rabbi' (which is to say, being interpreted, 'Master') 'where dwellest Thou?' He saith unto them, 'Come and see.' They came and saw where He dwelt, and abode with Him that day."

How, then, did the Christian Church begin its life and its work among men? It began with the utterance of a few remarkably simple, yet remarkably significant and potent, words, spoken to two obscure, but spiritually susceptible, men, by a man of mighty religious force, under the inspiration of the Holy Ghost.

I. WE HAVE HERE THE FIRST CHRISTIAN PREACHER.

That preacher was John the Baptist; not in the old predictive sense, but in the sense of one who declares a present truth. How fitting that he who had heralded the Messiah, and had prepared His way, should point Him out to the people when He had actually appeared, and had been formally initiated into His Divine office. Look, for a moment, at the antecedent circumstances. Though John was the cousin of Jesus, we have no evidence that the two had held any intercourse with each other during the years of their youth and early manhood. They lived a hundred miles apart—John at Hebron, Jesus at Nazareth. Possibly they met at some of the great Jerusalem feasts, though John's manner of life, as a stern ascetic, might well suggest that those feasts, as then celebrated, would possess no great attraction for him. He may have heard from his parents of the supernatural character of Christ's birth, but his long seclusion in the wilderness would prevent such information from taking any definite shape in his mind until the moment came for the light of Divine revelation to be thrown upon it. It is significantly said of him that "the child grew,

and waxed strong in spirit, and he was in the deserts till the day of his showing unto Israel." That day arrived, and John, having received "the Word of God" (Luke ii. 2, 3), began to preach "in all the country round about Jordan the baptism of repentance for the remission of sins," saying: "The kingdom of Heaven is at hand. There cometh One after me, mightier than I, the latchet of whose shoes I am not worthy to unloose. I, indeed, baptize you with water, but He shall baptize you with the Holy Ghost and with fire." The ministry of John, as the herald of Christ, wielded an irresistible spell throughout the entire region, notwithstanding the severity with which he rebuked the vices into which all classes of society had sunk. When his popularity was at its height Jesus Himself appeared upon the scene, and sought baptism at his hands. Recognising intuitively in Him a mild and holy majesty, a celestial grandeur, which suggested that the applicant was indeed the long-expected One, the Baptist hesitated, saying, "I have need to be baptized of Thee, and comest Thou to me?" But Jesus replied, "Suffer," &c. John's baptism was a Divine ordinance, intended as an acknowledgment on the part of the people that the new dispensation of the Messiah was at hand, and Jesus, the Messiah himself, wished to *endorse* that acknowledgment by His own observance of the rite. The performance of the ceremony furnished the opportunity for a significant and emphatic testimony from Heaven to the Messiahship with which Jesus was now invested, and to the glory of the work on which He was now entering (see Matt. iii. 16, 17). With this description before us, we cannot doubt that His baptism was the formal initiation of our Lord into the Divine office which He had come into the world to fulfil. "Holy and pure before sinking under the waters, He must yet have risen from them with the light of a higher glory in His countenance. . . . Hitherto the humble villager veiled from the world, He was henceforth the Messiah openly working amongst men" (*Geikie*). And now, to gird Himself for His work, Jesus was borne away, by an impulse wrought within Him by the Divine Spirit, into the wilderness, where, surrounded by wild beasts, and exhausted by hunger, He had to confront in spiritual conflict the great Adversary of His kingdom, and of the race He came to save. The forty days' trial being over, and clearly and calmly conscious that temptation, subtle and fierce as it had been, had left no defilement upon Him, He returned to the valley of the Jordan, and silently united Himself with the great congregation which the ministry

of John had drawn together. Already, in His absence, the Baptist had borne witness to Him in a memorable interview with a deputation of priests and Levites from Jerusalem; and now, when He was again on the spot, John descried Him, and pointed Him out to the people as "the Lamb of God that taketh," &c.—as the One of whose coming he had all along been preaching. "This is He," &c. (John i. 30—34). "The next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he said, 'Behold the Lamb of God.'" These were the circumstances, and this was the manner in which John the Baptist merged his office of herald into that of preacher. He was, as well he might be, the first on whom the honours of the Christian ministry descended. Up to this time his rank was with the mighty prophets of the past, in whom, and by whom, "the Spirit testified beforehand the sufferings of Christ and the glory that should follow." Now he could say, "The Expected One is come. Behold the Lamb of God!"

II. WE HAVE HERE THE FIRST CHRISTIAN CONVERTS.

On the day following the one on which John had pointed out the Messiah to the great congregation, he was standing with two of his disciples near to him. Perhaps the three had been engaged in earnest conversation on the one topic which possessed so enthralling an interest for them all. Jesus Himself came in sight, and John, instantly recognising him, as instantly said, "Behold the Lamb of God!" The identification of Him to the multitude the day before did not produce any visible effect in the way of immediate discipleship, but it is easy to believe that some of those who heard the wondrous testimony took note of it, pondered it in their hearts, and were anxious to inquire further into it. Among these the two now before us were probably the most thoughtful and most open to the new revelation. With what intense emotion, then, must they have gazed upon Jesus as He now came within their view, and as they heard their master say again, "Behold the Lamb of God!" Those words, we may be sure, were spoken with measured solemnity and with awe-inspiring power. The Baptist had fixed his eyes intently on Jesus as He was walking quietly along. In that gaze he had realised the grandeur of the mission which Jesus had now come forth to accomplish. That passing personage was "the propitiation for the sins of the world"—"the Lamb"—the all-holy and all-gentle One, selected by Divine mercy, and

accepted by Divine justice, for the sacrifice in which sin was to find its expiation, and in which every repentant and believing sinner was to be restored to the favour of God, and to receive the gift of eternal life. *There* was the antitype of the sacrifices which were offered under the law. *There* was the Promised One—Son of man and Son of God—who had come to die for the world, and, by dying for it, to save it. By the power of the Divine afflatus the stern, but deep-hearted and tender-hearted, teacher saw all this at a glance, and he said, “Behold the Lamb of God!” *What was the effect?* “They followed Jesus.” Their interest in the new Personage was awake. They were under the spell of an intense religious earnestness. They did not stop to cavil, had no disposition to conjure up doubts, were in no mood to ask curious questions. They did not say to John, “How knowest thou that this stranger is the promised Messiah? By what signs is He to be identified? How may we be sure that we shall not be deceived by another pretender, who is no more worthy of trust than any of the pretenders who have arisen from time to time before?” They were not like many in our day who, because they can ask little questions about trifling points in regard to religious matters and insist upon having such questions answered before they stir a step towards Christ, imagine that their religious earnestness is manifesting itself in a form far more rational than that of a childlike, trusting faith in the presence of the Divine majesty of the Saviour’s love—a majesty all the more Divine because it has none of the glare and tinsel of the world about it. These two men were of another order. They had been waiting for “the Consolation of Israel,” and were ready to “follow” Him now that He had come. *Who were they?* One was Andrew, the brother of Peter. The name of the other is not mentioned, but we may be sure that John, the writer of this Gospel, was the person alluded to. John did not abstain from recording circumstances in which he took part, but his delicacy of character and of feeling led him to write of himself in the third person rather than in the first. In the present instance his manner is that of an eye-witness of what took place, and a participant in it. “The circumstances are present to him in the minutest details, he still remembers the very hour.” Of Andrew we know but little. Like John he was a native of Bethsaida, and a fisherman on the Lake of Galilee. He brought his brother Simon Peter to Jesus, and his name appears in the list of the twelve apostles. Tradition says that he preached in

Scythia, in Achaia, in Asia Minor, and in Thrace. It also says that he was martyred. These reports may be untrustworthy, as traditional reports so often are. In any case, our Lord did not disdain to reckon, not only among His first disciples, but even among His apostles, one who was to occupy no very conspicuous place in His Church. His selections do not always move in the direction of human fame. He can find an appropriate and adequate sphere for all who enter His service. And so Andrew, who remains comparatively unknown, may "follow" Him into the fulness and fidelity of discipleship, with John, "the disciple whom Jesus loved," the Evangelist, one of the chiefest of the apostles, the fullest revealer of the heart of his Lord, the mighty Daniel of the New Testament dispensation. "*They followed Jesus.*" Would that this could be said of all to whom Christ is proclaimed. Every blessed Sabbath-day we tell you of Him as the "Lamb of God," &c., and we urge you to "follow" Him, to give Him your faith, and to identify yourselves with Him, that you may partake of His salvation. But, alas, many of you seem to take but little interest either in our testimonies or in our pleadings. We reiterate "the old, old story of Jesus and His love," in all possible varieties of form and of cadence, but it does not make you weep, either in sorrow for your sins, or in the joy begotten of the thought that God "delighteth in mercy." And thus "the old, old story" is in danger of becoming to you "the savour of death unto death," rather than "the savour of life unto life." Assuredly the Baptist was glad to see these two disciples of his taking the first step in the transference of their discipleship from himself to Christ. This was what he desired. His aim was not to set up a great religious organisation of which he himself should be the factotum, the head, the pope. He was content to be Christ's forerunner and first proclaimer, and then to retire. All true Christian ministers can say, "We preach not ourselves but Christ Jesus the Lord," and their one paramount purpose is to lead their hearers to Him.

III. WE HAVE HERE THE FIRST CHRISTIAN DISCIPLES IN THEIR FIRST FELLOWSHIP WITH CHRIST.

"Jesus turned and saw them following, and saith unto them, 'What seek ye?'" We might dwell upon the interest excited in our minds by these words as constituting our Lord's first recorded utterance in the public character He had now assumed. He begins His work with

a question—very brief and simple, but withal very suggestive; a question which betokens His kindly interest in those to whom He speaks, though they and He have never approached each other before; a question which implies that He wishes to deal with them as men, and to draw them out into self-disclosures which shall fit them for the reception of the revelations He has to make to them—revelations which, as made by *Him*, shall be “spirit and life” to their souls. He hears them walking behind Him. He knows that they have left the Baptist to do so, and that they are longing for an interview, whilst as yet they are too timid to propose one. He does not wait for them to accost Him, but turns to them, and, in a tone of gentleness and sympathy, simply says, “What seek ye?” What fitter beginning could the ministry of “the Lamb of God” have had than this? As He was then so is He still. We cannot draw near to Him in thought with any true desire to know Him and to be His without His instantly recognising us, and showing a perfect readiness to receive us and to reveal Himself to us. “What seek ye?” That question could not well be answered in a single sentence. Indeed, their thoughts, we may suppose, were too vague, and their emotions too tumultuous, to allow of their answering it at all. If they could have His company for a calm hour in private they might open their minds freely. Besides, they were polite enough not to wish to interrupt Him in His journey, and would willingly wait until He could conveniently receive them. So, in answer to His question, they said, “Master, where dwellest Thou?” His rejoinder, “Come and see,” may be taken as an intimation, given at the commencement of His ministry, that His convenience never requires the postponement of any fellowship with Him for which our hearts may be yearning. We are never ready for Him before He is ready for us. He took these inquirers with Him at once to the place where He abode, conversing with them (we may be sure) with all His characteristic wisdom and gentleness until they reached the spot, and then continuing the conversation with them there for the rest of the day. “They came and saw where He dwelt.” What sort of a lodging was it? We do not know. The multitudes who attended John’s preaching probably adopted the device, usual under such circumstances, of running up temporary booths, with a striped *abba*, or outer cloak, thrown over the top for a covering, and it may be that Jesus shared with some one the shelter of such an extemporised structure. We may safely conjecture that it was a very

humble affair—hardly such as “Messiah the Prince” might have been expected to occupy—but quite consistent with the social position of Him who, after He left the home of His mother at Nazareth, had no home of His own. Jesus was “the Wonderful,” “the Counsellor,” &c. But these aspects of His greatness were veiled. He sat upon no throne. He possessed no mansion. “Master, where dwellest Thou?” “Come and see!” and He took them to a poor man’s quarters. I am afraid that many who, in our days of mammon-worship and luxury-loving, profess to be Christ’s followers would be ashamed to be seen in His company if He were to come back to our world, and were to assume as lowly a life as He did when on earth before. And yet who can estimate what a privilege it was to these two men—what a privilege it would have been to you and to me, to anybody and everybody—to go to the place where Christ was abiding for the time, poor as it was, to sit down at His feet there, and to listen with awed and hushed and entranced souls to His words of wisdom and love! Would those words, think you, have been truer, nobler, sweeter, diviner, mightier to bless if they had been spoken amid the glittering splendours of a palace? Assuredly they would not.

Christ still has His dwelling-places on the earth. Some of these are sumptuous in their grandeur, for, blessed be God, the Gospel is good for the royal, the titled, and the wealthy—good, indeed, for all. But He also dwells in many a poor man’s home. And if you could go to Him now and say, “Master, where dwellest Thou?” He would still say, “Come and see,” and would then take you to one and another simple, quiet, obscure cottage, tenanted by Christian souls whose faith is strong, whose love is warm, whose prayers are fervent, and whose praises ascend blithely every morning and night to Him “from whom all blessings flow.” Oh, why is not every house on earth—why is not every heart of Adam’s race—a home for Christ? He made this beautiful earth, why should anyone grudge Him a residence upon it? Yet, when He was here, people “besought Him to depart out of their coasts,” and at last He was hung up upon the Cross, the malignant shout ringing in His ears, “Away with him! Away with him! For it is not fit that he should live!” He made these throbbing hearts of ours, why should any of them be closed against Him? Dear readers, are *your* hearts His dwelling-place? Is He welcome whenever He comes, and says, “Behold, I stand at the door and knock?” And do the hours go slowly, tediously, gloomily when you feel and know

that He is away? My heart's desire and prayer for you is that you may be saved, as saved you will be if you dwell with Jesus, and if Jesus dwells with you. I pray "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled up into all the fulness of God."

JOHN PYER BARNETT.

CATHERINE TELL: "THE DEBORAH OF ALSACE."



AMONG all the great blessings which the Reformation conferred on the Church and the world, not the least was the restoration of woman to her rightful place in the Church, the family, and in society. The dignity and honour and influence of the wife and the mother had been overshadowed by the supposed greater holiness of the nunnery and the avowed chastity of the single sisterhoods. The change did not come too soon; and it would have been less far-reaching, both in area and duration, had it been less thorough. Had the Reformers contented themselves with teaching the doctrines of the Reformation, leaving all the great social questions of the movement to work out the needed change, or otherwise, as circumstances and human opinions might determine, the result would have been far different.

The canker of Rome's corruption had eaten into the heart of society, and no change could be thorough and salutary that did not, along with purity of doctrine and greater simplicity of worship, readjust the habits and rectify the relations of society. The marriage of the Reformers was, then, not only the striking off of their own chains as bound about them by the law of enforced celibacy, and the placing between them and Rome an impassable gulf, but the blow reverberated throughout Christendom, and was like reading a charter of freedom to the whole of the womanhood of Europe.

We have seen some of the excellences of the female character in the sketches of Catherine von Bora, the wife of Luther, and Catherine Krapp, the wife of Melancthon. Other, and in some respects, more

attractive features will be seen in the following sketch of "The Deborah of Alsace."

Such was the title given to Catherine Schütz, the wife of Matthew Tell, the first Protestant preacher in the then imperial city of Strasburg—the Strasburg which was wrung from the grip of the French by the greater power of the Germans in 1871, and, with the fair province of which it is the noble capital, restored to its original owners.

Catherine was the daughter of a well-to-do cabinet-maker in the old city, and was born about 1497. At an early age she discovered superior abilities and considerable strength of mind, and she received not only a careful education, but a pious training, according to the light her parents possessed. From the age of ten years she manifested earnest desires after religious knowledge and consolation. She loved learning and the society of the learned, while the things of the kingdom of God had more attractions for her than dancing and other amusements and the conviviality of social parties. She devoted herself, even while quite a young girl, to promote education and piety, so that she was both esteemed and beloved by many outside the circle of her own family.

But she was often unhappy. Her soul thirsted for God—the living God, and less than Himself could not content her. Her anxiety increased, and many females of different ages were in like trouble. They could find neither rest nor peace in all their various works, taking the Sacrament and other religious exercises. "She came deadly sick, both in body and soul," Catherine writes, "and was like the poor woman in the Gospel, who spent all she possessed on her physicians, but who, on hearing of Christ, came to Him and was healed." The writings of Luther were the means of bringing her and many others into the light. "He portrayed the Lord Jesus to me and others in such a lovely manner, that it seemed as if I were drawn up from the earth, and even from the very jaws of hell, into the sweet and lovely kingdom of Heaven."

She was not satisfied, as too many are nowadays, with a shallow faith, and with a doubtful apprehension of Divine things. "I have striven night and day," she says, "in order that I might lay hold of the way of Divine truth, which is Christ the Son of God."

At the age of twenty-six she was married to Matthew Tell, who was twenty-three years her senior. But the difference of age was

the only discrepancy. In all other things they were one, and, best of all, were one in Christ.

Those who have visited, or may visit, the grand old cathedral, may feel interested in an endeavour to realise the scene on the occasion of the first Protestant clerical marriage in that place, when Martin Bucer himself conducted the service. The vast building was filled with an approving throng of spectators. The daring act, as many thought it, was sealed by the newly-married couple partaking of the Ordinance in both kinds. If ever such a use of the Ordinance could be commended, it was under such circumstances, when it served to declare the total and final renunciation of the authority and the faith of Rome.

For a little over twenty-four years they lived together in the greatest harmony and happiness. Catherine had property, but nothing was said about marriage settlements or dowry. "We devoted ourselves," she says, "body, soul, and substance, to God and His Son Jesus Christ. My husband enjoined me, likewise, to be a mother to poor and exiled people as long as God should leave us together. I have therefore rendered obedience to our marriage vow and my husband's commands at the expense of all I possessed, attended also with much inconvenience and unpleasantness to myself, in honour of the Lord Christ and His Gospel."

There were enough of "poor and exiled people" for her to be careful of. On one occasion fifteen men arrived from the Margravate of Baden, who were obliged to fly or do violence to their conscience. One of these, Dr. Mantel, an old man, had been four years in prison for the truth's sake. She received them kindly, and ministered to their necessities. Later in the same year a hundred people from Kenzingen sought safety from persecution in Strasburg. She accommodated eighty on their arrival, and for a month provided food for more than fifty. In 1525, after the total defeat of the men who formed the "Peasant's Army," numbers fled to Strasburg; she took them to the Carmelite Convent, which had been vacated, and, with others, provided for their comfort.

Soon after her marriage she made the acquaintance of Luther, who wrote her letters full of Christian esteem and commendation. She corresponded with other noted divines among Protestants, such as Zwingli and Bullinger. She also made the Scriptures her daily study, and employed her pen in the defence and diffusion of the

Gospel. One of the most interesting periods in her life, as she accounted it, was when, in the autumn of 1529, there was to be a conference of the most celebrated Swiss and German divines with Martin Luther at Marburg. She had the honour of entertaining several of them when travelling thither. "For a whole fortnight," says she, "I was both cook and maid-servant when the worthy men, Cœcolampadius and Zwingli, were here in Strasburg, while on their journey with our own clergy to meet Dr. Luther."

The contentions between some of the different leaders of the Reformation—Luther and Zwingli, for instance, and, after their death, between the Lutherans and the Reformed—vexed her righteous soul. She was far ahead of many of the Reformers themselves in her views and practices concerning that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." She was of one heart, as was her amiable husband, with Luther in the great truths of the Gospel, but she cultivated unbounded toleration and hospitality.

"Everyone shall have access to us," said she, "and all who believe and confess the Lord Jesus Christ to be the true Son of God and the only Saviour of mankind, shall share and partake of our board and lodging, even as we wish to have part with them in Christ and heaven, be they who they may. Therefore, with Tell's will and consent, I have taken the part of many, and have spoken and written on their behalf, whether they were such as adhere to Dr. Luther, or to Zwingli, or to Schwenkfeld, and the poor Anabaptists—rich or poor, wise or unwise, according to the words of St. Paul, all were permitted to come to us. What had we to do with the name they bore? We are not compelled to be of their opinion and belief, but feel it incumbent on us to show kindness, service, and compassion to everyone, even as our Teacher, Christ, has taught us."

Some in our own day have not so learned Christ, as many a poor Christian in the rural districts of our country could testify. The sectarian bigotry of some of the ministers of the dominant sect leaves them as far behind the enlightened and excellent Catherine as she was ahead of some in her day.

In one of her vigorous appeals to the persecuting Protestants she displays a nobleness of soul which one must admire, as being so unusual in those early times, while she bears incidentally a testimony to the faith and piety of some of the early continental Baptists,

which flatly contradicts the testimony of some prejudiced historians. Warm with a holy indignation, she says :—

"The poor Baptists, against whom you rage so furiously, and whom the authorities chase about, as a hunter sets his dogs upon a wild boar, confess Christ even as we do in the chief point in which we differ from the Papists—I mean with respect to the atonement of Christ; and although they cannot agree with us in other things, yet we ought not on that account to persecute them, and Christ in them, whom they zealously confess, as many of them have done, although suffering, imprisonment, fire, and water, awaited them."

The true spirit of the Reformation glowed in her bosom, and shed no doubtful light around. In Germany, as in Switzerland, France, and England, it had to contend with the spirit of Churchism, which has stunted and crippled many a good work, and stifled much that was noble and grand, interposing its barriers against the onward march of true liberty, and binding its chains around the genius of vital Christianity. This is not the place to show how, in succeeding generations, the spirit of Protestantism so fettered was followed in all those countries by, first, a dry orthodoxy, then a bold rationalism, and finally by a blatant infidelity. But we may show that in the work God wrought in the souls of many who were born into the kingdom of God, there were all the elements of that power which shall yet carry the world before it. Many potentates and rulers, prelates and other ecclesiastics, have yet to learn the simple truth, one of the elementary principles of Protestantism, which Catherine Tell taught the authorities at Strasburg :—

"He that doeth evil shall be punished by the civil power; but they ought not to compel and rule over a man's faith, as you imagine, for that belongs to the heart and conscience, and not to the outward man. Read all the ancient fathers, and those who have restored the Gospel to us, especially our dear Luther and Brentz. . . . Read it in the little book which Martin Bellius has addressed to the princes and Duke Christopher of Würtemberg, after poor Servetus was burnt to death at Geneva, in which he has diligently collected the sayings and opinions of all the pious, sensible, and learned men of past and present times; how those who are in error, and are termed heretics, ought to be treated. . . . Strasburg does not yet stand as an example of shame and contempt to Germany, but rather of compassion, mercy, and hospitality towards the wretched; nor is it weary of

so doing, God be thanked ! although it contains many a poor Christian whom you would gladly have seen expelled."

Old Matthew Tell raised his voice in the pulpit and in convocation to the same effect ; and when his words prevailed not, and the convocation empowered the magistrates to take rigorous measures, he stood up, and, with a grieved heart and great solemnity, declared : " I take God, heaven, and earth to witness in that day that I am innocent of the wretchedness and persecution of these poor people."

Matthew Tell died on the 9th of January, 1548. His departure was full of peace and joy. He fell asleep while praying for his congregation. The night before he died he besought his wife to tell the assistant clergy of the cathedral to "leave Schwenkfeld and the Baptists alone, and preach Christ." Bucer delivered his funeral sermon.

Among the publications of Catherine was a preface to Michael Weiss's hymn-book, written in 1534. About this hymn-book and its author we should like to say something, but forbear. A few words from the preface must be given, however, as showing the spirit and noble aims and far-reaching sympathies of Catherine :—

"Seeing that there are so many indecent songs sung by men, women, and even children, in all parts of the world, in which vice and lasciviousness and other shameful things are brought before old and young, and since the world will have it so, it seems to me to be a good and useful thing to bring into verse the whole life and actions of Christ and our salvation as this man, Michael Weiss, hath done, in order that the people may be exhorted with cheerful heart and loud voice to attend to their salvation, and that the devil with his music may be expelled from them."

After the death of Matthew Tell, and the departure of Bucer for England, dark and stormy days befell Strasburg, and Catherine shared in the adversity. But she continued her self-denying benevolence as means allowed, bearing witness also to the Gospel and Christian liberty. The date of her death is not known, as she had sided with the Reformed rather than with the Lutheran Church before her end. But we find her writing to her faithful friend, Louis Lavater, of Zurich, in March, 1562, stating that she was half-dead through protracted illness, and had been unable for many months to guide her pen. Her work was then nearly done. Her visiting and comforting the sick, the persecuted, and the imprisoned, came to an

end; and she who had devoted her time, energies, and property to minister to the afflicted was borne to the peaceful tomb, while her spirit passed to the world where the King shall say unto those who have thus trodden in His footsteps, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

ROBT. SHINDLER.

IN MEMORIAM.

THE LATE REV. C. KIRTLAND.



It is with unfeigned sorrow that we announce the decease of the Rev. Charles Kirtland, an interesting article from whose pen appears in this number of the BAPTIST MAGAZINE. He died with great suddenness on the morning of Friday, the 11th ult. Deceased was born in 1810, at Chipping Norton, we believe, and began his career in London as a City Missionary in 1836. Some years later he accepted an appointment under the Baptist Home Missionary Society, and laboured in Nottinghamshire. He was subsequently in the ministry at Sabden, in Lancashire, and at Canterbury. In 1865 Mr. Kirtland was appointed secretary to the British and Irish Baptist Home Mission, and filled this post with much credit and usefulness till 1874. He was a most hard-working secretary; and we have heard it said of him that "he never left a town to which he went to address meetings and collect subscriptions on behalf of the Society without taking with him every penny it was possible to get." The result was that the Society made both ends meet, and paid its way without being hampered by heavy debts. It speaks much to his praise that he not only had the confidence and esteem of the committee but of the missionaries. The writer of this can bear personal witness to the hearty goodwill which the Irish agents of the Society cherished towards him. In 1874 he resigned the secretariat of the British and Irish Baptist Home Missionary Society, and accepted a call to the pastorate of York Road Baptist Church, Battersea, the church which at one time was presided over by the saintly Joseph Hughes, M.A., the founder of the Bible Society. Here he laboured till 1883, when he retired from the pastorate, and a testimonial of

several hundreds of pounds was presented to him by his many friends. After his retirement from the pastorate he preached occasionally in vacant pulpits, and for his brethren, the ministers, when incapacitated by illness, or obliged for some other reason to be absent from their pulpits. More than one could tell of kindly gratuitous service rendered in this way when he might have been preaching where he would have received a welcome fee. He also busied himself with his pen, and published two works, entitled respectively, "Personal Reminiscences of Missionary Work in England and Ireland," and the "Homes of the Baptist Missionary Society." The last-mentioned was noticed in these pages so recently as September last, immediately after its publication. Mr. Kirtland was a member of the committee of our Missionary Society, and was also on the Council of the Baptist Union. He was an upright man, a friend who could be depended on, and a faithful minister of the Gospel of the grace of God. Having served his generation, according to the will of God, he has fallen asleep, and awaits the great awakening to hear the words, "Well done, good and faithful servant; enter into the joy of thy Lord."

MRS. FOSTER, OF SABDEN.

By the death of Mrs. Foster, at the age of eighty-three, the church at Sabden has lost its most venerable member. Hannah Buszard Foster was the daughter of Mr. and Mrs. Weight, of Manchester. She was baptized by their pastor, the Rev. John Birt, at York Street Chapel, about the year 1826, her elder sister, Miss Martha Weight, already in early youth having joined the church, and become a devoted Sunday-school teacher. Of this sister, and of York Street Chapel, Mrs. Foster cherished interesting reminiscences. Her parents received at their house many leading ministers of that time—on one occasion the distinguished Robert Hall. Mrs. Foster became a member of the church at Sabden on her marriage in 1831, and her attachment to her friends there, and her interest in all that affected the prosperity of the church, were warmly maintained to the last day of her life. Mrs. Foster's decline was one of trial, for gradually increasing feebleness was accompanied by loss of eyesight, but her spirit was bright with love to her Saviour and to all around her. Her interest in general literature had been remarkable; but towards the last she

cared chiefly for the Bible, and "Read about the blessed Saviour" was generally her request when asked what part she would have read. Towards the last she talked much about "going home." The beautiful little hymn in the "Rivulet"—

"When strength is shaken and I fail"—

had been a great favourite of hers, but the lines in it—

"My home! ah, till I so can say,
My God, permit me here to stay"—

were always thoughtfully dwelt upon by her, expressing as they did her characteristic distrustfulness of her own fitness for reward; but it was granted her at last to speak of the great change as if she had but just to pass into a home prepared; and her end was perfect peace.

THE ETERNAL.

GREAT God! of gods alone to be ador'd,
I sing Thy being. Thou canst not but be.
Life of Thyself, within Thee ever stor'd,
Is natural to God; to none but Thee.
Thy name is Everlasting. Thy resource
Is infinite, as an exhaustless tide,
Originating in their varied course
The ages, which, as phantoms, onward glide.
The things which we behold began to be,
Leaving no record of their early birth.
Centuries past grew from a seed the tree,
Which knows not when sprang into light our earth;
Later the babbling brook began its flow,
Which yet untir'd, unspent, pursues its way;
The distant village bells which long ago
First peal'd, peal on. How sweet their chimes to-day!
Myriads of worlds the universe adorn,
In distant space and ages, shining on
As myriads more shall shine, as yet unborn,
Through cycles countless as the ages gone.
But Thine eternity, outside them all,
Is comprehensive both of time and space;
For as a child hides in its hand its ball,
Thine everlasting arms the whole embrace.

Thus is the universe contain'd in Thee ;
 So is eternity contain'd in God.
 Whose is the claim to Immortality ;
 Whose ancient wisdom guides His sceptre rod.
 We see things as they seem, not as they are ;
 The sun as it was sev'ral minutes past ;
 Thine eye commands the sphere of ev'ry star ;
 The reach of God's immensity, how vast !
 Whose omnipresence angels cannot flee,
 From whose omniscience nothing lies conceal'd ;
 Who art, and was't, and evermore shalt be—
 Thou, the I Am ;—Thou, that I Am reveal'd.
 The grand old mountains raise their snow-capp'd peaks ;
 The swelling ocean lifts to heav'n its waves ;
 The setting sun, the west with glory streaks ;
 But Jah, Jehovah, succours, strengthens, saves.
 The mine its priceless wealth, embowell'd, stores ;
 The ocean depths its pearls of matchless fame ;
 The Eastern despot poverty ignores ;
 But sinks their mention with the Almighty name.
 Primeval rocks vain sanctuaries prove
 To hapless refugees in fear of death ;
 To the Eternal Rock our souls remove
 For refuge, Whose are all things, life and breath.
 In the eternity to come, in peace,
 Sav'd shall we be through God's Eternal Son ;
 And in Sabbatic rest, souls in release,
 Shall bless the Holy and Eternal One.
 The eternal thought of God, grandly alone,
 Devis'd our destiny, and seal'd it sure ;
 Through the slain Lamb, who should for sin atone,
 And of eternal love, God's wrath endure.
 Eternal Spirit ! be Thy benison
 Upon the spirit of Thy truant child ;
 That before God, who is a Spirit, won,
 He may be number'd with the undefil'd.
 Great God ! the Everlasting God ! the Lord !
 Tribute to Thee shall ev'ry creature fall ;
 Glorified the belov'd ; condemn'd the abhorr'd ;
 Hymn'd to eternity, God, All in All.

REVIEWS.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF JESUS CHRIST. By Emil Schürer, D.D. Second Division. In Two Volumes. Translated by Sophia Taylor and Rev. Peter Christie. Edinburgh : T. & T. Clark, 38, George Street. 1885.

THIS is a work which may not inaptly be described as a book for book-makers. It appeals to students and thinkers who are anxious for more than a superficial knowledge of the supremely momentous times to which it relates, and who wish, under competent guidance, to pierce to the deepest foundations of historical and religious truth. It is, *e.g.*, the kind of book which furnishes us, in a lucid and compact form, with the facts concerning Jewish life and literature which have given such freshness to the works of Farrar, Geikie, and Edersheim ; and any intelligent student may gather from Schürer's researches materials which, when properly digested, might be woven into a popular and interesting discussion. There can, of course, be no doubt that it is better to go for our knowledge to works of this class, in which we have the fruits of prolonged special study, than it is to obtain it from writers of a secondary order.

The volumes before us constitute the second division of the work (the first not being completed), and discuss the internal condition of Palestine and of the Jewish people in the time of Christ, the state of culture, the position of Judaism in relation to heathenism, the towns with their government, the constitution of the Sanhedrim, the Priesthood and the Temple Worship, Scribism in its relation to the Scriptures and to tradition, to the *Halachah*, the law of custom, and the *Haggadah*, or legend. Then follow sections on the Pharisees and Sadducees, on the School and the Synagogue, on Life under the Law, the Messianic Hope (a long and important chapter), the Essenes, Judaism in the Dispersion, and Proselytes. We have tested Schürer's researches at various points, and always find him accurate, suggestive, and decidedly helpful. No previous writer has presented us with so complete and masterly a survey of the laws, the institutions, the social and religious conditions of Palestine at the time of Our Lord's ministry, and no subsequent writer will address himself to the task of depicting the memorable events of that time without consulting and mastering the volumes which Messrs. Clark have made accessible to English readers in a thoroughly good translation.

THE ART OF THRIVING ; or, Thrift Lessons, in Familiar Letters. By J. T. Walters, M.A., Rector of Norton. Second Edition, Revised.

THE MOTHER'S CROWN JEWELS. By Mrs. C. Bickersteth Wheeler.

THE SQUIRRE'S HAT, and other Gospel Temperance Stories. By Rev. J. M. Russell. London : Jarrold & Sons, 3 Paternoster Buildings.

THESE little books are all addressed more or less directly to the working classes, for whom, by their homeliness of style and their minute information on all matters of moment in domestic economy, they are well adapted. We have read Mr. Walters's work with more than ordinary gratification. His exposition of the laws

of health is in language so simple that to misunderstand it seems impossible. His plea for the fulfilment of home duties and his manly discussion of religion are such as all honest and intelligent working men will value. We are also thankful for the just and courageous manner in which he has spoken as to the labourer's use of his newly-acquired vote, and wish that all clergymen would emulate his example. This is a book that ought to be placed in every Free Library, every Working Men's Club, and every Mother's Meeting in the country. Its influence will be altogether for good both in regard to men's temporal and spiritual interests, for it abounds in strong practical sense, in shrewd wisdom, in genial counsel, and in all the results of ripe experience. "The Mother's Crown Jewels" deals exclusively with the training of children, and does so in a thoroughly wise and sensible style. As it touches on physical, intellectual, and spiritual training, it embraces all points of importance to mothers. "The Squire's Hat, and other Stories" contains material for capital temperance speeches. The stories are natural, life-like, and impressive; they are free from exaggeration, and are all well written.

SERMONS. By Eugene Bersier, of Paris. Translated from the French. Second Series. London: R. D. Dickinson, 89, Farringdon Street.

MR. DICKINSON has laid English preachers under many obligations, but he has rarely rendered them a more valuable service than in the publication of the Sermons of Eugene Bersier, the eloquent and impassioned Protestant orator of Paris. The first series has attained a large circulation, and the second will speedily receive equal honour. Rarely have we read a volume with keener pleasure. It is the work of a man who is *par excellence* a preacher. He is a student, a thinker, and a scholar, devout, earnest, and evangelical; but all his work points towards the pulpit, and from it he speaks with a power such as only "a born orator" can exercise. The discourses on "God's Love," "The Narrowness of the Gospel," "Doctrine and Life," "The First and the Last," and "The State of Doubt," are themselves worth more than the price of the whole volume, and there are about twenty others not inferior to them. The translation is graceful and pleasing.

THE LIBERAL MOVEMENT IN ENGLISH LITERATURE. By William John Courthope, M.A., Author of "The Paradise of Birds," &c. London: John Murray, Albemarle Street. 1885.

NOTWITHSTANDING Mr. Courthope's defence of his application of the word "liberal" to a purely literary movement, we regret that he should have introduced in this connection a term fraught with political associations and

calculated, therefore, to hinder the impartial discussion of his very interesting thesis. His definition of Liberalism as opposed to Conservatism is by no means adequate, and, even if it were, it would not justify the position Mr. Courthope maintains in relation, *e.g.*, to Wordsworth and Scott. Whatever may be said of Wordsworth's theory of poetry, he was in his philosophy, theology, and politics, essentially Conservative, and the "romantic" element in his poetry is

in no way connected with Liberalism in politics. We do not share Mr. Courthope's admiration of Dryden and Pope (who can, however, scarcely be classed in the same school), though perhaps Mr. Arnold has gone too far in denying them a place among the classics of our poetry, and contending that they are classics of our prose. Some of our author's criticisms on Mr. Arnold are perfectly valid, and, indeed, when he is not formally defending his theory, we are generally in agreement with him. His criticism is frequently as lucid and graceful as Mr. Arnold's own, and it is impossible to read his book without gaining a truer and deeper insight into the writings of Pope, Wordsworth, Coleridge, Shelley, Keats, and Byron, and of being enabled more accurately to estimate the intellectual and social forces which determined the form and spirit of their writings. We can clearly distinguish in these pages the influence of their "environment." All lovers of poetry will, as a matter of course, read Mr. Courthope's delightful essays.

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HINDUISM PAST AND PRESENT. With an Account of Recent Hindu Reformers and a Brief Comparison between Hinduism and Christianity. By J. Murray Mitchell, M.A., LL.D. London: The Religious Tract Society. 1885.

LIKE Dr. Kellogg, whose "Light of Asia and Light of the World" we recently noticed, Dr. Mitchell writes not merely as a student of Oriental literature, but as a practical observer of Oriental life. His dissertations are indeed the fruit of a close and scholarly acquaintance with the Vedas,

the Upanishads, the Darsanas, the Puranas, the Tantras, and other sources of information; but he has had the advantage of a long residence in the East and opportunities of seeing the working of the systems he describes. Of his ability and candour there can be no two opinions; and, although he has discussed a great subject in a short space, his success will be universally admitted. The work ought to be thoroughly intelligible and even interesting to every reader of average attainments. Hindu names are no doubt difficult and repellent; but a knowledge of the Vedic faith and ritual, of the development of Brahmanism and of its conquest of Buddhism, is necessary to all who are interested in the religious condition of India and in the progress of Christian missions. Not the least interesting part of the work is that which narrates the story of recent Hindu Reformers—among them Keshub Chunder Sen, the defects of whose position are vigorously pointed out. The comparison of Hinduism and Christianity, with which Dr. Mitchell closes his review, must convince every impartial reader of the immeasurable superiority of the latter, and of the certainty of its final victory. The contents of a book like this might be profitably communicated to the members of our churches at their Missionary Prayer Meetings.

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PICTURES AND EMBLEMS. By Alexander Maclaren, D.D. Selected by James H. Martyn. London: Office of the *Christian Commonwealth*, 73, Ludgate Hill.

DR. MACLAREN'S sermons have attained so unique a place in modern

pulpit literature that it would be superfluous to insist on their merits. These detached sentences and paragraphs afford an ample explanation of the preacher's pre-eminence, and will be welcome even to those who are well acquainted with the volumes from which they are selected. Almost every paragraph is a sermon in itself, and will prove immeasurably more suggestive than the majority of lengthened discourses. Subtle and incisive thought, fertile imagination, poetic insight, glowing emotion and epigrammatic force of expression, combined as they are with higher spiritual qualities, will ensure for these "Pictures and Emblems" a welcome not less hearty than that which was accorded many years ago to Beecher's "Life Thoughts."

GEORGE ELIOT'S LIFE, as related in her Letters and Journals. Arranged and edited by her husband, J. W. Cross. Cabinet edition. In Three Vols. Vols. I. and II. Edinburgh: William Blackwood and Sons.

THE issue of a new and cheaper edition of the "Life of George Eliot," with additional information in regard to the important subject of her change of religious belief in 1841, is a virtual acknowledgment of what in these pages was affirmed to be a grave defect in the first edition. The impression left on our minds was that the change was made not only on altogether inadequate grounds, but with strange and incomprehensible haste, and evident lightness of heart. That impression is considerably modified by the very interesting chapter supplied by Mrs. Cash, of Coventry, which should certainly have been in-

cluded in the first edition, though we see nothing in it to invalidate the opinion expressed by the writer of the articles to which we have referred that the change was due to the weakness, rather than to the strength, of Miss Evans' judgment, and that her chameleon-like nature took on the colour of her more prominent surroundings. She was also shocked, we are told, by the inconsistencies of professed Christians, and surprised by the exhibition of social virtues apart from evangelical motives. Her revulsion from insincerity and inconsistency we fully share, and willingly do we admit the existence of many admirable qualities in men who are strangers to the power of Christian faith; but the inferences deduced by Miss Evans were illogical and invalid. We hope before long to go more fully into this question than is possible at present. We need only add that the new edition of "George Eliot's Life" is beautifully printed and got up, and that it contains all the original portraits and engravings. The work is indispensable to students of George Eliot's novels, though there is much in her life which we are bound to condemn as inimical to those very social virtues she so highly eulogised.

THE SUCCESSFUL MERCHANT. Sketches of the Life of Mr. Samuel Budgett. By William Arthur, author of "The Tongue of Fire," &c., &c. Author's Uniform Edition. London: Bemoose and Sons, 23, Old Bailey.

"THE Successful Merchant" has been an epoch-making book to hundreds of young men in England and in other parts of the world. Eight or nine years ago it had attained a circulation

of eighty-four thousand; and it is one of the works which has not only been widely used in connection with libraries and reading-rooms, but freely lent by friends, so that the number of its readers must be beyond calculation. It ought now to obtain additional popularity. Applicable as it was thirty years ago, it is still more emphatically now a book for the times, and discusses questions connected with capital and labour, and the accumulation and distribution of wealth and property, which are everywhere eagerly debated. Need we add that Mr. Arthur writes with robust common-sense, guided by high-toned Christian principle, and with a force of reasoning and persuasion which it is difficult to resist? We know of no more admirable instance of teaching by example than this biography of "The Successful Merchant."

STORM SIGNALS: Being a Collection of Sermons preached on Sunday and Thursday Evenings at the

Metropolitan Tabernacle by C. H. Spurgeon. London: Passmore & Alabaster, Paternoster Buildings. 1885.

WHAT more *can* be said, what more *need* be said, of Mr Spurgeon's new volume of sermons, than that it is a worthy companion of its predecessors? It exhibits all the characteristics of his genius and the methods of address which have been mighty through God in arresting the thoughtless, arousing the sleepers, subduing the rebellious, and leading the awakened, the penitent and the anxious, to righteousness, peace, and eternal life. More powerful, home-coming sermons we cannot imagine. May they increase still further the usefulness of their beloved and honoured author! We ought to point out, however, that the printers have made a strange mistake in inserting one sermon twice—first under the title of "A Soul-stirring Meditation," and afterwards under the title of "To the Rescue."

LITERARY NOTES.

MR. RUSKIN announces a re-issue of "The Stones of Venice" in its original form, with *facsimiles* of the original engravings, &c. The price is to be four guineas, which is less by about a guinea and a half than the cost of the early editions. Even in view of this reduction the work will be beyond the reach of many who would be glad to possess it. Mr. Ruskin would confer a boon on his countrymen by publishing his books at a price which would make them more generally accessible, and in doing so he would himself suffer no loss.

A NEW EDITION of the Poems of Mr. W. D. Howells is to be published by Messrs. Ticknor, of Boston, and will, we trust, be included in Mr. David Douglas's series of "American Authors." Mr. Howells is a genuine poet, and had he not resolutely marked out for himself other work he might have stood, not unworthily, side by side with Bryant, Whittier, and Lowell.

MR. EDMUND GOSSE has published through the Cambridge University Press his inaugural course of lectures as Clark Lecturer on English Literature at the University of Cambridge. They are entitled, "From Shakespeare to Pope: an Inquiry into the Causes and Phenomena of the Rise of Classical Poetry in England." Of the two great styles of poetry—the classical and the romantic—the classical style was in the ascendant when poetry first began to be written in modern English, the romantic when poetry revived under the Tudor monarchs; the classical from the English Commonwealth to the French Revolution, and since then the romantic has been supreme. The classical reaction at the time of the Commonwealth was, according to Mr. Gosse, inaugurated by Edmund Waller. It was due, if we understand his argument aright, not so much to foreign influences as to causes silencing operating at home, of which Waller, more than any other man, was the embodiment. He, and not Milton, was the poet who revolutionised poetry in England. Had Milton been born earlier, and not later, than Waller he would have given to our poetry a classical bias very different from that which was given to it by Waller, whose experiments in distich were made in 1623. The progress of the classical movement is clearly followed to the age of Pope, and we get many charming criticisms of Waller, Denham, Davenant, Cowley, and Dryden. Mr. Gosse is one of the most delightful of writers, and he has here given us a book which every student of English poetry will not only read, but consult again and again.

PROBABLY the most successful work of the current season is "The Lives of Robert and Mary Moffat, by their son John S. Moffat," which, as we announced in our October number, was to be published by Mr. T. Fisher Unwin. It is now in its third edition, and the sale still continues. This is no surprise to us, though it is a cause for sincere congratulation. A grander, more heroic, and more useful life than that of the great South African missionary we do not know, while the simplicity, the modesty, and the self-unconsciousness of the man who never so much as dreamed that he was doing anything wonderful, are among the most winning and memorable features of character we have ever encountered. We sometimes hear of books being "as interesting as a novel." The description would be free from every particle of exaggeration as applied to this volume, for it carries the reader eagerly on from the first page to the last; and so great is the spell that the first perusal is, as we know, in many cases followed by a second. We certainly anticipate as one of the results of this publication a profound revival of missionary zeal. A clearer demonstration of the worth of missionary labour, and of the unique power of the Gospel, could not be offered; and so great was Dr. Moffat's influence, so widely was he respected, that the record of his life will be read in circles from which missionary literature is generally excluded. Mrs. Moffat, who was like-minded with her husband, was an invaluable helper in his work. The Church of Christ of all sections has been greatly enriched by this memoir. We shall hope to hear presently of a cheap and popular edition, which, whenever it appears, will no doubt circulate by thousands.



Dr. Wm. C. Sturges & Photograph Co. (Permanent Print)

Yours faithfully

Wm. D. James Saunders

THE
BAPTIST MAGAZINE.

FEBRUARY, 1886.

THE GENERAL SECRETARY OF THE
BAPTIST MISSIONARY SOCIETY.



LIFE that is worth writing at all," says Longfellow, "is worth writing minutely." The writer has no desire to dispute the *dictum*, but wishes, as the following is but, in the strictest sense of the word, a "sketch," to deprecate the expectation of minuteness. A "life," properly speaking, of no man can be written while he is living; certainly not minutely, and with the freedom of expression, fulness of view, and fidelity of presentation which are desirable, if not essential. Of our contemporaries who are strictly such, that is of those who are living men with us, we must generally, if we wish to know something of them, content ourselves with sketches. For any meagreness, however, which may be an attribute of the present sketch, the modesty of the subject of it must be largely blamed.

The name of Alfred Henry Baynes is a familiar name among British Baptists; one may say, indeed, among Baptists throughout the world. There is not a member of our churches, or a scholar in our Sunday-schools, who does not know that it belongs to the esteemed General Secretary of the Baptist Missionary Society. Even such as do not know Mr. Baynes personally, and may never have seen him, have often heard of him, and have learned to esteem

him highly in love for his work's sake, while, among the hundreds and thousands who have been brought into personal contact with him, are many who have not only shared in this esteem but have had the warmest feelings of regard and respect inspired within them by his character.

The father of Mr. Secretary Baynes was the Rev. Joseph Baynes, who was the pastor of the Baptist Church at Wellington, Somersetshire, for the long period of upwards of forty years. The mother was Ann Day, the daughter of Mr. Joseph Ash, who was one of the deacons of Broadmead Baptist Church, Bristol, she having become the wife of the Wellington pastor (he was not then the Wellington pastor, however, and did not become such till a year later) in 1819. Of the father it has been said, "Throughout life his heart was supremely in his work. All the energies of mind and heart, of thought and feeling, were absorbed in this one commanding purpose: 'This one thing I do.' His preparation for the pulpit was careful and laborious. He never offered to the Lord, or His people, that which cost him little. He was a diligent Bible student; he delighted to meditate on God's word, and to avail himself of the helps to the full and complete understanding of it. With the opening week he would commence his preparation for the following Sabbath, never leaving it to be hurriedly done towards the close. It was his habit to write out his sermons pretty fully in a large upright hand, and to read them in the pulpit, which he did with animation till near the close, when, abandoning the manuscript, he would make his appeals to his hearers, and especially to the young, in an earnest and impassioned manner, which could not but rivet the attention and leave an impression not soon to be effaced." From this it is easy to see that some of the qualities and characteristics of the father have been reproduced in the son.

Alfred Henry was born at Wellington in 1838. He was educated at Devonshire College, Bath. At first it was intended that he should enter the medical profession, but he had to relinquish his articles on account of ill-health. Subsequently, he became associated with several of the public undertakings of Messrs. Peto, Brassey, & Betts. In 1860, at the request of Sir Morton Peto, who, it may be inferred from this, had observed his marked financial abilities, he undertook temporarily the finances of the Baptist Missionary Society. What

was intended to be but a very temporary engagement has continued till now, for from that time to the present Mr. Baynes has been connected with that Society, and it is hoped will continue so connected for very many years to come. In this connection he has been associated successively with Dr. Trestrail, Dr. Underhill, and Rev. Clement Bailhache, and has now for colleague the Rev. J. B. Myers, who is, as is well known, the Association Secretary.

In 1881, at the request of the constituency of the Society, Mr. Baynes visited India and Ceylon, and inspected all the Baptist Mission Stations in that quarter of the globe. This visit resulted in the establishment of the Calcutta Mission Press on a more thoroughly business-like basis, the reconstruction of Serampore College, and the establishment of a Training Institution at Delhi. In 1817, when reporting the purchase of the ground for the College at Serampore, Dr. Carey wrote, "I conceive that the work of duly preparing as large a body as possible of Christian *natives of India*, for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. . . . India will never be turned from her grossness of idolatry to serve the true and living God, unless the grace of God rest abundantly on converted natives to qualify them for mission work, and unless, by the instrumentality of those who care for India, they be sent forth to the field. In my judgment, therefore, it is on native evangelists that the weight of the great work must ultimately rest." The intention of the founders of the College, it is clear, was that it should be a theological training college, like our home theological colleges; but for a long time it had ceased to be, if indeed it had ever been, this. On the recommendation of the Secretary, the Committee fulfilled the intention of the founders, and Serampore College is now a *Native Christian Training Institution*.

Concerning this visit of Mr. Baynes to India, the Committee, in their report for the year 1881-2, immediately on his return, said, "The Committee gladly record their sense of the Christian spirit which induced Mr. Baynes to accede to their wish, and their warm thanks for the devotedness, zeal, and success, with which he has carried out the instructions he received. The Committee most cordially and gratefully acknowledge the kindness of Mr. Baynes' reception by their missionary brethren, and

express their thankfulness for the facilities given to Mr. Baynes in the accomplishment of the onerous duties he had undertaken. They cannot doubt that the gracious hand of God, which attended his steps both in going and returning, will also be seen in the results secured, and that the Society and its missionaries will reap large benefit from the experience and the knowledge thus gained by their beloved friend in his future relations with them. They welcome his return to the post he has already filled with such ability and zeal, and pray that the blessing of God may visibly appear upon his labours for years to come, as they thankfully recognise it to have been bestowed in the past." This visit was much appreciated by our Indian missionaries, and one of them wrote expressing the common feeling, "Mr. Baynes' visit has been a great pleasure to all the brethren, and has cheered our hearts and done us good in various ways."

In connection with the mission Mr. Baynes has repeatedly visited Italy, which perhaps may be regarded as the most important part of the European field occupied by the Society. He has also visited Belgium, and conducted negotiations in connection with the Congo Mission with the King of the Belgians. This Mission—the Congo Mission—which has engrossed so much of the attention of the churches at home has had the keenest and warmest sympathy of the Secretary, and owes its present success and promising condition, in the first place, certainly, under God, to the zeal and self-sacrifice of the devoted missionaries who have given themselves to it, but, secondly, to the incessant thought, care, and earnest advocacy of Mr. Baynes. In December, 1884, Mr. Baynes visited Berlin in connection with the sittings of the West African and Congo Conference, which met in that city. He was also charged to conduct negotiations relating to the annexation by Germany of the Cameroons and Bimbia on the west coast of Africa, and the interests and property of the Mission at various stations in these districts. These negotiations were conducted with the German Chancellor and the authorities of the German Foreign Office, and were brought to as satisfactory a conclusion as was possible under the circumstances. The regrettable action of the British Government in ceding to the Germans the important stretch of seaboard, from the settlement of Victoria to the right bank of the Rio-del-Rey river, and the whole of the interior, including the Cameroons mountain, created for the Society a situation of consider-

able difficulty, in consequence of which it was necessary for Mr. Baynes acting on behalf of the Committee, to make repeated communications to, and to have more than one interview with, Earl Granville, Her Majesty's Foreign Secretary. All that was possible to be done in the circumstances of the surprise which was sprung upon the Society was done.

Mr. Baynes, it may be added, was for many years connected with the church at Onslow Chapel, Brompton, of which the editor of this Magazine is now pastor; where he served as deacon and superintendent of the school. From this church too, he took his wife, a daughter of the Rev. J. Bigwood, who at that time was its pastor.


He is a Fellow of the Royal Geographical Society, the Royal Asiatic Society, the Antiquarian Society, the Statistical Society, and the Society of Arts.

The ability and energy which he brings to bear upon the affairs of the mission are universally recognised. Long may he be spared to enjoy the confidence, respect, and affection of his brethren, and to be a blessing to the world.

EDITOR.

[We hope to present our readers next month with a portrait and biographical sketch of the Rev. S. H. Booth, Secretary of the Baptist Union.]

A BAPTIST BOARD OF REFERENCE.

T is now well known that the Council of the Baptist Union has formulated a plan for the establishment of a Board of Reference "for the purpose of advising churches in the settlement of pastors, and pastors seeking introduction to churches." Printed "Suggestions" for the formation of such a board were some time ago circulated among ministers and churches, and it was arranged that the scheme should be discussed at the autumnal meetings last year at Swansea. The discussion, however, did not take place, so many other things demanding the attention of the Assembly, and the scheme was referred back to the Council, neither adopted nor rejected.

The question naturally arises in the minds of many when such a

proposal is submitted, Is such a board needed? There are those who, remembering that there have been Baptist churches in this country, even in the common sense of the term, since the days of the Commonwealth, but no Board of Reference, cannot understand why, if our fathers did not need such a board, their children and ecclesiastical successors should. But it should be borne in mind that the times and circumstances are not what they were in our fathers' days. It is not so long since a pastor in settling over a church was looked upon as contracting a life relationship. The tie which united him to his people was considered almost as indissoluble as the marriage tie. Occasionally the tie would be dissolved, but only in exceptional circumstances, after long delay generally, much searching of heart and prayer, and, not unfrequently, when the minister was removing to another church, prolonged negotiation. Now things are different. The pastors who remain to the end of their days with the church they first settled over are quite the exceptions and not the rule. The rule now is, not long pastorates, but short. Few churches regard their ministers as other than birds of passage, and few are the ministers who settle down in a pastorate with no thought or expectation of changing. We are not now discussing whether this is a right or healthy state of things, but simply noting it as a fact. Inasmuch, then, as frequent changes are now the rule, and seem to be more or less inevitable, there can be no question that our present lack of machinery for effecting those changes is sometimes, both by ministers and churches, severely felt.

It has been suggested that the advertisement columns of the denominational papers should be used by ministers seeking churches, and churches seeking ministers. Occasionally it may be observed they are so used, but against such a "medium" there is generally a very strong repugnance, with which one finds it impossible not to sympathise. At the same time, when the thing is fairly faced and looked at, it is a question whether this repugnance is not a matter more of sentiment than of reason or of piety. The Committee of the Baptist Missionary Society has repeatedly advertised for pastors for some of the Baptist churches in India, and with satisfactory results. There are men now in India, the pastors of English Baptist churches, who have responded to such advertisements, and whose present position is due to it. It is not enough to say that that was not the apostolic

mode; for in apostolic days there were no denominational papers. A much more valid objection would be that, even were such a plan adopted, it would not meet the difficulty. Even if ministers and deacons could be brought to see—a thing it is satisfactory to feel they are not likely to be—that the advertisement columns of the papers are right and becoming means of communication in such cases as we are referring to, while probably ministerial removals would be facilitated, there would be no greater likelihood than now of our securing that which is really the great *desideratum*—the placing of the round peg in the round hole and the square peg in the square hole.

The present method, if method it can be called, is, on several accounts and in several ways, very unsatisfactory. Now, if a minister after careful thought and prayer comes to the conclusion that it would be well for him to remove, or if circumstances are such as to compel him to remove, he usually seeks the good offices of a brother minister to whom he states the case, and who probably gives him, as he desires, an "introduction" to some vacant church. Perhaps he goes and preaches for one Sunday, or two or three Sundays, to the people to whom he has had an introduction by letter; perhaps he does not; perhaps the letter of introduction is not even acknowledged, for it is freely said that church officials are sometimes so lacking in courtesy as to fail even to send a postcard, and say "The case of Mr. So-and-So shall be considered." Perhaps, again, the introduction results, not only in the supplying of the vacant pulpit for a few Sundays, but in a call to the pastorate. Perhaps the relationship thus entered into proves to be a happy and useful one to both the church and the minister; perhaps it proves to be quite the contrary. In many cases the church knows no more of the minister, and the minister no more of the church, than each has been able to gather during the few weeks of "probation."

In some cases the minister has defects, say, of character, or disqualifications in other ways, which, if only known to the church in time, would have prevented the giving of a "call" and subsequent discord, perhaps scandal and mischief. On the other hand, the church may be so fickle, inconstant, unspiritual, and quarrelsome, and withal so incorrigible in these and other evil ways, that if only the unhappy minister had known it, he, valuing his peace of mind and usefulness, would not on any account have placed himself at its mercy. But without supposing anything wrong on either side, there possibly

proves to be "incompatibility." Every minister is not fitted to every locality; every church is not a suitable sphere for every minister. There is no need to enter into particulars; everyone knows that certain men are best adapted to deal with, and minister to, certain classes of people; that certain churches, because of the superior education, &c., of their members, or because of the lack of education, &c., require corresponding ministrations.

Now the usefulness of a Board of Reference "for advising churches in the settlement of pastors, and pastors seeking introduction to churches," would come in here. Such a board would consist of men having the confidence of ministers and churches alike, and would, without having any absolute authority, confidentially advise in such cases. The members of such a board would invariably, being chosen because of special fitness, be men of character, experience, and knowledge, well qualified to give counsel which should be of value both to candidates and churches.

The main features of the scheme put forward by the Baptist Union are thus described by the Secretary: "The scheme itself groups our county associations into nine districts. The Board of Reference is to consist of secretaries of such associations, of two members elected by each association, and of two other members elected within each association by the Council of the Union. The members of the Board within each district are to be the Committee for the transaction of business within that district. The Secretary of the Union is to be the Secretary to the Board, and to appoint *provisional* conveners in each district."

The possible advantages of the existence of such a board as that proposed are clear; so also, to some at least, are its possible disadvantages. What the objections are which it is said are strongly felt in some quarters to it we have never heard specifically stated; but we can conceive that it might be urged that the proposal threatens the independency of the churches. Such an objection, however, would not have much force with many in the present day. The Divine right of Independency is now almost a thing of the past, like the Divine right of kings. The defects of a bald Independency are too glaring, and the insufficiency of the system for the church's execution of her Lord's commission too manifest, to allow of the high ground being taken in regard to it which was commonly taken fifty years ago.

Many, no doubt, would be ready enough to maintain that perfect religious freedom can only be enjoyed in connection with Independency, and would strenuously contend for it on that account alone; but few would contend that an independent Baptist church, with all the drawbacks incidental to its independency, especially in a country place, where it must almost inevitably be weak, was formed after the "pattern shewed in the mount," while all other churches, however great, efficient, and useful, were in their formation and church order unscriptural, and opposed to the will of Christ. It would be, then, with most men, we should conclude, a question of expediency, of wisdom or unwisdom, ultimately of liberty.

There would be an uneasy feeling, we suspect, that the Board of Reference would be a board of patronage, and that, if it came to be supreme, unless a man took care to stand well with its members, his chances would be small. It would be feared that a loss of manly independence, and consequent self-respect on the part of ministers, would be the result; that there would be first the temptation and then the tendency to cringe to this and that influential member of the board, in order to secure his good opinion and influence, and that the nobler and better men, who failed to do this would have a black mark set against their names. For our own part, we are inclined to believe such a fear to be groundless; but, if experience proved otherwise, the remedy would be in the hands of the pastors themselves. Certainly the *crux* of the whole thing, so far as our knowledge of the feelings of ministers leads us to say, lies there. But the institution would be permissive. The adoption of the plan by the various associations could not be enforced by the Council of the Union, nor could the associations be prevented from abandoning it if, having adopted it, they found it, in its working, unsatisfactory.

As a well-meant attempt to meet a felt need the scheme deserves a candid examination, and, we venture to say, a fair trial. For the churches to obtain Heaven-sent, suitable pastors, and the pastors Providential spheres of work, they must all seek direction and grace by earnest prayer to Him whose special post-ascension gifts to His Church the apostle tells us ministers are; but they will be none the less likely to succeed if they also employ their faculty of common sense, and do all that, lying in their power, which seems calculated for the attainment of the end in view—the securing for ministers of

suitable spheres of work in which they will be happy, beloved, and useful, and to churches of pastors adapted to them, able to serve them with efficiency and fidelity, showing themselves to be "workmen needing not to be ashamed, rightly dividing the word of truth."

EDITOR.

W. C. BRYANT: FATHER OF AMERICAN VERSE AND PATRIARCH OF LETTERS.



BRYANT was born in a Western part of Massachusetts in 1794, and died in New York in 1878. At the time of his death he was the oldest living American poet, with the exception of the venerable Dana. It was his privilege to see Emerson, Longfellow, Lowell, Holmes, Willis, Whittier, Taylor, and Poe, not to mention others, rise into the realm of poetic fame. Each of these poets has placed on record his estimate of Bryant. With one consent they award him a high meed of praise. Since his death critics on this side of the Atlantic have called our attention to the works of this gifted author.

A study of his poems proves that he is worthy of the name of poet. Our purpose, now, being to consider him as a poet, we must not allow extraneous and subsidiary matters of a political nature to turn us aside, nor can we narrate in detail his literary career. We can but take a hasty glance at it.

His father, an eminent physician in Cummington, Massachusetts, watched over the first development of William's intellectual life. At an early period he gave promise of future greatness. In addition to his taste for classical pursuits he evinced an unusual aptitude for the "Muses." Like Cowley and Pope he "lisp'd in numbers" while yet a schoolboy. During the same period he did what few of his seniors had either capacity or courage to do. An embargo having been placed on American commerce by British Orders in Council, he wrote a satirical poem on the subject, which is said to have had a host of admiring readers. His "Spanish Revolution" was also written before he had reached his fourteenth year. When about sixteen years

of age he became a student of Williams College, where he made himself famous as a classical scholar and a student in philosophy, although he did not remain longer than two years there. At twenty-one he was admitted to the bar, and began to practise at Great Barrington.

Like Cowper, he took a dislike to the legal profession and resolved to abandon it. In 1835 he went to New York, where he established the "New York Review and Athenæum Magazine." The next year he assumed the chief direction of the *New York Evening Post*, a journal with which his name was associated for more than fifty years. We believe he was the first standard American poet whose works found acceptance in England. They were first published in England in 1832. Ten years afterwards he published "The Fountain, and other Poems." In 1844, 1846, 1850, 1858, 1864, and in more recent years he has published poems of great beauty and merit. Of all our Transatlantic bards there is not one superior to him in elegance, tenderness, and purity. Throughout life, whether as a linguist, essayist, politician, or poet, his motto was "Give me an honest fame, or give me none."

In one of his keenly-satirical moods Lowell makes reference to this New York poet thus :—

" Don't be absurd ; he's an excellent Bryant,
But, my friends, you'll endanger the life of your client
By attempting to stretch him into a giant."

In his poem "A Fable for Critics," the same writer speaks of him "as quiet, as cool, and as dignified as a smooth, silent iceberg that never is ignifed." We will not here undertake the task of examining this judgment, but we submit that it is not altogether sound. It is, perhaps, difficult to decide in what respects Bryant most conspicuously excels his fellows. In common with them he revels, as it were, in the ruins of decay. This tendency, we may observe in passing, is not peculiar to the *poets* of America, for Hawthorne and many other *novelists* expatiate upon the suggestive scenes of autumn. Of the American bards who sing to us of "death" and the "grave," Poe and Bryant undoubtedly stand pre-eminent. Poe, a man of deep feeling and morbid tendency, dwelt, as it were, amongst the tombs; not content with leading one to the grave, he must needs unearth the interred, and inspect minutely the processes of decay, taking a melancholy interest therein; and no one can read Bryant's poetry without

noticing something similar. In his "The Death of the Flowers," he writes :—

"The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear,
Heaped in the hollows of the grove the autumn leaves lie dead ;"

* * * * *

He sings of the "wind-flower," "sun-flower," "violet," "orchis," "brier," "aster," and "golden-rod," and mourns that "the brightness of the smile was gone from upland, glade, and glen."

In his "June," he speaks like one from whom all fear of death has been removed. He thinks

"'Twere pleasant that in flowery June,
When brooks send up a cheerful tune,
And groves a joyous sound,
The sexton's hand my grave to make,
The rich, green, mountain turf should break."

In his "Hymn to Death," instead of calling Death "King of Terrors," as many of the poets have done, he speaks of Death as a "Deliverer" whom God hath anointed to free the oppressed and crush the oppressor.

Perhaps his most popular poem is "Thanatopsis," written before he had reached his twentieth year. To a young man in the full bloom, beauty, and strength of manhood, death is often thought of as the grimmest of visitants, but Bryant speaks of death and the grave in language which leads one to think, for the time at least, that the grand repose of the millions who are sleeping "in the silent halls of death" is more to be desired than the waking and workful present.

Poetry has not often fulfilled a more soothing ministry than to show us that

"The hills
Rock-ribbed and ancient as the sun ; the vales
Stretching in pensive quietness between
The venerable woods ; rivers that move
In majesty, and the complaining brooks
That make the meadows green . . .
Are but the solemn decorations all
Of the great tomb of man."

The closing lines of this poem contain, as a preacher might say, the application :—

“ So live that when thy summons comes to join
 The innumerable caravan that moves
 To that mysterious realm, where each shall take
 His chamber in the silent halls of death,
 Though go not, like the quarry slave at night,
 Scourged to his dungeon, but, sustained and soothed
 By an unfaltering trust, approach thy grave
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams.”

Though one may hear the solemn dirge-like undertone in this poem, there are heard more distinctly the notes of faith and hope, equal to some of those heard in Bryant's contemporary Longfellow. His belief in the presence and protection of the great Creator was one of the secret forces which gave strength and tranquillity to his mind amid the fluctuating events of life. To him nature was eloquent with the voice of God. Not only did hill and dell, flower and fern, forest and field, river and rain, sea and lake, storm and calm, sun, moon, and stars, and all the seasons of the year, speak to him of the Unseen Creator, but in the very instinct of animals he also recognised the rule of the King and Lord of nature. Some of the lines on “A Water-fowl,” written when he was about twenty years of age, will illustrate our point :—

“ There is a Power whose care
 Teaches thy way along that pathless coast,
 The desert and illimitable air—
 Lone wandering, but not lost.

* * * * *

Thou'rt gone, the abyss of heaven
 Hath swallowed up thy form, yet on my heart
 Deeply hath sunk the lesson thou hast given,
 And shall not soon depart.
 He who, from zone to zone,
 Guides through the boundless sky thy certain flight,
 In the long way that I must tread alone,
 Will lead my steps aright.”

Written at a time when he was in doubt as to what should be his course in life, the words, apart from their poetic merit, have an auto-

biographical interest. We have good reason for believing that the sight of the water-fowl, trifling as the circumstance may seem to some, taught him a lesson which was never effaced from his memory.

In his well-known poem "Thanatopsis," we may note the germs of not a few of the "Sonnets" and "Lyrics" to which his poetic nature afterwards gave birth. In the opening lines of the poem he expresses the sentiment of our own Wordsworth :—

"To him who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language."

He has, indeed, been called the Wordsworth of America. It is not necessary here to discuss the question of his right to such an honour. Suffice it to say his literary fellow-countrymen are, we believe, agreed upon the point, and cheerfully award him this wreath and palm. Let us go with him to the "Wood," and read the "Inscription," and we shall again remark the intense sympathy which, like Wordsworth, he had with nature :—

"The calm shade
Shall bring a kindred balm, and the sweet breeze
That makes the green leaves dance shall waft a balm
To thy sick heart. Thou wilt find nothing here
Of all that pained thee in the haunts of men,
And made thee loathe thy life. The primal curse
Fell, it is true, upon the unsinning earth,
But not in vengeance. God hath yoked to Guilt
Her pale tormenter Misery. Hence, these shades
Are still the abodes of gladness."

How merrily chime the bells of his little piece, "The Gladness of Nature" :—

"There's a dance of leaves in that aspen bower,
There's a twitter of winds in that beechen tree ;
There's a smile on the fruit, and a smile on the flower,
And a laugh from the brook that runs to the sea.

* * * * *

And look at the broad-faced sun, how he smiles
On the dewy earth that smiles in his ray,
On the leaping waters, and gay young isles,
Ay, look, and he'll smile thy gloom away."

His "Hymn to the North Star" and "A Forest Hymn," as also "A Winter Piece," contain passages of great beauty, and the poetic symbolism of these objects in nature is never far-fetched or overstrained. He is rarely open to the charge to which Collins, one of our most natural poets of the last century, exposes himself—namely, that of making nature say just what he wished it to say. Bryant's figures are never confused, and the moral lessons suggested by the sights he saw are comprehensible and easily remembered. One of the most perfect of his poems is "The Fringed Gentian":—

"Thou blossom, bright with autumn dew,
 And coloured with the heaven's own blue ;
 That openest when the quiet light
 Succeeds the keen and frosty night.
 Thou comest not when the violets lean
 O'er wandering brooks and springs unseen ;
 Or columbines, in purple dressed,
 Nod o'er the ground bird's hidden nest.
 Thou waitest late, and com'st alone,
 When woods are bare, and birds are flown,
 And frosts and shortening days portend
 The aged year is near his end.
 Then doth thy sweet and quiet eye
 Look through its fringes to the sky,
 Blue—blue as if that sky let fall
 A flower from its cerulean wall."

As his manner is, he concludes with the reflection :—

"I would that thus, when I shall see
 The hour of death draw near to me,
 Hope, blossoming within my heart,
 May look to heaven as I depart."

It is not too much to say that there is scarcely a piece of his in which some part of it is not embellished with images and symbols taken from natural scenery. In the "Song of Mario's Men," an account of the career of a band of natives in South Carolina during a civil war, he interjects here and there lines descriptive of the country. Indeed, in the poetic narratives of persons that he gives, delineations of character, and feats of heroism, as well as his political and philosophical poems, abound with allusions to, and descriptions of, natural scenery. Perhaps we ought to say the scenery is American scenery ; indeed,

unless we bear this in mind, we shall be as ill-prepared to understand some of his poetry as Americans are to understand Wordsworth's descriptions of English lake scenery. He but rarely attempted to describe the beauties of nature in other lands than his own, and it must be confessed that his "Apennines," and a few other pieces, are by no means equal to "The Prairies," "Monument Mountain," "Catterskill Falls," and others relating to the beauties of his native country. While reading these effusions of his fruitful imagination, we are conscious of being in the clear air of a Transatlantic climate. We inhale the odour of the American forest pine, and our eyes gaze upon sights in the heavens and earth that are never seen in our dull skies or sea-girt isle.

We have heard the objection that "he has not expressed American history in his verse." To a certain extent this is true, though it is not absolutely so. A similiar thing may be said of Longfellow and Whittier. But when we remember that America is yet in her youth; that two centuries since she had but a few scraps of literature; that her vast rivers and lakes had no towns of historic fame to adorn their banks, no hoary towers or castles overlooking the valley, telling of "battles, sieges, fortunes"; that in fact the history of America is, as it were, a thing of yesterday, we need not wonder that the poems of this poet are not so rich in historic lore as those of our own. We are free to admit that Bryant has not taken us much into his country's history. With the exception of the stanzas of "The Ages," written and published in 1821, he makes but few allusions to it. In the poem just named, after sketching the saddening events of church history through the *Middle Ages*, wherein he speaks of—

"The web that for a thousand years has grown
O'er prostrate Europe."

he begins to narrate the dawning of civilised life upon the West—

"Look now abroad : another race has filled
These populous borders ; wide the wood recedes,
And towns shoot up, and fertile realms are tilled ;
The land is full of harvests and green meads ;
Streams numberless, that many a fountain feeds,
Shine, disembowered, and give to sun and breeze
Their virgin waters ; the full region leads
New colonies forth, that toward the western seas
Spread, like a rapid flame, among the autumnal trees.

' Here the free spirit of mankind at length
 Throws its last fetters off ; and who shall place
 A limit to the giant's unchained strength,
 Or curb his swiftness in the forward race ?
 For, like the comet's way through infinite space,
 Stretches the long untravelled path of light
 Into the depths of ages : we may trace,
 Distant the brightening glory of its flight,
 Till the receding rays are lost to human sight."

* * * * *

In the last verses of "The Ages" he says of his country—

"Seas and stormy air
 Are the wide barrier of thy borders, where
 Among thy gallant sons that guard thee well,
 Thou laugh'st at enemies : who shall then declare
 The date of thy deep-founded strength, or tell
 How happy in thy lap the sons of men shall dwell !"

These lines, written fifty years ago—words so full of hope—have been verified in the marked prosperity of his country. He seems to have had more than glimpses of his country's glorious future.

As the editor of the *Evening Post*, he was ever ready to defend the cause of the oppressed. "Liberty" was a word which touched the most tender chords of his large heart. While national liberty ever found in him a true and trusty friend and advocate, he was not less mindful of individual liberty. We are sometimes struck with the truly original way in which he writes of matters of this kind. In his literary course he was verily indifferent to what fashion and custom said and did, as he was insensible to the influence of custom in relation to matters of social life. He was not ruled by expediency, nor by the example of others. His strong will and independent spirit, wedded as they were to a sound judgment, enabled him to take a course it had been otherwise perilous to take. We have before us several passages illustrating this. We can but insert one. It is found in his "Antiquity of Freedom."

"O Freedom ! thou art not as poets dream,
 A fair young girl, with light and delicate limbs,
 And wavy tresses gushing from the cap
 With which the Roman master crowned his slave

When he took off the gyves. A bearded man,
 Armed to the teeth, art thou ; one mailed hand
 Grasps the broad shield, and one the sword ; thy brow
 Glorious in beauty though it be, is scarred
 With tokens of old wars ; thy massive limbs
 Are strong with struggling."

This poem reminds us of Whittier's "Voices of Freedom," than which American poetry has produced nothing more spirited and scathing, as might have been expected, seeing that the poet is one of the disciples of the brave George Fox. He lived at a time when slavery in America was occupying the minds of the sons of Freedom, and when Whittier was asking the States—

"Shall tongues be mute, when deeds are wrought
 Which well might shame extremest hell ?
 Shall freemen lock the indignant thought ?
 Shall Pity's bosom cease to swell ?
 Shall Honour bleed ? Shall Truth succumb ?
 Shall Pen, and Press, and Soul be dumb ?"

Bryant was attacking prudently the system which held so many millions captive ; in fact, for many years before the outbreak of the war, he was looking for and hastening the day of liberty. He wrote :—

"Oh ! not yet
 May'st thou embrace thy corslet, nor lay by
 Thy sword ; nor yet, O Freedom ! close thy lids
 In slumber ; for thine enemy never sleeps,
 And thou must watch and combat till the day
 Of the new earth and heaven."

We have referred to his passionate love of nature ; but we should greatly err if we presumed he was lacking in those qualities which fit us for social life. "The Life that is," "The Future Life," "The Past," and "The Conqueror's Grave," show how deeply and truly he was attached to friends beloved :—

"Childhood, with all its mirth,
 Youth, Manhood, Age, that draws us to the ground,
 And last, man's life on earth,
 Glide to thy dim dominions, and are bound.

"Thou hast my better years,
Thou hast my earlier friends—the good, the kind,
Yielded to thee with tears—
The venerable form—the exalted mind.

"My spirit yearns to bring
The lost ones back—yearns with desire intense
And struggles hard to wring
Thy bolts apart, and pluck thy captives thence."

The poem from which these verses are taken is throughout expressive of a sympathetic soul. "The Crowded Street" bears evidence of the fact that the man who was such a close observer of tree and flower, moss and fern, rivulet and lake, was also an observer of men and things. Hence he writes—

"How fast the flitting figures come!—
The mild, the fierce, the stony face;
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.

"They pass to toil, to strife, to rest;
To halls in which the feast is spread;
To chambers where the funeral guest
In silence sits beside the bed.

"Keen son of trade, with eager brow!
Who is now fluttering on thy snare?
Thy golden fortunes, tower they now,
Or melt the glittering spires in air?"

"Each where his task or pleasure calls
They pass, and heed each other not.
* * * *

"These struggling tides of life, that seem
In wayward, aimless course to tend,
Are eddies of the mighty stream
That rolls to its appointed end."

We must bring this paper to a close. There were few figures so well known in New York as that of W. C. Bryant. Tall, erect, slightly built, white flowing beard, and eyes which told of a mind at once penetrating, active and contemplative—at times, when excited to a mood of innocent mirth, they gleamed with a gem-like brilliancy. It must be said of him that he never used his pen to guild the

heinousness of vice, nor defraud virtue of her honour. America will keep green the grave of William Cullen Bryant; and on this side of the Atlantic many will be sure to give his works a place among their choicest poets. Though he may be called the Wordsworth of America, we think, with Gilfillan, there are points of similiarity between him and Campbell; and we submit that a study of Keats, Cowper, Thompson, and Beattie, will show that Bryant moved, not unfrequently, upon lines parallel with theirs, though he was by no means an imitator.

HENRY SMITH.

LEISURE MISCELLANIES.



HE distinguished artist, Claude, has been ever celebrated for his pictures of sunset. The author of "The Pilgrimage of the Tiber" visited recently what is said to have been the place of his residence, on the road to Fidenæ, near Rome, and saw the secret of his success. His villa overlooked a scene where a magnificent view was obtained of the evening grandeur of the west. Nowhere are sunsets seen to finer effect than here. The artist had evidently studied from nature. He had, doubtless, often watched them here. His soul had been suffused with the magnificent sights he beheld. The glow and glory of the splendid scenes gave colour and fire to his imagination. Hence, when he took his brush, he flung them on to his canvas with the ardour of inspiration. It should be thus with those who speak for Christ, as to the great subject of their testimony. They must dwell with appreciative faith and love habitually on Him who is "evidently set" before them. Christ must live in their thought and heart with all the glory that distinguishes and belongs to Him. Then, with souls quickened and kindled, they shall be able to speak of that Gospel of which He is the centre and substance. They will utter words animated and coloured by the reality they have experienced in all its attraction and blessedness. So they will say, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us."

Sunrises in that neighbourhood are also described as of peculiar beauty. The same writer, who watched them, says, "At first, wreaths or pillars of mist, like ghosts, seemed to walk on the river, or wander over the plains; but as the early blush on the sky grew redder, the lark flew up, singing loudly. Soon a golden sun rose above the mountain tops, and the silent beams glided along the pearly plains, bringing a new day to the world. So brilliant and glorious was the sight, that one longed to run to every sleeper and wake him with the tidings that the sun had risen." How illustrative of feelings inspired in our nature on experience of the Gospel and its influences. When the light that "shone out of darkness" has shone into a man's heart, after all the phantoms and fears that haunted there before, when the glory of the great salvation is fully proved, the grateful convert is filled with admiring praise. "The darkness is past, the true light now shineth." The Sun of Righteousness has risen with healing in His wings. There is an impulse to hasten and tell others of the Divine gifts enjoyed, and invite them to walk with him in the light of the Divine countenance.

Mr. Bate, in "The Naturalist on the Banks of the Amazon," speaking of the transition in those regions of night to day, writes:—"So clear was the air that the lower rim of the full moon remained sharply defined until it touched the western horizon, whilst, at the same time, the sun rose in the east. The two orbs were visible at the same time, and the passage from the moonlit night to day was so gentle that it seemed to be only the brightening of dull weather." So we may say with the life and death of a Christian. This life, like Nature's night-time, enjoys the reflected light of Heaven's sun. In high examples, often very bright and beautiful is that light; and when, at the close of this present state, the soul is about to pass into the enjoyment of the life to come, to experience the full bliss of the Divine presence, it is only as though the change was from a lesser to a greater brightness. It is the same light, only more immediate and lustrous. "At evening time there shall be light." Thus is death

"As the lifting of a latch;
Only a step into the open air,
Out of a tent already luminous
With light that shines through its transparent walls."

Mr. A. St. Johnstone, in his recent account of travel in the Polynesian Islands, relates some interesting information he received from the British Consul of a singular cavern in a sea-girt rock at Hoonga, near Vavau. Its height is forty or fifty feet above the level of the water; but entrance into it can only be obtained by an aperture six or seven feet below the surface. The cave is large and wide; its roof all carved and fretted with rich work of stalactites. The light is reflected from the sea-bottom through the passage. In diving, to enter, all the direction the swimmer has is the light that flashes from the heels of his guide. The cave was discovered by a young chief, fishing for turtle, and was used as a retreat and refuge for himself and his bride against the tyranny of an old governor of Tonga. Amid the trials of life there is a Refuge and Defence, to which we may securely resort. Harassed, driven, helpless, a believer, like David, can say, "I flee unto Thee to hide me." In the secret of His tabernacle safely may the saints abide, tranquil and patient, as they await His will. Others who have preceded, and whose examples we follow, commend this House of Defence; and, from all the ills and vicissitudes of time sheltering there, we may exclaim, "Be Thou my strong habitation, whereunto I may continually resort."

William Cobbett, the distinguished politician and literary man of the early part of this century, relates, in his autobiography, a personal experience that may find analogy, and serve for illustration, in spiritual things. He gives account of what he calls the time, in himself, of intellectual birth. He was journeying to London, and on the way bought at a bookstall a copy of one of the works of Dean Swift. He sat down by the roadside and read it through, then and there. He did not pursue his journey till he had finished. It seemed to call into recognition the mental powers he possessed, and to awaken the soul within him. Is not this suggestive of the way in which experience of Divine enlightenment comes, under God, to mind and heart? We ponder on the subjects of inspired truth; they interest, engross, rivet us. While we muse the fire kindles, and the hidden work of the Spirit is wrought within. A man is conscious of change. He is new born in Christ. He passes from death into life. "Old things pass away; behold all things become new."

A striking case of the disappearance of an island near Denmark has recently taken place. One of the Faroe group, a mighty cliff,

rose sheer out of the sea to a height of eighty to one hundred feet. Looked at sideways at a distance it resembled a great ship in full sail ; observed from another point it had the appearance of a monk. It was not merely a picturesque object ; it was also a valuable landmark for sailors, warning them of a dangerous whirlpool to which, in its neighbourhood, they were exposed. But suddenly this cliff has disappeared ; it has broken off just below the water line, leaving a dangerous reef, very perilous to vessels. The continual wash of the sea, it is said, aided in winter by the action of driving icebergs, has been able to saw through and cast down this immense mass of rock, consisting of hard basalt, cutting it clean across at the water's edge. This incident affords very suggestive reflections. Are not hidden, unnoted, dangerous influences, often at work, and exercised injuriously on human character ? A man who takes no heed to himself may not be aware that secretly and gradually these play around and work upon him. But, at last, what seemed the strong base on which he stood becomes worn through, and the crash of a great moral fall is the result. The subtlety of the enemy has not been noticed ; the danger others have seen has not appeared to a man's self, but the issue has been catastrophe. So it is that some who, like that rock, may have been guides to others, have fallen from their high estate, and have become disastrous for shipwreck, while they might have been noble for example.

The passage in 1 Peter ii. 4, 5, "Coming as unto a living stone . . . ye also as lively stones," &c., has considerable singularity of metaphor, but we may be helped the better to appreciate it by the following illustrations. The idea, of course, is that Christ, who is the source of life, communicates life to those who come to Him.

When we read a book we may be said to "come" to that book. Not merely do we take it in our hands, but the thoughts we find there mingle with our thoughts, and exercise an influence upon us. That book is one, perhaps, that Milton would call "the precious life-blood of a master spirit." It touches our spirits. It awakens the purest sentiments, gives currency to new desires and aspirations within us. We are prompted, animated, and stimulated by its teachings, principles, and motives. Many a sluggish youth, for example, has read the work called "The Pursuit of Knowledge under Difficulties." He has been kindled by the facts set before

him. As he has noted how zeal for improvement has quickened others, who have had less advantages than himself, he has been stirred from indifference to effort. The book has been the turning point in life to him. The past has been idleness; but the future earnest and active, full of interest and endeavour. He has "come" to the book, and it has proved a "living" book to him and made him live. So with many works on special subjects. Readers have been attracted and stimulated by them. Mechanics, engineering, chemistry, electricity, may have been the topics, but an impelling power has been felt prompting to the carrying on of research in the line along which they have led.

More vital still has been mental contact with some living teacher, who has gained confidence, inspired affection, and whose words and example have been engaging and helpful. As excitement of converse has been experienced and influence of character felt, as suggestive thoughts have been imparted and healthful fellowship enjoyed, the whole nature of the disciple has been brought under a mighty spell. Many a one has been roused to nobler and better life. Instruction has been received, guidance experienced, convictions implanted, fresh possibilities realised. Not merely has the one "come" to the other in the way of companionship; he has come to be touched as by the fire that is in him; he has felt the influence of his genius, the elevating magnetism of his superiority. Every illustration, of course, falls short of explaining fully the vital efficiency that is realised in a living contact with Christ. But such will give, at least, some idea of what is meant. Christ quickens those who touch Him by faith, and rest upon Him as a Saviour. He is the medium of spiritual life, the expression of Divine love, the spring of new desires, the germ and strength of religious energy and aspiration. To Him coming as to a "living stone" we become "lively stones."

G. McMICHAEL, B.A.

ROBERT ROBINSON AND HIS TWO HYMNS.



HE name of Robert Robinson merits an attention which it has not yet received. Few persons are aware that this man not only wrote the famous hymn,

“Come, thou fount of every blessing,”

but that he also was the inspirer of no less a pulpit orator than the great Robert Hall, as Hall himself, in turn, was the inspirer of Spurgeon. And if we add to these facts that the hymn,

“Mighty God, while angels bless Thee,”

was composed by him, and that his ecclesiastical career is almost unique, we have at least begun the story with some elements of unusual interest.

Born in Norfolk, at Swaffham, September 27th, 1735, he removed, at eight years of age, with his parents, to Scarning, in the same county. In a short time his father died, and he was left to be the sole support of his widowed mother. We, therefore, find him, at fourteen, apprenticed to one Joseph Anderson, a barber in London, and very often under reprimand for giving too much time to his books and too little to his business. He was not the steadiest of young fellows in his habits either, for a singular incident is on record to show that he and some other lads plied a gipsy fortune-teller with liquor, and secured from her a prediction as to their future lives. To Robinson the poor drunken wretch made a statement which, however it arose, had the strangest of effects. She said he “would see his children and grandchildren.” And he believed this so thoroughly that he set about preparing to be useful to his prospective family, and even began his laudable reformation by a visit to the preaching of the Rev. George Whitefield that very night.

Six years later, he confessed to Whitefield that he had gone there that evening disposed to pity “the poor deluded Methodists,” but had come away envious of their happiness. He was at this time seventeen years of age; and the sermon, which was from Matt. iii. 7, so moved him that it could not be forgotten. With a singular accuracy of observation he has himself stated, that, after two years and seven

months, in 1755, the full force of the truth was at length felt in his heart. At this date he considered himself to have been truly converted, and entered the fact in Latin of his own devising upon the pages of his journal. The language is worthy of quotation :

“Robertus, Michaelis Mariaeque Robinson filius Natus Swaffhami, comitatu Norfolkiae, Saturni die, Septembris 27th, 1735. Renatus Sabbati die, Maii 24, 1752 per predicationem Georgii Whitefield. Et gustatis doloribus renovationis duos annos mensesque septem, absolutionem plenam gratuitamque, per sanguinem pretiosum Jesu Christi, inveni (Tuesday, December 10, 1755), cui sit honor et gloria in secula seculorum. Amen.”

This Latin is scarcely classical; but it is very expressive. It reveals a depth of feeling which was soon to find its proper scope in the work of the ministry. As early, then, as 1758, he commenced, in a crude way, to exhort and even preach, being associated with those Methodists whom he once despised.

Among these people who were so little regarded then, and for whom we can find so much to say now, were many of the noblest of our hymn-writers. Here at my side is the little collection of hymns which bears the name of Whitefield. Its pages testify that it had reached a seventeenth edition in 1773, and that out of its two hundred and forty-two hymns there are at least one hundred which are in common use to-day. One is the familiar lyric:

“I’ve found the pearl of greatest price.”

Another, by the way, is Gambold’s hymn :

“O, tell me no more of this world’s vain store.”

And here is,

“Come thou fount of every blessing ;”

but not,

“Mighty God, while angels bless Thee.”

That was the fertile period of English hymnody ; a period which is the true classic era of hymn-book making.

Mr. Robinson now became a Baptist, married, and removed to Cambridge, where he supplied the pulpit of a small congregation. It was a college town, and such towns are proverbially hard toward preachers—requiring brains, courage, and good judgment, in those who occupy their pulpits. Undoubtedly the *ci-devant* barber felt this ; for

he declined at first to be settled as pastor. Another point—that of the terms of communion—was also under debate; and not until it was decided that there should be open communion did he consent. In 1761 this was conceded, and Mr. Robinson was installed. He was poor, and his church was poor, but in a few years he had a good chapel and a large congregation. From this time he maintained himself successfully against the oft-times hostile influence of the university, and managed to command the respect of the students; for Robert Robinson was a scholar, by nature and by practice; and his biography is a remarkable example of a self-taught man ranking as the peer of those who have received the best advantages. It was under the stress of his financial necessities that he also became a farmer, in addition to his other pursuits; and any one who will read his delightful “Morning Exercise,” or “Industry,” will see how well he improved his acquaintance with the former companions of his youth. He knew the soil, and he knew its tillers, and he spoke to the outlying rustic audiences on divers occasions with a certain pithy simplicity which is wonderfully attractive. At Little Shelford we hear him saying: “We contend, that in regard to you in this parish, neither the rose, nor the water-lily, nor any other flower in the world, is the subject of your chief attention; it is saffron, and saffron alone, that you are called by Providence to study.” And then he declares that, as with the saffron among flowers, so it is with the Bible among books. This one book is the only one they really need to know. He is gifted with a Spurgeon-like wit; and, indeed, if Robert Hall was his son in the ministry, Charles Spurgeon must be his grandson.

From 1782 to 1785 he had a good deal of land under his control. He had also a good deal of a family, and his “numerous children” compelled him to be active in supplying their wants. Yet he was by no means a farmer solely, or even specially. He contrived to obtain the time for a knowledge of French, and his various discourses easily prove him to have been well versed in the ancient literatures.

Here before me as I write, are several of Robinson's works. The sermons have received the commendation of Paxton Hood, and this particular volume has, for years, been dear to myself. Its title is: “Sixteen Discourses . . . to which are added Six Morning Exercises. London, printed for Charles Dilly, in the Poultry, MDCCLXXXVI.” These are quaint and excellent, full of bright and

original ideas, uttered in many an epigrammatic sentence. The style is, indeed, so modern that it might easily be the production of the last five years. Out of abundant illustrations take this: "A common good book, like a good man, is not without its defects, but good upon the whole; but this good Gospel resembles a good angel, perfect without a mixture of imperfection." His topics, too, are such as we would to-day be likely to choose. Here are some: "Almighty God is the loving Father of all mankind;" "The merit of Jesus Christ distinguishes Him from all other persons;" "The death of Jesus Christ obtained the remission of sins;" "Incorrigible sinners will be without excuse at the last day;" "Any person who understands Christianity may teach it."

I cannot pass this volume without especially commending it to any lover of racy and original expression. It is thus that he begins his sermon on Psalm xvi. 6, entitled "We ought to be content with Providence": "'True,' says one of my hearers, 'you have a godly heritage, David: and I would say of my lot as you did of yours, had I a Jesse for my father, a Solomon for my son, a palace for my habitation, gold and silver in abundance, ability to write Scripture, and hope in a joyful resurrection.' But recollect, if David had a Jesse for his own father, he had a Saul for a father-in-law; if he had one son a Solomon, he had others who were disobedient, rebellious and wicked; if he had a palace, he could not sometimes get an hour's rest in it; he was weary with groaning, made his bed every night to swim, and watered his couch with his tears; if he had riches, and abilities, and religion, he had also a lady for his wife who ridiculed religion, and despised him for employing his wealth and abilities in the service of it. In a word, happiness is distributed among mankind much more equally than most men imagine."

Robinson loved liberty with an intense and almost morbid devotion. He was passed along from the Established Church into Methodism, Independency, and the Baptist connection. About 1780, he is usually (though somewhat unfairly) considered to have become a Unitarian; and his biographer, the Rev. William Robinson, placidly admits the fact, and apparently glories in it. This is strange enough, supposing it to be true; for this edition of his sermons, open on this desk this instant, testifies to the contrary. The preface indicates that the author is "at a distance from the press," and distinctly asserts that

“the Christian religion ought to be distinguished from the philosophy of it.” He then adds, as to himself: “He hath his own opinions of the nature of God, and Christ, and man, and the decrees, and so on. But he doth not think that the opinions of Athanasius, or Arius, or Sabellius, or Socinus, or Augustine, or Pelagius, or Whitby, or Gill, on the subjects in dispute between them, ought to be considered of such importance as to divide Christians by being made standards to judge of any man’s Christianity. He thinks virtue and not faith the bond of union, though he supposes the subject ought to be properly explained.” It certainly should be explained, so as not to convey the opinion that this Bible Christian meant by “faith” anything except what he did mean—namely, the creed statements of a denomination; for by “virtue” he doubtless intended the only virtue which he recognised, a new life through Jesus Christ.

Admitting, shortly afterwards, that “his ideas of this subject do not meet the views of some of his brethren,” he still avers that they may enjoy their sentiments without his opposition, but, for his part, he cannot feel compelled to think as they do. In a word, Mr. Robinson was a man of broad and charitable views . . . far broader and more charitable than the times in which he lived and wrote. One only needs to read with care the sermon, “The death of Jesus Christ obtained the remission of sins,” to see how close it is to modern belief, and how thoroughly scriptural are its propositions. These sermons, as I have already said, are wonderfully outspoken, fresh, and vitally suggestive. They would do no discredit to a re-issue, nor would their value be at an end. Nay, I even think they would attract many readers, and do good.

Space permits no further vindication of the orthodoxy of this talented man. Nor do we require any special pleading to rescue the hymn,

“Come, thou fount of every blessing,”

from the Serbonian bog of Mr. D. Sedgwick’s assertion, that it was the production of Lady Huntingdon. I have it here as the work of “R. R.” in Evan’s collection, where it embellishes the Supplement of 1786. In addition there appears the other hymn,

“Mighty God, while angels bless Thee,”

(of which “Brightness of the Father’s glory” is a part); and this also

has the same initials. It is extremely doubtful whether Mr. Robinson ever composed any hymns except these. In a list of his writings, made by himself, there is a record of all that he wrote in prose and verse up to the year 1781. The date of these hymns is earlier than that, and "Come, thou fount of every blessing," has been confidently assigned to 1757. There seems to have been a confusion as to the number of hymns which he wrote while he "was among the Methodists," and which were published by Whitefield. Some say "eleven;" but as these were "composed for a fast-day" it is probable that the mistake has occurred of taking "II hymns" as if this meant "eleven hymns." If he composed others than these, they are certainly lost beyond recovery.

Benjamin Williams, "senior deacon of the First Baptist Church at Reading, England," told Dr. Belcher that he sat, as a little child, on Robinson's knee, while he composed the hymn,

"Mighty God, while angels bless Thee,"

and that the author put it into his hand when it was finished. Many years afterwards, at his own fireside, the veteran repeated this story to Dr. Belcher; and thus we have a beautiful incident to join with this piece whenever we may read it.

Another story, scarcely so authentic, assures us that the hymn through which he is best known, was quoted to Robinson by a lady, during a journey in a stage-coach. It is added that he declared himself to be "the most unhappy author of that hymn," and said that he would give "a thousand worlds," if he had them, to enjoy the feelings that he then knew.

In the latter part of his life Robert Robinson was a friend of the celebrated Priestley, whose Unitarian opinions probably affected the judgment of those who were disposed to think uncharitably of the preacher of Cambridge. But the memorial tablet erected to him by his congregation at Cambridge, would hardly have committed the error of assigning to him "the Virtues which adorn the Man and the Christian," unless his successor, Robert Hall, had been willing to believe that the stone told the truth.

It was Robinson's expressed wish to die "softly, suddenly, and alone." This was accomplished; for he died, during the night, at the residence of Dr. Priestley, in Birmingham. He was found lifeless in

his bed on the morning of June 9th, 1790. Always earnest and active in the work of the ministry, he was still pastor of the "Congregation of Stone Yard," in Cambridge, at the time of his death.—*New York Independent.* SAMUEL W. DUFFIELD.

BIBLE-PRECEPTS ENFORCED BY LIFE PICTURES.

No. I.—"Be not among wine-bibbers . . . for the drunkard . . . shall come to poverty."



OUR years ago, when I first made the acquaintance of Mr. W——, he was in the prime of life, a Christian of long standing, a church member, and a deacon. In the little town in which he dwelt no man was more highly esteemed, more widely trusted, or more deeply loved. With many people his name was a synonym for all that was excellent. Even those who habitually scoffed at religion as hypocrisy or superstition, admitted that in him it was an impressive reality. It was no uncommon thing to hear the remark, "Well, if there be a genuine Christian anywhere, Mr. W—— is one." The most marked features in his character seemed to be—strict integrity, practical benevolence, devoutness of spirit, and unyielding conscientiousness. Those who were in difficulty or distress almost instinctively turned to him. He was constantly being called upon—either to heal a breach between friends, to assist a neighbour in a strait, to counsel a youth on leaving home, to comfort one in sorrow, or to render some other service of Christian charity. He was the ever-welcome friend and visitant of the poor, the aged, the needy, and the afflicted; while the church of which he was a member had come at length to trust almost everything to his practical sagacity and tried devotion to the cause of Christ.

His house was, in most things, a model of what a Christian home should be. In the truest sense of the term, it was "a house of prayer." To have omitted family worship would have seemed as strange to the inmate as opening shop on Sunday. Husband and wife, respecting, loving, trusting each other, presented a spectacle of conjugal happiness that seemed never to have known a passing cloud.

The children were carefully brought up in the nurture and admonition of the Lord. While Mr. W—— detested frivolousness and vanity, whether in speech, conduct, or dress, and required all about him to live within the bounds of Christian sobriety, young people never felt his rule to be hard or oppressive: religion was never made irksome to them. They looked up to him with reverence and affection; felt the influence of his beautiful example, the power of his spirituality, and the charm of a disposition, subdued indeed, but naturally cheerful, genial, and kindly. The Sunday-school, of which he was superintendent, was a great power for good in his hands. He surrounded himself with teachers like-minded with himself. A large proportion of the senior scholars were members of the church, and most of them attributed their conversion to the earnest exhortations and prayers of the superintendent. He was strongly disposed towards a puritan simplicity, both in language and in dress, and any departure from it was sure to call forth from him a firm but gentle remonstrance; but such was his personal influence that this was seldom required. He set his face against all amusements and indulgences which in his judgment warred against the soul. Briefly, no other man ever left on my mind such an impression of consistent piety, and heavenly-mindedness as Mr. W——. “He always puts me in mind of Jesus,” was the remark once made to me by a friend who knew him even better than I did. And yet he fell!

From the first of my acquaintance with him, I had known that one of his most pronounced characteristics was an insuperable objection to the use of intoxicating drinks. It may be easily imagined, therefore, with what astonishment I saw him one day mix himself a glass of brandy and water, and drink it off. Still, for this he might have had a medical reason, and, of course, I made no remark. Several weeks later, however, while spending an evening at his house, I saw him do the same thing again; and on this occasion he seemed to think that his conduct called for some explanation, for he remarked, with a slight laugh, that he took it “on Timothy’s principle—for his stomach’s sake.” The words and the manner, even more than the act, jarred on my mind, as an approach to flippancy which, on his lips, sounded almost like profanity. I left his house sad at heart, and with a foreboding of evil for which I could hardly account. I knew that for several months past he had been required, both by the many public

offices he filled and by exceptional business circumstances, to mingle far more freely in general society than had been his custom; and I thought it not unlikely that, in these circumstances, he might have been induced to relax somewhat his stringent objections to some social usages. But then why was he ashamed of it? Why did he want to hide it? Above all, why did he take shelter behind a miserable perversion of Paul's advice to Timothy?

For the next two years, however, nothing very positive occurred to justify my fears. That Mr. W—— was greatly changed most could see; but it was not easy to account for the change. He was less regular in his attendance at the Sunday-school; he was often absent from chapel on the plea of indisposition; he greatly relaxed in his objection to worldly amusements; he was much less neat in his attire; and—most significant change to those who noticed it—he seemed to have lost that frankness with which he used to look into the faces of his friends when he spoke to them.

The end can be foreseen. It began to be whispered about that “Mr. W—— was going wrong.” He had several times been seen on market days the worse for liquor. It became necessary to remove him from the diaconate of the church, then from its membership. From that time he sank rapidly, throwing off all restraint, and becoming a confirmed drunkard, bringing himself and his family to ruin.

The last time I saw him he was in a condition which could excite nothing but wonder and pity; whereas in the early years of our friendship he had won my reverence and love. The poor fellow has gone now! “A few days before his death I saw him,” writes a friend, “and he seemed truly repentant for his great sin. I hear he passed away expressing firm trust in the Saviour.”

Whatever may be thought of his opinions on certain vexed questions, such as the relation of the Gospel to total abstinence, amusements, and so forth, there can be no doubt that Mr. W——'s fall must be dated from his first deliberate act of disloyalty to them. It was this first conscious departure from what he held to be the true standard of rectitude, which, by weakening his sense of obligation, and obscuring his view of the solemnity of his covenant with God, prepared the way for all that came after.

A. W. LEIGHTON BARKER.

SACRED SONGS OF FOUR CONTINENTS.

No. I.—FROM THE SYRIAC.



YMN written, about A.D. 350, by Ephræm Syrus, the most eminent hymn-writer of the early church, and called “the prophet of the Syrians,” and “the harp of the Holy Spirit;” rendered in the metre of the original Syriac, which was the favourite metre of the author, but with the addition of rhyme.

Before my sins,
In dread array,
Disclose my shame,
On Thy great day,
And, from Thy face
I shrink away,

Have mercy on me, gracious Lord, I humbly pray!

Ere yet is closed
On me Thy door,
O Son of God,
Whose threshing-floor
Shall then be fired
And quenched no more,

Have mercy on me, gracious Lord, I Thee implore!

Before the wheel
Of time is broke
Above the fount
Where drink all folk,
And pitchers fall
At Thy swift stroke,

Thy mercy on me, gracious Lord, I now invoke!

Ere they whose faith
Is counterfeit
Their sentence wait
Before Thy seat,
And Thy “Depart!”
With wonder meet,

Have mercy on me, gracious Lord, I Thee intreat!

Before Thine host
Thou dost forth send,
From east to west
Their flight to wend,
To gather all
That do offend,
Thy mercy to me, gracious Lord, do Thou extend

Ere yet my dust
Returns to clay
As once it was!
And, to decay,
All beauteous forms
Pass swift away,
Thy mercy to me, gracious Lord, do Thou display!

Before the blast
Of death doth blow,
As on a tree
No more to grow,
And fell disease
Doth lay me low,
Thy mercy on me, gracious Lord, do Thou bestow!

Ere yet the sun
Becometh blind,
In all the sky
Where once it shined,
O lighten, Lord,
My darkened mind,
Thy mercy, O Thou gracious Lord, now let me find!

Before the trump,
Both loud and clear,
Proclaims to earth
Thine advent near,
Have pity, Lord,
O Saviour, hear:
In mercy, O Thou gracious Lord, to me appear!


H. C. LEONARD, M.A.

OBITUARY.



WE regret to have to announce that the Rev. Thomas Pottenger, a well-known minister, died on Christmas Day, at Harrogate. As long ago as 1840 he removed from Swansea to Bradford, where he accepted the pastorate of Sion Church. During his residence in Bradford he was resident secretary of Horton College, since removed to Rawdon. From Bradford he went to Islington Green Church, London, and he was succeeded at Sion Church by Rev. J. P. Chown. Mr. Pottenger continued at Islington some years, and subsequently held other pastorates. He was the last pastor of the chapel in Tuthill Stairs, Newcastle-on-Tyne, and the first of the Bewick Street Church, in the same town, which is now being converted into offices for the Tyne Improvement Commissioners. He remained in Newcastle till about 1860. At Harrogate the deceased was one of the chief instruments in securing the erection of the present new and handsome church in Victoria Avenue, both by his liberal subscriptions and assiduous efforts. He had attained the great age of eighty years. We expect to be able to present our readers with a biographical sketch of this departed worthy in our next number, from the pen of the Rev. John Aldis, senior.

BRIEF NOTES.


MANY of the readers of the BAPTIST MAGAZINE are sincerely and deeply interested in it, and warmly desirous of its success and usefulness. We feel, therefore, that it is only due to them that we should say something as to the result of our endeavours to improve and brighten it. They will be glad to know that these endeavours have been very generally appreciated. We have received warm congratulations from, perhaps too partial, friends, and the portrait has been unanimously pronounced "excellent," not only as a likeness, but as a specimen, in other respects, of the photographer's art. Certainly if the London Stereoscopic Company go on as they have begun, neither we nor our readers will have any occasion to complain. Our friends, too, will be glad to know that our publishers report a marked increase in the sale of the MAGAZINE. We trust that this increase will continue and grow. Our thanks are due to all who have kindly rendered us help, and are hereby heartily given.

WE have been much pleased in particular with the testimony of a Congregational minister, filling an important position in London, who informs us that he has

been for years a reader of the BAPTIST MAGAZINE, and gets more out of it than out of any other magazine he reads. He pronounces it "a capital Magazine," and would not, on any account, be without it. As, of course, the present Editor, having so recently taken up his work in connection with this periodical, can appropriate none of this praise, which belongs to his predecessors and the contributors, he has no hesitation in publishing it.

THE same gentleman informed us that he was a regular reader of one of our denominational newspapers, and was also greatly pleased with it, both on account of the ability displayed in it, and its marked spiritual force. Yet we have heard this same paper spoken of—well, in no such appreciative way—by ministers of our own body. Happily such cavillers are only met with now and then; but one would rather not meet with them at all. Surely if outsiders are alive to the excellencies of our periodical literature we ought ourselves to be.

THERE are some who would like to see the Editor's portrait in the MAGAZINE. One gentleman writes regretting that he was not in time to suggest that it should be the first of our series of portraits—and this in all seriousness. We are much obliged, of course, and flattered, but we fear that if he *had* been in time it would have been all the same. Many thanks, kind friends, but you must wait—probably for ever.

MINISTERIAL REGISTER.

ANNESLEY, W. C., of Manchester College, has accepted call to Haslingden.

AUST, F. J., recognised as pastor at Cradley Heath, Staffordshire, on Dec. 20th.

BALMFORD, E., of Minehead, takes a voyage to Australia for health, leaving

W. A. Hobbs, late missionary in India, in temporary charge of church.

BONSER, W., leaves Fenton for Australia.

BOWEN, J. M., retires from pastorate, Horeb Chapel, Penydarren, Merthyr.

DYER, E., resigns pastorate at Atherton.

EMERY, W., late of Ipswich, has commenced his pastorate at Torquay.

EVANS, J. E., of Cwmbran, has accepted a call to English Church, Abertillery.

FORBES, J. T., has accepted pastorate, Cupar, Fife.

GRAHAM, ARTHUR, of Pastors' College, has accepted call to Tewkesbury.

HALLS, W., Fakenham, resigns.

HENDERSON, HUGH, of Bristol College, accepts Warminster.

HOLLINSHEAD, JAMES, Eye, Suffolk, resigns.

HOPKINS, D. W., Deri, recognised as pastor.

HORSFIELD, RICHARD, North Street Church, Leeds, resigns after pastorate of thirty-five years.

JACKSON, FORBES, M.A., ordained, Leith.

JONES, S., of Rhayader, has accepted call to Wellington, Salop.

KEMP, JOHN, has resigned pastorate at Burnley, and accepted pastorate at Portsea.

MATHER, M., resigns church at Holbeach on account of ill-health.

OGLE, HENRY, Over Darwen, has resigned.

RICHARDS, W. W., recognised as pastor at Tondy, Glam., on December 27th.

ROBINSON, J., Nailsworth, accepts Little Kingshill.

ROLLS, W. H., Cragghill Chapel, Horsforth, has resigned.

THOMAS, T., late of Denbigh, commenced his pastorate at Cefn, Denbighshire, on January 10th.

WATSON, T., of Langley Moor, has accepted call to pastorate at Flesherton and Priceville, Ontario, Canada.

WIGNER, J. T., completed forty-five years of ministerial service on December 28th.

WILKINSON, T., resigns Tewkesbury after thirty years' pastoral work.

WILLIAMS, J. D., of Llangollen College, ordained at Cefncymerau, on December 27th and 28th.

REVIEWS.

A HISTORY OF GERMAN LITERATURE. By W. Scherer. Translated from the Third German Edition by Mrs. F. C. Conybeare. Edited by F. Max Müller. Two vols. Oxford: Clarendon Press, 1886.

GERMAN literature was, in the early part of the present century, a *terra incognita* to the majority of even well-educated Englishmen. It is difficult for us in our day to conceive the condition of contented ignorance which existed in regard to it. We surely owe a debt of gratitude to Coleridge, who by his translations and criticisms, did more than any other writer to direct attention to the rich and varied treasures of the Fatherland, although Sir Walter Scott and one or two other popular authors had about the same time discerned the wealth of philosophical and poetic thought to be found in the literature of Germany. The movement, which may be said to have been inaugurated by Coleridge, was carried on with greater vigour and more systematic directness by De Quincey and Carlyle; indeed, Carlyle, with all his robustness and rugged individuality, seems to have yielded an almost absolute submission to the spell of Goethe. His familiarity with the writings of this master mind was to Carlyle like the discovery of a new world, and exercised over him a fascination so potent that his thoughts could move in no other channels than those which Goethe and a few of his more distinguished compeers had dug. Carlyle might have reached loftier heights of thought, and have sounded profounder depths, if he had preserved a more resolute independence. He paid a high price for his absorption in German literature; but there can be no doubt that it enabled him to lead English readers into fresh fields of thought and speculation, and that he has thereby effected a change which amounts to little less than a revolution. Goethe is the most imposing figure in modern Germany; but he is not alone, and there are others of his countrymen with whose works we should be intelligently acquainted.

It would be as false as in many quarters it would be deemed unpatriotic to affirm that the literature of Germany is equal to that of England. In our opinion it is not, nor do we believe that any modern nation possesses literary treasures comparable to our own. Still, the wealth of the Germans is enormous, and in

many of their mines we can all work to good purpose. The two volumes which have recently been issued by the Clarendon Press will bring home to English readers facts which it will be to their advantage to know.

Professor Scherer is as pleasant and safe a guide as we could obtain. A work of this nature, introduced to the English public under the auspices of Mr. Max Müller, requires no other guarantee. But Scherer's name is not unknown, and in Germany his authority is universally acknowledged. He has held the chair of literature in two, if not three, universities, and combines with the power of philological and literary criticism the faculty of lucid exposition, so that while he satisfies the demands of scholars, he can gain the ear of the multitude. His history is a thoroughly popular book, written with such uniform transparency and grace that it makes no undue demands on the attention, and never fails to arouse our interest. Those who imagine that the German style is necessarily rugged, obscure and involved, have a pleasant surprise awaiting them in the study of these volumes.

The work consists of thirteen chapters, the first of which traces the roots of German nationality back to the period preceding the Aryan separation; the second deals with "the rise and development of the German hero legends in the epoch of the migrations and during the Merovingian period;" the third with the Mediæval Renaissance in the Old High German period; the fourth to the seventh chapters embrace the classical period of Middle High German lyric and epic poetry; chapters eight and nine deal with what we regard as the most important period in German history—the transition from Middle High German to New High German, from the fourteenth century to the seventeenth, including the Reformation epoch, Luther's translation of the Bible, &c. The remaining sections are devoted to the New High German period from the close of the Thirty Years War to the days of Goethe.

No statement of the contents of this work, such as the limits of our space would allow, could give an adequate idea of the enormous research, the skilful analysis, the power of compressed representation, and the acute criticism of which it is the outgrowth. We have read with great admiration the account of the work of Ulphilas, the summary of the Nibelungenlied, with its related group of legends, the Hildebrandslied (earlier and later), the account of Wolfram von Eschenbach (the greatest German poet of the Middle Ages), the rise of the Minnesang, and the subtle influence of the New Learning as a factor in preparing the way for the Reformation. The account of Paul Gerhardt, Spener, Joachim Neander, Gottfried Arnold, Gerhard Tersteegen, Zinzendorf, and other hymn writers, is deeply interesting; and though it is not always so full as Miss Winkworth's "Christian Singers of Germany," its criticism has a lighter and more delicate touch, and from a literary standpoint is more valid. The later chapters, which deal with the New High German period, will be generally regarded as the most valuable part of the work, and, in a sense, are so. We have a brilliant picture of the literary activity of the age of Frederick the Great, and especially of Lessing and Herder, though the latter is viewed mainly in relation to Goethe, whose figure naturally overshadows all others. We have also graphic pictures of Schiller, of writers in

science, such as Humboldt and the Schlegels, and of novelists, like Jean Paul. The chapter on the Lyric Poetry of the period is, perhaps, the most fascinating, although the closing one, on the Drama, gives more scope for the keen penetrating criticism which is so conspicuous a feature of Professor Scherer's writing. His discussion of the "Faust" legend is remarkably fine. We must, however, defer, for the present, our remarks on this supreme effort of Goethe's genius, in the principal character of which we have, as Scherer rightly contends, if not an absolute and universal resemblance to Goethe, a representation of his views on all great questions.

Mrs. Conybeare's translation reads fluently, and her arrangement of the text, with side-notes giving a summary of successive paragraphs, is admirable. There is not only a very full index at the end of the volume, but a chronological table containing a list of all German authors and their works, with the dates of important events in the history of learning, and a bibliography which will enable the student to see at once the best aids to the study of any and every branch of the subject in which he is interested.

THE WIT AND HUMOUR OF LIFE : Being Familiar Talks with Young Christians,
By Charles Stanford, D.D. London : Elliot Stock, 62, Paternoster Row.
1886.

DR. STANFORD'S previous volumes are on subjects which relate to the very essence of the Gospel as a Divine revelation, and to the most characteristic notes of the Christian life as the realisation of the Gospel ideal. He is never far away from those "Central Truths" with which his name is inseparably associated. No one can, however, have read his works attentively without discovering that, however great may be his self-restraint, he possesses in more than ordinary measure the qualities on which he here discourses. The pathos of his preaching has often been noticed. In many of his addresses and speeches he has delighted his audiences by frequent sallies of wit and touches of quaint humour. The present volume has grown out of lectures he once delivered to the younger members of his congregation, and are on the lines laid down in Dr. Arnold's well-known words, "I never wanted articles on religion half so much as articles on common subjects written in a decidedly Christian spirit." The subject of "Wit and Humour" is attractive in itself and is pleasantly handled. With fine tact, Dr. Stanford proves in his third lecture that it is a subject with which Christians have very directly to do, because God has not only created the susceptibility in man which makes him ready to feel wit and humour, but has likewise created endless appeals to it. The right exercise of these faculties is, moreover, in harmony with the Word of God, which, as we are shown, yields us many instances of playful humour, trenchant irony, and pungent sarcasm. The exercise of these faculties does much to brighten life, to commend religion to the young who are naturally buoyant and hopeful, and to mitigate the force of trial and adversity. That there is an abuse of wit and humour we all know too well, and Dr. Stanford points out with manly sense and discrimination the limits within which they should be confined. His instances are invariably apposite, and furnish some of the

happiest specimens of these great qualities with which we are acquainted. The book is written throughout in a cheerful, pleasant strain, by one who is himself a noble exemplification of the sprightliness of mind, the brightness and geniality of disposition, the high moral purpose, and the healthy spirituality he so strongly commends. The lectures are as bracing and exhilarating as a mountain breeze, and will promote a manlier and more cheerful form of Christian life, and lead men to connect all good things with Our Lord.

AN INTRODUCTION TO THEOLOGY: Its Principles, Its Branches, Its Results, and Its Literature. By Alfred Cave, B.A., Principal and Professor of Theology, of Hackney College. Edinburgh: T. & T. Clark, 38, George Street. 1886.

PROFESSOR CAVE is a master of theological science. He is known far beyond the limits of his own denomination as the principal translator and editor of "Dorner's History of Christian Doctrines," and as the author of a scholarly and philosophical treatise on "The Scriptural Doctrine of Sacrifice." He is one of the men to whose industry there seems no limit. In our study of his treatise on Sacrifice, we were struck with the extent and thoroughness of his reading. He is familiar with every book of importance, and has the power of giving a brief and lucid digest of its contents. Years of diligent research must have preceded the production of a work like this. It surveys the whole field of theology, and offers to the student the guidance of which he stands most in need, carefully mapping out the ground to be traversed, showing the approaches to its several divisions, and specifying their peculiar features, their relations and inter-relations, putting us in possession of results which have been obtained, and indicating also the processes by which they have been reached. Although Mr. Cave modestly asserts that his aim is to summarise rather than discover, he has done much to facilitate discovery and to aid verification. The whole of Part I., in which he discusses various preliminary questions, shows him to be a strong and independent thinker. His "practical hints" to the student of Theology deserve to be written in letters of gold. In Part II., he discusses Natural Theology, Ethnic Theology (a very important section), Biblical Theology in twelve sub-divisions, Ecclesiastical Theology, Comparative Theology, and Pastoral Theology. As a rule, we find ourselves in harmony with Professor Cave's views, which are those of a liberal, reverent and scholarly evangelicalism. His long lists of books recommended to students at the end of each section are a tribute to his erudition and good judgment. He knows precisely the books which are of most service, and expresses in a few terse sentences, and often in a few words, his estimate of them. We can only say that we have rarely read a book with more cordial approval.

BIOGRAPHICAL LECTURES. By George Dawson, M.A. Edited by George St. Clair, F.G.S. London: Kegan, Paul, Trench, & Co., 1, Paternoster Square. 1886.

TWENTY-FIVE or thirty years ago popular lecturing was an art much more widely cultivated than it is at present. Not only in Exeter Hall, but throughout the

country, large audiences were attracted by the eloquence of such men as Henry Vincent, Mason Jones, Morley Punshon, William Brock, Charles Vince, and others still living; and no one would then have believed that this form of instruction would so soon and so largely have fallen into disuse. Among the lecturers of that day, George Dawson held a foremost place. He was a man of brilliant and versatile genius, with a kindly and sympathetic heart and a true friend of freedom and progress. On some points he was strangely erratic, and it was to ourselves as to numerous others a matter of deep regret that he did not throughout life cling to the evangelical creed of his youth. His lectures are well worthy of reproduction in this convenient form. They are on men of widely different types and ages, for Mr. Dawson's knowledge was as extensive as his sympathies were broad. The best lectures (there are thirty-six in all) are, to our thinking, those on Cromwell, Bunyan, Swift, Charles Lamb, Wordsworth, Coleridge, and Carlyle. Mr. Dawson was often regarded as a disciple of Carlyle. But this was so only in a limited sense, and in many directions he saw more clearly and felt more generously than his supposed master. His portraiture of character is vivid; his criticisms are remarkable for their philosophical insight and their literary grace, and form an admirable introduction to the study of our great classics. We have to thank Mr. St. Clair for securing us a most delightful volume from shorthand notes, newspaper reports, and other sources. Such books as this are none too plentiful.

CLASSIFIED GEMS OF THOUGHT. From the Great Writers and Preachers of all Ages. By the Rev. F. B. Proctor, M.A., King's College, London. With a Preface by the Rev. Henry Wace, D.D. London: Hodder & Stoughton, 27, Paternoster Row. 1886.

IN no age of the world have books of this class been more in demand and more absolutely necessary than in our own. So many good things have been thought and said on every subject of importance that it is difficult for readers who have to rely upon the ordinary means of information to keep pace with them, and any work which gives us in small compass and in a convenient form the best that can be known confers a real boon. Mr. Proctor's volume is not simply a dictionary of illustration. It is this, and much more. It is an arrangement in alphabetical order of all the subjects of religious thought and life, doctrinal, ecclesiastical, ethical, and practical, and on each it gives us choice sayings, in prose or verse, from sermon, commentary, or essay, which let us see at once into its very heart. The extracts are taken from a wide range of reading, and have been selected with admirable taste and judgment, and contain some of the most clear and accurate definitions, some of the most comprehensive expositions and pertinent illustrations, which can be found in the entire compass of our literature, although here and there positions are supported from which we utterly dissent. The labour involved in the preparation of this volume has been accomplished with evident skill, the result of an intuitive perception of the beautiful and good, on the one hand, and of the requirements of an age which is at once profoundly speculative and intensely practical on the other. No minister or Sunday-school teacher should be without Mr. Proctor's "Classified Gems of Thought."

DR. DEEMS' SERMONS. Forty-eight Discourses Preached from the Pulpit of "The Church of the Strangers," by the Pastor.

SUNRISE ON THE SOUL. A Series of Suggestions. By Hugh Smith Carpenter.

DEFENCE AND CONFIRMATION OF THE FAITH. Six Lectures delivered before the Western Theological Seminary, on the Foundation of the Elliott Lectureship.

SERMONS. By T. De Witt Talmage. First Series.

AROUND THE TEA TABLE. By T. De Witt Talmage. New York: Funk & Wagnalls; and London: 44, Fleet Street. 1885.

MESSRS. FUNK & WAGNALLS, the enterprising publishers of New York, have wisely introduced their books direct to English readers. If they can supply us with literature of this class, there can be no doubt of the success of their venture. Dr. Deems' sermons have frequently been reproduced in English newspapers, and are of a very high type—vigorous and unconventional, full of fire and force, soundly evangelical, and yet in touch with all the best movements of the age. Their power is unquestionable, and it is good to "read, mark, learn, and inwardly digest" them.

Mr. Carpenter is a strong and subtle thinker, half philosopher and half poet. His brief essays are the work of an acute and original mind, and abound in seer-like vision, in telling illustration based on analogies between the material and the spiritual. His themes are simple and frequently common-place, but he always invests them with an air of novelty. Some of them are specially noteworthy, *e.g.*, Waste, Fallacy, Selfdom, Purpose, Endeavour, Alertness, Value of Failures, Good Humour, Demeanour, and Eternal Life, &c. It is, however, difficult to specify where all is excellent. A book like this will be read and re-read. It abounds in priceless seed thoughts.

"The Elliott Lectures" form a series of valuable discussions in Apologetics by six distinguished preachers and theologians. Those by Dr. Cutter, on "The Philosophy of Religion, considered as pointing toward a Divine Redeemer;" by Dr. McPherson, on "Jesus Christ, the Unique Reconciler of Contradictories in Thought and Character;" and by Prof. Scovell, on "Christianity and Civilisation," have most deeply impressed us by their freshness and their adaptation to the condition of modern thought. Small as the volume is, it is throughout weighty with solid thought and trenchant reasoning.

Of Mr. Talmage's sermons there is no need to speak. They are already so well and widely known that criticism and eulogy are alike superfluous. They are certainly, as their author affirms, out of the old ruts. To read them sleepily is impossible. Here and there they violate good taste, but in view of their soul-stirring and soul-winning qualities, that is surely a small fault. If we mistake not, this is the same series that was published by Mr. Dickinson some years ago. "Around the Tea Table" contains some eighty brief chatty papers on various subjects, domestic and social, political and ecclesiastical. Their shrewd common-sense, their kindly feeling, their sparkling wit and ready humour, render them delightful reading. The volume is printed in a fine large type, and is strongly bound.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, M.A. Third Series. Vol. II. With Etching of Professor Godet, by H. Manessi. London. Hodder and Stoughton.

"THE EXPOSITOR" is certainly advancing from strength to strength. It would be difficult to name a previous volume so full of profound and varied interest as this. All the papers are of unusual excellence, and are worthy of a permanent place in Biblical literature. The various articles on the Revised Version of the Old Testament; Dr. Maclaren's racy and eloquent lectures on the Epistle to the Colossians; Dr. Godet's essays on the Epistles to the Corinthians, so full of luminous insight and sound judgment; the surveys of British, Continental, and American literature on the Old and New Testaments; Professor Harnack's review of Bishop Lightfoot's "Ignatius and Polycarp," and the singularly beautiful and welcome monographs on Blaise Pascal (by Lord Moncrieff), on Isaac Taylor (by Josiah Gilbert), on Dean Church (by Mr. Simcox), and on Frederic Godet (by Dr. Salmond), give to this volume a quite unique worth. The perusal of it cannot fail to invigorate and ennoble the tone of ministerial life, and to aid the pulpit in the most difficult and momentous aspects of its mission. The etching of Professor Godet is a valuable work of art, and will be specially acceptable to his innumerable English readers.

MEMORIALS OF R. HAROLD A. SCHOFIELD, M.A., M.B. (Oxon.), First Medical Missionary to Shan-si, China. Chiefly compiled from his Letters and Diaries. By his Brother, A. T. Schofield, M.D. London: Hodder and Stoughton.

CULTURE and devotion are frequently regarded as incompatible. Why this should be so, we do not know, for there are instances innumerable of their combination. Here we have the life of a distinguished student who, at Owen's College, Manchester, at Oxford, and at St. Bartholomew's Hospital, gained scholarships to the amount of £1,500; received certificates of honour from several universities; standing first in the Honours list (at London) in zoology, third in geology, paleontology, and classics; and then went out to China, in connection with the Inland Mission, to live and labour for Christ among the perishing millions of that vast empire. His culture and piety were equally manifest. Rarely have we read the records of a simpler and more beautiful life—a life inspired by sincere and fervent love for Christ—brave, heroic, self-denying; full of tender sympathy and generous enthusiasm, consecrating all its wealth of thought and its strength of service to the advancement of the Redeemer's kingdom. We are glad to observe that an effort is being made to perpetuate the memory of Mr. Schofield by the erection of an hospital at Tai-yuen Fu.

STUDIES IN MUSIC WORSHIP (Second Series). By John Spencer Curwen, Member of the Royal Academy of Music, &c. London: J. Curwen & Sons, 8, Warwick Lane.

A SERIES of short, vigorous, and helpful studies on a subject too generally neglected, of the first importance. Progress has undoubtedly been made, but even

yet our Nonconformist churches fail to understand the true place of "the service of song." Mr. Curwen's "studies" are in every sense timely. They range over wide ground—from the service at the Chapel Royal and Westminster Abbey to the music of the Moody-Sankey meetings and the Salvation Army. The articles on German Protestant Church Music are full of curious information; but possibly those on Psalmody at Lozell's Chapel, Music in Theological Schools, the Management of Choirs, and the Music of Sunday-schools, will be most widely useful in our own churches. Very earnestly do we commend this pleasant and suggestive volume to the attention of all our readers. All our churches might profit from it.

FAITHFUL SERVICE. Sketches of Christian Women. By Mary Pryor Hack. London: Hodder and Stoughton. 1885.

EIGHT interesting, brightly written, and instructive sketches of some of the most saintly and practical women of modern times selected from various ranks of life and from different sections of the Church. Darcy Lady Maxwell, moving in the highest circles, stands side by side with Ruth Clark, the faithful domestic servant of Henry Venn, the distinguished evangelical vicar of Huddersfield in the early days of the evangelical revival. Sophie Zeller, the daughter of the Protestant pastor of Berne, and wife of a devout German scholar, in whose family Samuel Gobat, Bishop of Jerusalem, also found his wife, was a true "mother in Israel," and by her energetic work accomplished more than many women so much as dream of; while Sarah Biddle Upton no less marvellously glorified God in suffering. Sarah Boardman Judson is no stranger to our readers; while Priscilla Johnston, who laboured with her husband and her father (Sir Fowell Buxton) for the emancipation of the slaves; Margaret Foreman, the faithful Scotch nurse; and Eliza Fletcher, the friend of the Duchess of Gordon and the zealous Christian teacher, are equally worthy

of commemoration. The portraiture in these sketches is vivid, the facts are well and distinctly told, the tone is healthy and robust, and the lessons of counsel, encouragement, and stimulus are imparted in an honest and effective manner. Every page gives proof of the work of a practised pen.

BIBLE CONQUESTS IN MANY LANDS. Striking Experiences of Distributors and Pioneers. London: Hodder and Stoughton.

A COLLECTION of anecdotes bearing the well-known initials, G. H. P., will receive a kindly welcome from Christian speakers and preachers. Those of our ministers who appear on the platform of the Bible Society, or who wish to prove the unique power and the varied and undiminished usefulness of the Bible, will find here a fund of valuable information. It is a storehouse from which they may gather choice treasures of every description. The incidents are grouped under the four heads of the Bible—its Power, or Results from Reading; the Bible and Romanism; Bible Distributors, Incidents, and Adventures; and Concerning Bible Scarcity (showing the work yet to be done). The anecdotes are gathered from all quarters of the world, and have the merit of being pointed, direct, and memorable. They

are clearly and pithily told, as well as admirably arranged.

A HANDBOOK OF THE CHURCH OF SCOTLAND. By James Rankin, D.D. Third Edition, Revised and Extended. William Blackwood & Sons, London and Edinburgh. 1885.


THE defenders of Established Churches have not unnaturally displayed unwonted activity in view of the crisis which they, as well as their opponents, know to be at hand. Disestablishment cannot be long delayed. The recent action of the Conservative party will hasten it. Nor is there anything in the statements and arguments of this handbook to prove that it will be otherwise than just and beneficial both to the Churches concerned and to the nation at large. Very much of what Dr. Rankin contends for may be allowed, and it is well that disputants should calmly weigh all that can be said on both sides, especially if it be said, as it is in these pages, in an honourable, candid, and generous spirit. There are in the volume many misapprehensions as to the position of Liberationists, and equally groundless fears as to what would follow disestablishment, which we have not space to refute.

THE WELSH PULPIT OF TO-DAY. Sermons by Welsh Ministers. First Series. Edited by the Rev. J. Cynddlan Jones. London: Hamilton, Adams & Co., and Bible Christian Book Room, 26, Paternoster Row. 1885.

A COLLECTION of sermons of which any nation might be proud, revealing

a wealth and diversity of pulpit power to which it would be difficult to find a parallel. Most of these sermons were delivered in Welsh, and in that language probably had a force which in the English translation they cannot possess. But, as English compositions, they are almost all that we can desire, varying, of course, in style according to the idiosyncrasies of the writers, yet alike in their grasp of evangelical truth, in their careful exegesis, and their marked expository skill; in their fervid imagination and their impassioned appeals to the heart and the conscience. We do not scruple to say that the volume is one from which the majority of English preachers may gather many useful suggestions, and by the study of which they may become more fully equipped for their work. Welsh preaching has excellencies which are not exemplified in either the English, the Scotch, or the American pulpit. How far these are due to the influences of race, language, and local surroundings we will not venture to say, but we do not envy the Englishman who can read the admirable essay on Welsh preaching, by the editor of this volume, without desiring to be in some respects like the Welsh. He who cannot learn from these sermons, must be either a very ignorant or a very perfect man. We shall await with some eagerness the appearance of the subsequent volume, for which Mr. Jones promises an analysis of the more spiritual elements that constitute the strength of the Welsh pulpit. Our own denomination is ably represented by the Rev. James Owen, of Swansea, and Rev. A. J. Parry, of Carnarvon.

LITERARY NOTES.

 F the various services which American writers have rendered to English readers, few will take higher rank than those for which we are indebted to the "Princeton Review." The name awakens, at any rate in the minds of our ministers now in their prime, pleasant and helpful memories, recalling hours of profitable reading and discussions in theology and philosophy, which proved as instructive and invigorating as they were delightful. The announcement of a new series of this able periodical, under the title of "The New Princeton Review," issued in this country every second month by Messrs. Hodder and Stoughton, has, therefore, been hailed with general satisfaction. The first number has now appeared, and will amply fulfil the expectations which have been so widely raised. The opening article on "Society in the New South," by Charles Dudley Warner, is an interesting political and social study, and shows us the practical working-out of problems to which none of us can be indifferent. Dr. McCosh writes on "What an American Philosophy should be," from which it is evident that he has no sympathy with the efforts which are being so strenuously made in his native Scotland for the establishment of a Christian Hegelianism. His criticisms of the Modern English school are very trenchant. But we question how far America can have a philosophy of her own. Dr. Parkhurst's article on "The Christian Conception of Property," is a masterly and timely discussion of one of the most urgent questions of the day on both sides of the Atlantic, and it can only be solved in the direction he has indicated. There are other valuable articles, scientific and literary, but our space will not allow us to notice them. We ought to add that we dissent from the Protectionist tone of some of the notes at the end of the Review.

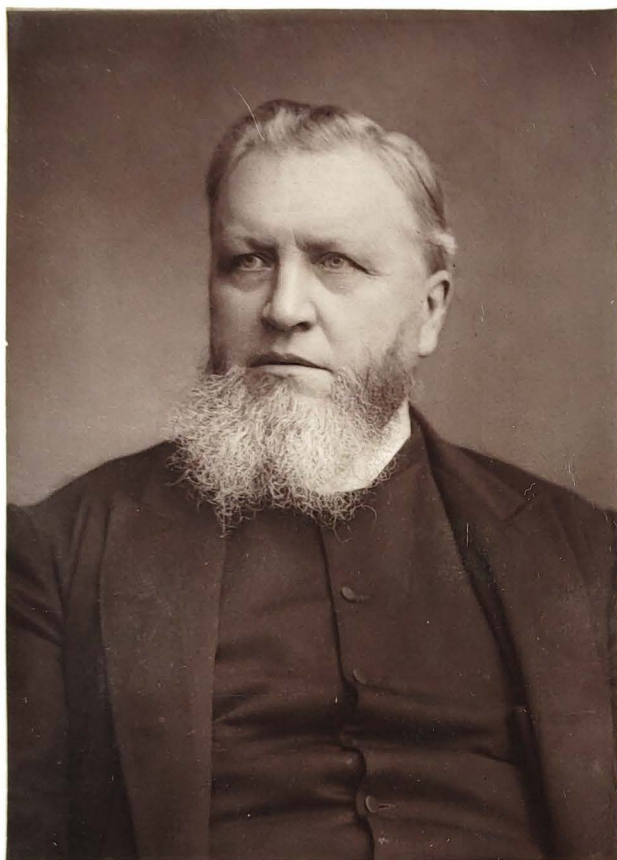
We referred some time ago to Dr. James Martineau's able and brilliant work, "Types of Ethical Theory," and to the pleasure with which we anticipated the appearance of its sequel on "Ethics and Religion." In the controversy with agnosticism and materialism, no writer of our age has been a more chivalrous and successful apologist than this venerable prose-poet, and among thinkers of all schools his words are always received with respect. The following letter, written to an American correspondent, will be read with interest. We can only express our hope that Dr. Martineau may be permitted to complete a task which no other writer can perform so well as he:—"I thank you sincerely for your kind words of welcome to my recently published book; all the more because I cannot expect such a reception to be frequent for a work that runs counter to so many of the prevailing tendencies of the age. It was, however, a kind of necessity with me—under favour or disfavour—to bear witness to what affects me as a divine order of the world, and the secret of all that is sacred and hopeful in human life. And, if only in a few responding minds the volume helps to awaken or sustain the higher faiths for revival when the wave of materialism and pessimism shall be overpast,

they will fulfil my utmost wish. The preparation of a second edition is at present detaining me from active work at the succeeding treatise. But, in a few weeks, I hope to have my hands free for this ulterior task. I often fear, however, that I have presumed too long on the gentle treatment which I have received at the hands of old age, and that I must expect the slackened pace of my remaining diligence to cease before I reach the contemplated goal. It matters not. Life itself is but a fragment; and why should we insist on rounding off its work?"

Messrs. Cassell & Co. announce a new serial issue of Dr. Farrar's "Life of Christ," in monthly parts at sixpence—the same author's "Life and Work of St. Paul" having already appeared in the same form. The popularity of these works is almost unparalleled. "The Life and Words of Christ," by Dr. Geikie, has advanced as far as part xiv. It is a finely printed and beautifully illustrated edition, and will, doubtless, be extensively circulated. Bishop Ellicott's "Old Testament Commentary" has now reached, in the monthly re-issue, part xvi., taking us on to the beginning of "Numbers." This is a work which needs no commendation. The fine art edition of Longfellow is one of the most successful of all the ventures of this enterprising firm. The illustrations are an admirable commentary on the text, and are powerful in conception as well as in execution. This will be a favourite work in the drawing-room. The same publishers' "National Library," consists of threepenny reprints, which ought to find their way into every household. Macaulay's "Warren Hastings," "The Autobiography of Benjamin Franklin," "The Ten Years' Imprisonment of Silvio Pellico," are the numbers we have before us; and excellently are they printed and edited under the care of Prof. Henry Morley. The enterprise is worthy of all praise. So also is the "Chimes" Series, of which there are four: Bible Chimes, Holy Chimes, Daily Chimes, and Old World Chimes. The selections for every day in the month are judiciously made—the words will abide in the memory. The bordered illustrations are tasteful, and the binding elegant.

Mr. Elliot Stock is publishing in monthly parts "A Handbook of Biblical Difficulties, or Reasonable Solutions of Perplexing Things in Sacred Literature," by Rev. Robert Tuck, a work that promises to be of great practical utility; and "The Teacher at Work," a penny magazine, full of good things for Sunday-school teachers.

We have on previous occasions directed attention to "The Pulpit Treasury," edited by Dr. Sanderson, and published by Mr. E. B. Treat, Broadway, New York. It is one of the most comprehensive and judicious works of its class, lively, evangelical, and practical; containing good sermons and outlines of sermons, and short vigorous articles on almost every point connected with the conduct of worship, the management of a church, and the evangelisation of the world. It is edited with decided ability.




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Yours truly
Samuel Harris Booth

THE
BAPTIST MAGAZINE.

MARCH, 1886.

THE SECRETARY OF THE BAPTIST UNION.

 ONE of the readers of the BAPTIST MAGAZINE need to be told who the Secretary of the Baptist Union of Great Britain and Ireland is, but will, we believe, nevertheless, be glad to be told more about him than they know, and to possess the excellent presentment of him which appears with this number. The Rev. S. H. Booth is widely known, not only on account of the prominent official position he occupies, but also because of the distinguished ability with which he fills it. As a secretary he is "to the manner born," and possesses, like "Ezra the scribe," not only those qualities and acquirements which admirably fit him for secretarial and office duties proper, but administrative powers, also, of no mean order. It is not too much to say, perhaps, that if he had been a politician he would certainly have attained to office, and, possibly, to no mean position in the State; for, in addition to his other gifts, Mr. Booth has the gift of clear and ready speech. So generally recognised indeed, is it that, as Secretary of the Union, he is the right man in the right place, that there are among Baptists few who would not be ready to echo and re-echo the wish, expressed by the Rev. John Aldis a year or two ago, that he might be "glued to the Secretarial chair."

Samuel Harris Booth is a native of London, and was born in 1824. But though he began his existence, and has spent so large a part of it, in London, his youth was spent near the ancient city of St. Albans, where he attended the ministry of the Rev. W. Upton, father of the

respected Baptist minister at Beverley, who bears the same name. The lad was blessed with a pious mother, and it was mostly through his mother's example and influence that he was led to Christ. When he was eighteen years old he was baptized by Mr. Upton and received into the church. The day on which he was received as a member of the church was October 2nd, 1842, the very day on which the jubilee of the Baptist Missionary Society was celebrated at Kettering. Soon after making a public profession of Christ, he began to preach in the villages near St. Albans, and has been privileged to continue to preach the Gospel to the present day.

His education for the Christian ministry Mr. Booth received at Stepney, now Regent's Park, College. At that time the presidential chair was filled by Dr. Benjamin Davies, for whom he ever entertained the most profound respect as well as sincere affection. In 1875 there fell to Mr. Booth the sorrowful duty of conducting the funeral service, and preach the funeral sermon, of his former tutor, and on that occasion he testified: "I speak for many besides myself when I say we always revered him, and now that he has gone from us we shall never forget him. He was to some of us a part of our life."

After completing his college course, Mr. Booth settled at Birkenhead, and became the pastor of the church now under the care of the Rev. Sydney Bowser, which at that time possessed no chapel. This was in 1847. In 1851 he removed from this sphere to Falmouth, to take charge of the church assembling in Webber Street Chapel in that town. Here he suffered a severe domestic loss, and after a pastorate extending over five years he returned to Birkenhead, when the people erected what is now known as Grange Lane Chapel for him. It was not long before his special secretarial gifts were discovered by his brethren in the north, and he was made Secretary of the Lancashire and Cheshire Association of Baptist churches.

It was in 1866 that the London Baptist Association commenced the useful work which they have carried on ever since of erecting a Baptist Chapel every year in some part of the Metropolis, or its suburbs, where such chapel is needed. In that year having erected the chapel at Upper Holloway, where the Rev. J. R. Wood now ministers, the Committee cast about for a suitable man to fill the pulpit. Their choice fell upon Mr. Booth, who felt it his duty to comply with the request they addressed to him to undertake

ministerial duties in London, and aid them in the experiment to which they had so enterprisingly committed themselves. Mr Booth's ministry at Upper Holloway was a success, and in the course of it galleries were erected in the chapel, as well as a good schoolroom built behind it. Unremitting labours at length broke down his health, and, in September, 1875, Mr. Booth was compelled to retire from all public work. Happily the means, medical and otherwise, which were employed with a view to restoration proved successful, and the following year saw him sufficiently improved to justify the resumption of his labours. His first public act on returning to public life was to deliver a valedictory address to several missionary brethren, among whom was the Rev. Quintin Thomson, who so recently has been laid low in Africa. Mr. Booth delivered a similar address in the autumn of last year to brethren who were leaving with Mr. Comber for the Congo.

In 1877 Mr. Booth was asked, on the retirement of the Rev. J. H. Millard, B.A., to undertake the secretariat of the Baptist Union, the work and responsibility in connection with which had now assumed large proportions. At the same time he received overtures from several important churches, whose members were desirous of securing his services as pastor. He, however, was constrained to accept the position offered him in connection with the Union and to devote his energies to its service. That position he held till 1880, when he retired, and the Rev. W. Sampson, then of Folkestone, was invited to succeed him. To the great grief of all who knew him Mr. Sampson's career was cut short by death, after a lingering illness in November, 1882. Throughout Mr. Sampson's prolonged sickness, Mr. Booth discharged the duties of secretary, generously foregoing all salary in favour of his stricken brother. The period during which Mr. Booth thus gratuitously rendered service was from February 1st, 1882, to Mr. Sampson's decease towards the close of the year. The Council of the Union, and other friends, very properly felt that his conduct in thus stepping into the breach with so practical a display of Christian brotherhood demanded recognition, and they subscribed for, and presented him with, his bust, which was executed by Thomas Brock, Esq., R.A., and exhibited in the Royal Academy.

During the autumn of 1882, and when it was hoped and believed that Mr. Sampson would be able at no distant period to return to his work, the London Baptist Association, having erected a chapel at

Beckenham, invited Mr. Booth to undertake the ministry in connection with it, and this he consented to do. The chapel, which is a very handsome and commodious one, was erected largely through his representations and endeavours, and, therefore, there was fitness and justice in his being asked to become its minister. A congregation was soon gathered, and Mr. Booth continued to minister to it down to August, 1885, when he resigned the pastorate.

Unquestionable as Mr. Booth's gifts as a preacher and pastor may be and are, it is equally unquestionable that it is as Secretary of the Baptist Union that he is adapted to exercise the most extended influence for good. His fitness for this position is attested by his success in discharging its duties, and is confessed by all his brethren.

EDITOR.

[The portrait for April will, we hope, be that of the Rev. C. H. SPURGEON.]

THE LOVE OF THE WORLD— AN EXPOSITION.

PART I.

“Love not the world, neither the things that are in the world.”—1 JOHN ii. 15-17.



HIS great “love not” sounds harsh, and creates a certain shrinking in moods when our privileges as Christians are dimly apprehended. John knew this, and had made it a first aim to meet dull moods, and apply a holy stimulus by dwelling on our wealth as “sons of God.” The “little children are forgiven”; the “fathers know Him which is from the beginning”; “the young men are strong, and have overcome the evil one”: We are powerless to resist the attractions of the world, without some countervailing attractions; but if our possessions in the new God-given life and its surroundings be so ample, what do we want more? It is difficult to refuse affection where only one object exists, and there is nothing else to love for, “like a tendril accustomed to twine,” the heart must hold somewhere, even to the world if there be nothing else to hold to; if, however, “all things are ours; and we are Christ’s; and Christ is God’s,” then obedience to the solemn imperative of our

text is possible! This edict of the Eternal, faithfully translated into actual life by "the only begotten Son," and delivered to the Church in all languages by his Apostles, defines our attitude towards the existing order. Time has done something to efface sharp distinctions: it is less easy for us to determine the contents of the term "world" than for Christians in the first century, with the Roman Empire before them as an example and the idolatry of the Emperor as the religion of the State. Something to-day has been yielded on both sides; darkness has been shot through with light, and light in its own sphere has not been able wholly to exclude the darkness; yet superficial changes do not affect great principles, and the duty of Christians in John's time is clearly our duty to-day.

Who does not feel that a fuller study of this term "world" in its Scripture usage, and in its applications to common life, is necessary? What is the world we are forbidden to love? Large numbers of Christian people put the question, especially among the young, and that in no wanton desire to break away from Christ and "see the world," as the phrase is, but in all sensitiveness of conscience, really looking for guidance. The answer is not easy, as any consulter of Commentaries will confess; and for this reason—the world is so complex in itself, so perpetually changing in its forms of appeal, not only from one age to another, but in the same age for different minds, that no one answer can suffice for all. Each generation, and each man, must study the subject afresh and frame an answer of their own. Nor must we overlook the fact that the very difficulty in obtaining an explicit answer to our question is an index to its exceptional importance. The alienation of some of our young men and women from religion, and of some men of culture and refinement, is to be traced in part to the indiscriminate condemnation of the world in which certain Christians unhappily indulge. Religion, bound hand and foot by the ordinances of man and the traditions of the elders, has been presented as a lay figure without life, without grace or freedom of movement, with no light in the eye, no smile on the face, no music in the voice, a presence which banishes all charm and congeals all gladness: as if the sons of light were to spend their days in gloom, and were never to step out into the open for fear of trespass! It need hardly be said, the "yoke of Christ is light"; and there is nothing in the New Testament usage of the term "world" to warrant

applications which shadow the brightness and abridge the powers of every-day life.

Etymologically, "world" means that which is ordered, arranged; and then, that which is beautiful because of its order. Pythagoras first applied it to the material universe; and it is occasionally used in this sense in the New Testament. But the prevailing use of the term is moral. It stands for the whole sum of created things with man at its head; "fallen man impressing his character upon the order which is the sphere of his activity." The original order remains, but in a condition sadly changed; it is alienated by sin, separated from God, and subject to vanity. This fact of the fall is never out of sight when the world is named; it stands for "the things seen and temporal," divorced from God. "The world was made by Him, and the world knew Him not." "The world hated Me, before it hated you." "The world through its wisdom knew not God." "The whole world lieth in the evil one." Even this brief glance at the usage of the word brings us to a principle of great value. If we would know what is or is not the world for us, we must keep our eye, not on a given number of things, but on all things in their moral relations. Whatever is divorced from God in heart or home, in shop or street, is the world; whatever stands in loving relation to God is not the world. An object is presented to us, no matter for the moment what it is; it must be classified unhesitatingly on this principle—What is its relation to the Eternal?

See how this principle works out; how well it helps us not to judge others—a task for which we have little aptitude, though we often attempt it; but to judge ourselves, a matter of much greater moment. Of course things in themselves wrong—things openly condemned by the Law of God, and the Christian conscience, create no difficulty; they classify themselves. Difficulty arises where the word of God is silent, and the decisions of conscience are uncertain; in that large domain of things where the tints are neutral, and the moral connections obscure. There are studies, interests, occupations, pleasures, and achievements which do not at first sight appear to have any decided moral quality; they lie upon the watershed of life without fixed movement either towards the right or the wrong, till an impulse is given them. In other words, their relation to God must be determined, and then we know the place to assign them. Take

the love of Nature, largely understood. When, with Darwin, we watch with keen and patient interest the forms of life which abound in air and earth and sea; when, with Wordsworth, we revel in the poetry "of the meanest flower that blooms"; when we are filled with the sweetness of Mendelssohn's rendering of Nature's music, or Turner's rendering of her fine effects in colour, and her perfection of form, are we breaking the law of the text or not? There is love here, no doubt, ardent love. Is it that love of the world which is so resolutely forbidden? When we respond to the waking life of spring; when we bask in summer sunshine, when under a cloudless sky, with a noble landscape before and a balmy breeze playing around we enjoy passionate happiness of a quality utterly indescribable—have we passed the bounds of obedience, have we eaten of the forbidden tree? The light of a friend's countenance; the joy-thrill born of the sight of a child's face, or the sound of a child's voice; the restfulness of domestic affection; the diversions and amusements of social hours; how shall we regard them?—of the world or not of the world? The prompt answer is—These things are lawful; none of them are prohibited; by no fair interpretation can they be included in that world we are forbidden to love! But are we certain the prompt answer is the correct one? We have to press the inquiry upon ourselves first, rather than upon others—Are these things held, used, enjoyed in their relation to God? The Astronomer studies the orbits of the heavenly bodies is that study an end in itself, or does he remember that

"God sets the bright procession on its way,
"And marshals all the order of the year"?

Is wonder heightened, reverence deepened, adoration winged to heaven by his observations among suns and stars? The Botanist studies plant or flower; in the use of the microscope he opens a world of never-failing interest; but is it his delight to discover that,—

"There's not a flower, but shews some touch
"In freckle, stain, or streak, of His unrivalled pencil."

In our studies of that mysterious thing called life, with its "evolutions," is it our final rest "that there is a soul in all things, and that soul is God," or do we turn to the opposite conclusion, and treat God as unknown in the great House which His own hands have made?

The question what is or is not of the world, when you rise into the region of things not positively wrong, cannot be settled off-hand; we cannot catalogue the contents of this region as men can catalogue the furniture in a house or the paintings in an art gallery; for the motive is often more than the act, and the spirit of the worker has more to do with determining moral quality than the work done. The practical question to be settled then is this—Have I established, and can I maintain, a loving relation between this study, or interest, or occupation, or amusement, and the living God, who is my Father? If I can, my cup of joy may be full; and my right as an “heir of God and joint heir with Christ” ought not to be disputed. In the absence of such a relation, even things in themselves innocent degenerate, and take rank with the world which we are forbidden to love.

The very same pursuits may be sacred or secular, according to the spirit in which they are accepted and discharged. After many turns of the wheel of fortune, two men find themselves in editorial chairs; the burden of conducting a large newspaper enterprise rests upon each. With much hard toil and sweat of brain they sit at their desks. One says, “Whether my paper pays or not, I must serve God with it, and I must serve man; I must put in what will help the cause of purity, what will raise the tone of public life, what will promote international peace and goodwill, and widen if it be but a little ‘the skirts of light.’” The other says, “The first object with me is to force the sale of my paper; to make it pay. If this can be done by fair means, well; but if not, then other means must be employed; the truth if it be popular, but if it be not popular then sensation, and sensation to any conceivable extent.” How clear it is in these cases that, while the work is outwardly the same, by the rule of the spirit there is a difference which is almost immeasurable. The work of the first is sacred; he may love it to any extent, for it is not of this world; while the work of the second is secular, and ought not to be loved at all. The same principle applies in commerce, in the learned professions, and in the Christian ministry itself. The despotism of secularity in the House of God is the most hurtful of all despotisms. In a word, then, the world we are forbidden to love is not merely “whatever is fettered in the bondage of corruption”; it is more, it is the whole sum of that in the life of each man

which is apart from God. Whatever is not covered by the light is claimed by the darkness; and wherever God is excluded, there is the world!

The world, then, consists of that which is unspiritual in itself or its use; that which is not devout, not consecrated to God. In this is a great security; for things evil in themselves can never be brought into such noble setting; and the attempt to do so would be treason in the eyes of the man who dwells in the "secret place of the Most High." What he cannot love in God, he will refuse to love at all. But this great security is accompanied by great liberty. All is claimed for the Kingdom of God which the throne of God can rule; outlying provinces are conquered and annexed; tribute is levied in every direction; and science and art, poetry and music, books and bright social hours are made to subserve the Divine purpose. Not being "fashioned according to this world," the believer has learnt the secret of the world's true use, and has come to rule over that which once ruled him. Put into possession and invested with dominion, he wears the aspect of a sovereign, as he exclaims, "All things are mine—the world." (1 Cor. iii. 22.)

Our religion undertakes to regulate our affection; it rules the heart, for what the heart says to-day the whole man will say to-morrow. Our text is a law, quite absolute, framed to arrest evil at its source. Are we keeping this law or not? Specific acts will not furnish us with the answer we require. We must sound the hidden depths of the spirit. We have duties and obligations every one of us; are these linked with God, and accepted and faithfully discharged for His sake? We make gains either in knowledge or in wealth; is this done that we may have the richer offering to lay on God's altar, or that, like slaves at Zanzibar, we may gratify an unnatural craving by eating the very clay itself, thereby feeling disease and hastening the hour of death? The present is real, near, importunate, and in some of its aspects full of interest and charm; what if, like the Emperor Tiberius, we could get it all! What if the world were "one entire and perfect chrysolite, and that gem ours," should we deem ourselves rich without God? And if God were ours, should we deem ourselves poor though all the world had vanished? A complete classification of "the things of the world" is beyond our power; but questions such as these probe the subject to its centre. We are forbidden in the


most solemn manner to love anything whatever that is dissociated from God.

And yet God loves the world, sinful and lost! "God so loved the world that He gave His only begotten Son." An infinite gift, the fruit of an infinite compassion. And we are to be imitators of God. We in our measure may love the world as God loves it; finding in it the sphere, not of complacent delight, but of compassionate exertion; and spending ourselves, body, soul, and spirit, in the endeavour to put an end to its wanderings and to win it back to God. The world will be restored to allegiance, and bound to the eternal Throne, only by men who decline to love it as a thing complete in itself and apart from God; who refuse to recognise any other law than the immutable one which inspired the great doxology—"For of Him, and through Him, and to Him are all things. To Him—as Source, Medium, End—be the glory for ever. Amen"!

J. R. WOOD.

"WHO KNOWS HIS ALPHABET?"

I.

ONG ago, if we remember rightly, the above question was put by that dear friend of our youth, the renowned Peter Parley. And, if we may still further trust our recollection, enough was then said to wring the confession from the old schoolmaster (who thought that if he could boast of perfect acquaintance with aught on earth, it was with this vehicle of human intercourse), that he too had something to learn regarding his A, B, C. But time brings its revenges, and, if the beloved Parley were still in the land of the living, he might find that the instructor of yesterday had to become the learner of to-day.

At the very time "The Annual" was proving that it was not everyone who could say with truth that he knew his alphabet, science was labouring busily, though unconsciously, at this very problem. During an entire century learning and genius have been toiling at one of the hardest tasks they have ever had, and one of the chief results is this:

we now know our alphabet. In other words, the discoveries which have loosed the seal from the monuments of Egypt and of Babylonia, and made them tell their tale in the languages of to-day, have really been laying bare the steps by which the art of writing has been perfected. The secret lay hid in the inmost chamber of a dead and forgotten past. It was protected by one impenetrable defence after another. Each approach was guarded by four languages, not a single character of which was known to even the most deeply learned of the time. Who was able to discover these alphabets? And even if this difficulty might be surmounted, what could be made of a mass of unknown words, for the interpretation of which neither grammar nor lexicon was available? If ever secret was securely guarded, we might have concluded it was this. But what secret is safe in the face of persistent toil, and the inspirations of genius? One defence after another was carried, till at length the mystery, long concealed and often guessed at, was bared to the light of day.

The story of Egyptian discovery has been often told, and, though the still more wondrous tale of Assyrian research is less generally known than it should be, we shall limit ourselves to the light they have shed upon our problem. Little need be said to prove how profound that problem seemed to be, how deep the mystery appeared which hung over the origin of these best known of all familiar things—the written or printed characters by means of which the reader and I are now conferring together; through which so much of the intercourse and business of life is carried on, and by which the whole earth is bound together in community of interest and feeling. What is the link, for example, between the shape of any letter of our Alphabet and the sound we associate with it? How is it that the form and the sound are so indissolubly bound together? Why should not A be sounded B, and B, or some other letter, not have the sound we assign to A? It is no answer to moralise over the power of custom, and to point to the conservatism which holds more than imperial sway over wavering humanity, and which says to the restless-thirst for change, "Thus far shalt thou come, and no further!" All this, while it may explain why the alphabet has remained so many ages without essential change, does not even touch the point at issue. It says nothing whatever in regard to the original choice of form and meaning. When letters were invented, if invented they ever were,

there must surely have been some reason why one form was chosen rather than another to represent a certain sound. There must, in other words, have been something in the shape which met the eye, to suggest to the ear the sound with which it was associated.

But this question only touches the margin of the mystery. There is more to marvel at than the association of particular sounds and symbols. How did the idea of making a visible representation of human speech, and changing the eye into an ear, ever enter the human brain? There is nothing in the entire record of discovery to match the boldness of that conception. But, if to the originality of the conception we add the labours through which alone it could be carried into effect, if we think of the necessary analysis and arrangement of the various sounds which meet the ear, the choice of symbols to represent them to the eye, so that, by the combinations of a few radical sounds, every word which can be spoken might also be correctly written—what mind was equal to the task? And what boon has man ever conferred upon his fellows which may for a moment be compared with this? It has given being to history, for without written records man's story would have been a blank or an enigma. It has given permanence to religion, institutions, laws. It has laid the foundation of human progress, and, by chronicling the observations and discoveries of the ages, it has created science. It has been the handmaid, if not the parent, of literature. Through it alone we are surrounded with the noblest thought of past and present. It has conveyed to us the inheritance of the ages, and has made it possible for the learning and genius of to-day to become the instructors of their own and after times. It extends our intercourse and perpetuates our influence. "O divine boon of writing!" we exclaim with Vossius; "through thee alone we, though absent, are present still; though dumb, we speak; though dead, we live." Measuring it then by the benefits it has conferred, or by the ability it demanded, need we wonder that the discovery has been declared to be beyond the power of man, and that the art of writing should be deemed the gift of God.

Ignorance, however, has sometimes proved to be the mother of admiration. The work may seem so very great merely because we are attributing to one man what has been the work of many men, and the growth of ages. The interval between spoken and written speech

is indeed immense, but it is quite possible that it was not passed in one gigantic stride. The distance may have been travelled by steps whose prints in the lapse of ages have been covered over and hid from view. Whether this be so or not, it is quite clear that we as a people have little light to shed upon the matter. There are few great discoveries to a share in which we make no claim; but no pretension has ever been advanced by the English race to discovery or invention here. The Teutonic tribes had an alphabet regarding which we shall by-and-bye have a word to say, but the Runic characters, which had been wedded to magic rites, were swept away with the arts which they had served. The letters we use to-day we received either from our Roman masters or from Roman Christian teachers. But when we have traced our alphabet to the Romans, we are quite as far from any solution of the mystery. They, too, are mere recipients. The Romans make as little pretension as ourselves to any share in the invention of letters, and point us to the Greeks, from whom they received them either direct, or, more probably, through the Etruscans, who were their teachers in many things besides. We may notice one thing, however, in which the Romans showed their customary common sense. They took the letters, but declined the names by which the Greeks designated them. These names meant little for the Greeks, and still less for the Romans. A, B, G, D, were, therefore, no longer known as Alpha, Beta, Gamma, Delta, but as a, b, g, d. The letters were now, in a word, named by their powers, and the last touch was given which was needed to make a perfect Alphabet. But when we turn to the Greeks, the same tale is repeated, and we are compelled to travel still further. Their Alphabet was no more their own invention than the Roman Alphabet was ours. The Greeks point with one consent to those old masters of the sea, the Phœnicians, the merchant princes of antiquity, as those to whom mankind are indebted for the gift of written speech. As Lucan sings :

“Phœnicians first, if ancient fame be true,
The sacred mystery of letters knew.
They first by sound, in various lines designed,
Expressed the meaning of the thinking mind;
The power of words by figures rude conveyed,
And useful science everlasting made.”

It is abundantly evident that part at least of this statement is

unquestionably true. The confession of the Greeks that they received their alphabet from the founders of the world's commerce is fully borne out by facts. For one thing, their indebtedness has left its mark upon their language. The characters of the alphabet were called Phœnician letters, and to read was to Phœnicise. Then the alphabet is plainly a Semitic one, and is, in some respects, but ill-adapted to the Greek tongue. Some of the characters, of which they had no need, were employed as additional vowel symbols, the lack of which was a serious defect in the Phœnician alphabet, and others were allowed to fall into disuse as letters, though retained as numerals. These last were Fau, or Bau, the Hebrew Vau; Koppa, the Hebrew Koph or Qoph, which the Greeks handed on to the Latins as the letter Q; and Sam, answering to the Hebrew Shin or Sin. The two last characters, though very early discarded as letters, were long used by the Greeks as marks for branding horses. A further proof is found in the names of the letters. These have no meaning in Greek, and are evidently mere transliterations of the names of the Phœnician, or Hebrew, letters. Alpha, is Aleph; Beta is Beth; Gamma, Gimel; Delta, Daleth, &c. This puts the matter beyond the possibility of doubt. That the names have no meaning as Greek words shows conclusively the foreign origin of the letters; and when we find that not only do these names correspond so exactly with those of the Phœnician alphabet, but that also the order of the letters is the same in both alphabets, no doubt can remain as to the source to which the Greeks, the Latins, and ourselves, have been indebted for the art of writing.

Facts and traditions have alike led us, therefore, to the Phœnician, which is more familiar to us as the Hebrew, alphabet. For, as to the identity of these two alphabets, there can be no question. The letters engraved upon old Hebrew coins and gems are simply the Phœnician characters, and there can be little doubt that the Fathers of Israel adopted the alphabet of the Phœnicians, who were Semites like themselves, during their early sojourning in Canaan. Have we then come to the point where our researches are to cease, and are we, without so much as one of our questions being answered, or a single fold being lifted from the mystery, to lay the undiminished tribute of our admiration at the feet of Tyre and Sidon? At first sight it would appear as if this were to be the sole result of our inquiries; for the

traditions, which have hitherto led us loud-voiced, here die away in a few discordant notes. One hints at Egypt, another at Babylonia, a third suggests Syria; but the vast majority bid us rest here, and trouble ourselves no further. But we have only to look more closely at this venerable mother of the alphabets to be speedily convinced that rest here we need not, and, indeed, cannot. The clue which tradition has failed to preserve is again presented in the very names of the letters. All of them are the names of well-known objects. *Aleph* is simply the Phœnician, or Hebrew, for ox; and it would seem that on this account it took precedence of all the other letters; for Plutarch says it stands at the head of the alphabet “because the Phœnicians so named the ox.” *Beth* is a house or tent, and is familiar to us in the compound “Bethel,” the house, or tabernacle, of God. *Gimel* is a camel, and *Daleth* a door. Now if our own alphabet had been named in this way: if, instead of saying *k, l, m, n*, we called these letters respectively *key, lion, man, nail*, we should at once infer that originally the letters must have borne some resemblance to the objects named. We should conclude that what are now characters of the alphabet, with no resemblance to anything in nature, were once pictures sufficiently exact to bring up those names to the lips. In what way they came to indicate only the initial letters of the names, so that *lion* became the sign for *l*, and *man* for *m*, we might not be able to explain; but that the characters of the alphabet had been so named because they had been first of all representations of the objects which bear those names, we could not doubt. And in the same way the hieroglyphic origin of the Phœnician alphabet, and consequently of our own, stands confessed. The letters bear the names of animals and objects for the simple reason that they were once pictures of them. And just as a child, when it recognises the picture of an ox or a house, calls it by the same name by which it designates the thing itself, so men of old named the letters we now call *A* and *B*. They did not trouble themselves with the distinction between an object and its representation. These forms *were* ox and house, *Aleph* and *Beth*. And here one question at least finds its answer. We have asked why form and sound should have been so inseparably joined together; why *A* should not have had the sound of *B*; and *B* the sound of *A*. It will be seen that the sound has sprung from the name, and is, indeed, the sound of its initial letter. The question,

therefore, resolves itself into this other: why the name and the symbol are so closely bound together? And the answer is: the symbol was a picture, and the name and the picture were joined the one to the other as firmly as the name to the thing. A, therefore, could no more be pronounced B than an Aleph could be a Beth; that is, in plain English, than an ox could be a house. Or, recurring to our illustration in which we supposed our alphabet to have had a native hieroglyphic origin, K could no more have been called L, and M be called N, than a key could be a lion, and a man a nail.

But we have already seen that when this question is answered, we have only touched the margin of the mystery. It is true that the hieroglyphic origin of the alphabet is placed beyond a doubt. But in answering one question we have only raised others. By what process were pictures of objects changed into symbols of sounds? And how did the picture of the thing come to be taken for the initial letter of its name? It is quite plain that the story has still to be told, but unfortunately the thread which has guided us so far through the labyrinth quite fails us here. We find no trace of any Phœnician hieroglyphic system from which the letters may have sprung. The Phœnicians are known to us as possessing the alphabet, and the alphabet only. We are now, therefore, in the position of a man who, in the pursuit of an unknown art, has traced the article, the secret of whose manufacture he desires to know, to the place from which it has been sent out into the markets of Europe; but who discovers, when all is done, that the place whence it has been sent out is not the place where it has been made. We have found the *depôt*, so to speak, but not the factory. We must consequently go further afield. If the Phœnicians had no hieroglyphic system of their own, they must have received, or selected, their letters from the hieroglyphic system of some other nation. Now, it is well-known that there were two such systems connected with the two great empires and cultures of the east and west—the Assyrio-Babylonia and the Egyptian. There are indications of an early and close connection between both peoples and systems. Each nation is alike distinguished by its early proficiency in astronomy, and "so great," says Sir Henry Rawlinson, "is the analogy between the first principles of the science as it appears to have been pursued in Chaldea, and as we can actually trace its progress in Egypt, that we can hardly hesitate to assign the

original invention to a period before the Hamite race had broken up and divided." It may have been that the necessity for making some record of their observations gave the first strong impulse which was needed to form a system of picture writing, and that what began with serving the exigencies of the earliest of the sciences may have been gradually extended to meet the necessities of social and commercial life. But whether this is so or not, it is certain that there are startling coincidences between the two systems. A rude parallelogram, for example, representing a house, has in both Babylonian and Egyptian alphabets the same sound, *é*; and the names of native towns are preceded in both sets of inscriptions by the same sign which has been variously defined as a cake and a surveying staff, but which we may describe as a Maltese cross, surrounded by a circle. Each, however, pursued its own course of development, and each formed, in its latter stages, a source from which the Phœnicians may have obtained their alphabet.

From which source they did obtain it we shall not at present attempt to determine. The hint given us in the names of the Phœnician letters has somewhat altered our problem. Our question hitherto has been, Whence has our alphabet come? But, now that it stands plainly confessed that it has sprung from a system of picture-writing, the question is necessarily recast. We ask by what steps, or in what way, has an alphabet been evolved from such a system? We have hitherto travelled up the stream in the attempt to trace it to its source. Seeing that the fountain-head has been so definitely determined, we shall reverse our procedure, and pass downward to the point where we now leave off. This will enable us to receive all the light which the Assyrian and Egyptian systems can throw upon the problem, and we shall also take the liberty of questioning another system, which has the advantage of not only being as ancient as either, but also of being in actual use at this very time. We need not say we refer to Chinese. There are not wanting intimations of affinity between this and the other systems, and it is possible—one might venture, indeed, to say probable—that advancing knowledge will show that all have had a common origin. But, however this may be, we shall find the Chinese writing of the utmost value, since it illustrates, by its very defects, the exigencies which have led, step by step, to the formation of our alphabetic system.

JOHN URQUHART.

MEMOIR OF THE REV. THOMAS POTTENGER.



MR. POTTENGER was born at Crewkerne, **May 7th, 1806.** He was brought to Christ under the ministry of the Rev. Enoch Crook, and united to the Church under his care. He always regarded him as his spiritual father, and thought very highly of his character and talents. Mr. Crook had been a student at Horton Academy (now Rawdon College), so he directed his young friend's steps thither. He arrived there August 6th, 1828. Then the writer and subject of this sketch first met; and it may illustrate the possible enjoyments of human life to add that for more than fifty-seven years their friendship was never interrupted nor strained.

At Horton, Mr. Pottenger was a great favourite with good Doctor Steadman. His physique, his voice, his respectful geniality and gravity, were obvious recommendations. Besides, he was a diligent student, especially in the subjects most closely bearing on his preparation for pastoral duties. Above all, his influence with his fellow students was needed and very good, to purify the moral atmosphere, and raise the spiritual tone of everyday life. At the close of his studies he declined an invitation to settle at Barnoldswick, but accepted one to visit the church in John Street, Aberdeen. He arrived there in January, 1832, and in March was called to the pastorate. In June he was ordained. One feature of the service was peculiar, yet expressive of one characteristic of his life—his cordial oneness with Congregationalists. Of the six ministers who took part in the service, four were Independents; Rev. C. Anderson, of Edinburgh, and Dr. Leechman, just leaving for India, were the Baptists. In September he married the eldest daughter of Mr. Baker, an honoured deacon of the church meeting in George Street, Nottingham. Miss Baker was well qualified, by her gifts, her training and character, to become a pastor's wife. Cultured, comely, and graceful, yet vigorous and sympathetic, she inspired love while she roused and led all earnest activities in the church and Sunday-school. Early in 1834, Mr. Pottenger left Aberdeen, mainly by reason of friction caused by Scotch Baptist views. In July, he accepted the pastorate of the

church at Swanwick, Derbyshire, where, very recently, the Rev. C. Stovel had first exercised his ministry. Here he spent nearly seven happy and useful years. Heavy debts were paid off, nearly ninety persons were added to the church, and all its organisations rendered harmonious and efficient. Here he was the means of introducing to the church and to the the ministry one who attained to a degree of eminence which he predicted and promoted. He detected and exercised his gifts, took him into house for a year, superintended his studies, and passed him on to Horton College. For many years the virtues and successes of Thomas Lomas in Leicester filled his heart with gladness.

On the third Sunday of 1841, Mr. Pottenger entered on his pastorate in Zion Chapel, Bradford. In his sermon that morning, on the pillar of fire and cloud, he told what guidance he trusted; and in the evening, he proclaimed the theme of his ministry, "We preach Christ crucified." Thus led, and thus preaching, he continued at Bradford seven years. The town was growing fast, and the demands on his energies were many and urgent; but, diligent and devoted, he did well. He shared the love and confidence of all, and many were added to the church. But he was never very robust, and his health failed. So on the 6th of February, 1848, he preached his farewell, "So stand fast in the Lord, my dearly beloved"; and was succeeded by the Rev. J. P. Chown.

After labouring fourteen months with the church at Islington Green, he accepted a call to Newcastle-on-Tyne. Here he remained nearly ten years. During these the town had a dreadful visitation of cholera, which occasioned him much labour and sorrow, and the handsome and commodious chapel in Bewick Street was built, which brought him much labour and joy. The church under his care increased its influence. Harmony abounded betwixt all evangelical believers. His power as a preacher attained it fullest strength, and yielded its richest fruit, and "believers were the more added to the Lord."

In 1859, Mr. Pottenger accepted the position of tutor in Rawdon College, under the presidency of Dr. Acworth. He had always felt a deep sympathy with the college, and its students. During his pastorate at Bradford he was its secretary, and until the last year of his life he took part in its annual examinations. Part of his new

duties brought him into contact with most of the Yorkshire churches, in making collections for the college. This engagement ceased in 1864, when Dr. Acworth resigned the presidency.

In 1863, he was called to endure the sorest trial of his life, in the death of his beloved wife. For thirty-one years she had been the helper of his toils, the solace of his griefs, the sharer of his joys, and the light of his home. In the full tide of vigour and health, she went to Newcastle, to pay a visit of condolence to a friend who had just become a widow. Riding out with some friends, she was flung out of the carriage, fatally injured, and after three days of suffering she died. Still the light of Divine comfort gave a silver lining to the black cloud. When told that her injuries were fatal, she calmly said: "It is well, I know whom I have trusted." She quietly watched the approach of death, and when it was very near she said, "I think I am in the Valley now." Her last words were

"Let me hide myself in Thee."

In 1864, Mr. Pottenger travelled six months on the Continent. This refreshed his spirits, confirmed his health, and furnished him with new views of art and manners. In Florence he found opportunities to preach of "the spotless Lamb," of "One unseen yet loved," and of "the blessed hope" of His appearing.

After leaving Rawdon he never resumed the stated pastorate. Yet his preaching engagements were incessant. Very rarely has anyone occupied more pulpits in towns and villages through the two kingdoms. But in his most distinctive work, yet more rarely had he his equal. When a pastor was laid aside by illness, or a church was needy and vacant, many times he filled the gap for six months or longer. Few men were so well qualified for this as he was. Unencumbered, not needy, generous, sympathetic, prudent and devout, he was welcomed as a helper, and trusted as a friend. But this most impressed others as the crown of his life, that in all these positions he created warm and lasting friendships. Nothing could more certainly testify the warmth of his affections, the fidelity of his character, and the beneficence of his life.

For the last seven years he resided at Harrogate, and was much occupied with the interests of the newly-formed Baptist Church in that town. He rendered efficient help by his personal influence, by

wise counsels, and by frequently preaching. His visits to the sick, and other gratuitous pastoral labours, were very highly prized, and his generous contributions to the building fund aided and stimulated the effort that extinguished the debt on the chapel. After his death the church, by resolution, recorded these facts, and testified its gratitude.

In 1865, Mr. Pottenger married Miss Ward, daughter of a seceding clergyman. An elder sister had been married, twenty years before, to his beloved fellow student, the Rev. J. Webb of Ipswich. For twenty years she bore him cheerful company in his pilgrim path, and tenderly and bravely ministered to his declining days. She has now the greatest comfort of widowhood—gracious memories and glorious hopes. He preached for the last time in Harrogate on the 3rd of May, 1885. The effort was too much for his strength, and from that day his vigour sensibly declined. With but little pain, though with much physical disquiet, he drew near to the Valley, and trusting to the Saviour whom he loved and preached, he calmly fell asleep.

JOHN ALDIS.

QUODLIBETS.



ORD Palmerston's favourite advice, implied in "Can't you let it alone?" was never more needed than now, in relation to religious controversy. Four-fifths of the disputes which from time to time arise in the Christian community, and ruffle its peace, had better be left alone. Either they are in their nature indeterminable or otherwise useless. The mind of man is not infinite in power, nor have we in Scripture a complete system. Truth is laid before us, as the stars are placed above us, in bright points and blank spaces. There is the absolutely unknowable—such as the nature of God; and the humanly unknowable—such as the present limitation of our faculties prevent our attaining. It is quite a mistake to suppose that yielding, as we must, to these we thereby impede our spiritual growth. There are vast and wide open provinces where we may expatiate to advantage during the longest life, and with the highest culture, apart from these Divine enclosures. The physicist finds his rest in the discovery of facts and immediate causes,

the Christian finds his rest in the clearly revealed word and will of God. The mischief is, that many of us are bent on the barren task of investigating the inscrutable things, rather than that of studying the glowing lights divinely displayed for our benefit and guidance. Christians are told off from the mass of spirituality in the universe, in order that they may enjoy a revelation telling us how man can be just with God, how sin can be forgiven, dispositions changed, present and eternal happiness secured, and God glorified. But some of us long to know far more than this, even the how and the why of Divine action, and its consistency with everything else in the universe, seen or unseem. Let us take a lesson from the Schoolmen on the utter waste and confusion produced by the attempts to get behind and beyond revelation. They abandoned the royal road of utility, when they foresook faith in the Gospel, for speculation about it. They degenerated in their studies, from worthy topics to the less worthy, until their multifarious, curious disquisitions gave the appellation of quodlibets to all such exercises. Aquinas, in his voluminous writings, has 168 articles on love, 358 on angels, 200 on the soul, and 151 on the mind, to each of which the most curious and minute questions are appended—such as, “How many angels can dance together on the point of a needle without jostling each other? Whether Gabriel’s dress was white or coloured? Was his linen clean or dirty?” We would not compare these trivialities with the propositions of modern thought; but we may safely affirm that many of the points on which we are quarrelling in a dogmatic way to-day, are really as fruitless, if not as foolish, as these “quodlibets.” We cannot know, probably could not apprehend, the mode of creation, the method of the fall, the origin of evil, the exact nature of future punishment, the working of the Divine reason in redemption, the metaphysical action of the Holy Spirit, the exact limit of inspiration, the fate of the lost tribes, and many other subjects more or less transcendental. All such dogmatic discussions beyond the words of Scripture are, therefore, in our present state, quodlibets. They do not effect any useful end,—they are really fantastic. There is no danger to us in living and dying in ignorance of them. In Milton’s language—

“ Who therefore seeks in these
True wisdom, finds her not, or by delusion
Far worse, her false resemblance only meets,
An empty cloud.”

The Spanish proverb applies, "What you are not to eat, leave it to boil."

The physicists have their quodlibets—such as the squaring of the circle, perpetual motion, alchemy &c.; but they now treat these subjects as the amusements of a past age, or the illusions of ill-regulated minds. The late Professor de Morgan, with keen humour, exposed their absurdities in his "Budget of Paradoxes." The leaders of science fully realise the limits and proportions of useful knowledge. From Pascal, who speaks of the "abyss of boundless immensity of which I know nothing, and you know nothing," down to the most eminent modern scientists, all proclaim in concert, "We see no causes in Nature." Mr. Herbert Spencer says, "In all directions, the investigations of the man of science, eventually bring him face to face with an insoluble enigma, and he ever more and more clearly perceives it to be an insoluble enigma. He learns at once the greatness and the littleness of the human intellect. . . . He more than any other truly knows, that in its ultimate essence nothing can be known.' Hæckel and Virchow alike affirm that all human knowledge is imperfect and fragmentary. The Christian, by the aid of revelation, has an immensely extended field, but it is still limited. We ask with the prophet Daniel: "What shall be the issue of these wonders?" and receive only the reply, "Go thou thy way till the end be; for thou shalt rest and shall stand in thy lot, at the end of the days." Our ignorance of these unrevealed things does not affect our duty, or our happiness. Free thought by all means, free scope for all our faculties, but surely within limits assigned by our Divine Master. The bond which unites us to God in Christ is at the same time a rein. We may otherwise waste our powers, obscure what is clear, harden the heart, and spread a mist of doubt over a field which is full of bright certainties. A spirit of scepticism is always at hand. It is not now directed to verbal criticism, for since the publication of the Revised Version this is no longer practicable, but to the whole scope of the Word of God. It is, therefore, of the utmost importance that Evangelical students should learn to distrust and to leave off theological combats which have little or no bearing on the fortune of life's campaign, and keep all their forces for the real tug of war—the advancement of the Kingdom of Christ. Let not the modern seeker after truth in the unfathomable mysteries of God fancy that either his doubts or his

discoveries, as they seem to him, are new. I heard Mr. Howells, the once famous preacher in Long Acre, say that he would undertake to find, growing indigenous in the Welsh Mountains, every heresy known to ecclesiastical history; certainly every kind of modern liberalism may be found recorded in the pages of the latter. The history of Eastern Christianity is a series of dismal quodlibets. Western Christianity has been redeemed from this pernicious fate only by its stream of Evangelical thought. We conclude in the words of Canon Westcott: "Briefly then, to sum up in another form what has been said, we must, as far as we may be able, both in public service and in private thought, present and dwell upon the greatest facts, the greatest aspects of things, the greatest truths."

S. R. PATTISON.

THE POETRY OF CHRISTINA ROSSETTI.

BY A NEW CONTRIBUTOR.



THE poetry of Christina Rossetti is not widely known, being by its very nature, ill-fitted for popularity. It is not sufficiently muscular to compete with the more vigorous poets of the day. Its distinguishing features are fineness and delicacy; it appeals to that class of readers who prefer refinement and finish to force, the soul, so to speak, of poetry to its body, and with such it bears a high reputation. This being the case, it is more than usually necessary to examine and account for the artistic and moral influences which have tended to form Miss Rossetti's genius.

Christina Georgina Rossetti was born in 1830. She is the daughter of Gabriele Rossetti, a prominent Italian commentator on Dante. Her mother was the daughter of Alfieri's secretary, and sister of Byron's private physician. Gabriele Rossetti took part in the Neapolitan insurrection of 1820, and was one of those who succeeded in extorting a constitution from the king, Ferdinand, who straightway sought means to revoke it. This he did the next year, and Rossetti was compelled to flee to Malta. He settled in England about 1826

and became teacher of Italian at King's College, London. He was a learned and versatile scholar, but his revolutionary doctrines affected his studies. His work on Dante is an attempt to prove that the "Divine Comedy" was inspired by a profound belief in democracy. Rossetti's children were educated in the very spirit of mediæval times. They read chiefly Dante and Shakespeare, especially the sonnets of the latter, which have distinctly influenced the poetry of D. G. Rossetti and his sister. Many curious stories are told of their childhood—how they romanced about their father's visitors, chiefly dark-haired, dark-eyed Italian refugees, how they acted Othello when the eldest of them could not have been more than twelve, how they wrote plays for one another. They continued their early studies certainly to some purpose, for, including the father, no less than five of this remarkable family have commented upon, or translated Dante, a record probably without parallel in the annals of literature. The foundation of the Pre-Raphaelite Brotherhood, the subtlest artistic influence of our age, was in 1848. Millais, Holman Hunt, Woolner, Coventry Patmore, and D. G. Rossetti, all young art students at this time, resolved to associate themselves with the object of bringing down art, more especially pictorial art, from the heights of stilted conventionality, that it might dwell with men, and once more be the direct result of their daily life. They would have no model but nature, imitate no artist who was not himself imitative of nature. They insisted upon absolute sincerity and directness of expression, upon a studied and careful realism. They effected a "renaissance of mediæval feeling." They assimilated the spirit of mediæval times, the mediæval mysticism, the mediæval symbolism; they studied the old ballads of England, the metrical romances of France, the troubadour pre-Dantesque poets of Italy; and they thus gained, on the one hand, a freshness, a simplicity, and a transparency of style, but, on the other, their work was overladen with ornament, and lay open to the charge of harshness, crudeness, and a general lack of artistic finish. The Pre-Raphaelite Brotherhood had an unbounded belief in itself and in its own members. The one man, however, whom they admitted to be earnest and conscientious in his work, Mr. Maddox Brown, declined to join them, on the ground that the day for coteries in art was over. Mr. Brown was right: the Pre-Raphaelites, or the more advanced of them, are now a sect. They have

profoundly influenced art. Their influence has been necessary and good. For painting, they have done what Wordsworth and Coleridge did for poetry. But it is only men of small genius who never advance. Millais has left them. Rossetti and Woolner have developed a new, richer style. Holman Hunt, Burne Jones, with their disciple Stanhope, still bring forth to us their gaunt, over-painted, underfed damsels.

The Pre-Raphaelite Brotherhood, had, in 1849-50, a small magazine, the *Germ*, edited by W. M. Rossetti, in which appeared Christina Rossetti's earliest poetical efforts. These, and her later works, show, in no slight degree, the effects of the Pre-Raphaelite doctrines. But not these doctrines in their utter nakedness. They appear to us modified by Christianity, by womanliness, and by womanly sympathy. Mediæval and ascetic mysticism is toned down by humanity. Realism and minuteness are restrained by a sense of proportion. Simplicity and purity of diction are never allowed to descend to childishness of language.

II.

Miss Rossetti's first book, "Goblin Market, and other Poems," was published when the author was about thirty years of age, though most of the contents, as we have seen, were written much earlier. The piece which gives the book its name, is an allegory, as was to be expected from one whose mind was thoroughly saturated with the mystic and symbolical spirit of the early Italians. As a fairy tale it is rather uninteresting, being without gaiety, ease, abandon; as an allegory it is harsh and decidedly unpleasant. The execution is crude, and, for some mysterious purpose, almost offensively unpolished. The imagination is not called into play, but yields to phantasy, wilfully distorted.

The last lines are the moral of the whole thing, and by no means a bad example of the rhythm and versification—

"For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands."

The other poems show no signs of crudity: Many of the lyrics are simply perfect, some light and airy outbursts of song, others plaintive, tenderly and melodiously sorrowful. Some of them have become classical, such as "Does the road wind up-hill all the way," "When I am dead, my dearest," "My heart is like a singing-bird." There is one, however, which, if not the best lyric in the book, gives Miss Rossetti's usual manner so exactly, with all her faults and excellences, in its lighter and sadder tones, that we cannot do better than quote it:—

"I cannot tell you how it was ;
But this I know : it came to pass
Upon a bright and breezy day,
When May was young ; ah, pleasant May !
As yet the poppies were not born
Between the blades of tender corn ;
The last eggs had not hatched as yet,
Nor any bird forgone its mate.

I cannot tell you what it was ;
But this I know : it did but pass.
It passed away with sunny May,
With all sweet things it passed away,
And left me old and cold and grey."

That is the key-note to the whole of our author's poetry. None of the poems are so fine as the ballads, which are in pure, clear language, not uninfluenced by the earlier manner of Tennyson. "Noble Sisters," "Maude Clare," and the Dantesque "Convent Threshold" are the best, and with these, the beautiful idyl, allegorical, we imagine, in its intent, "An Apple Gathering," ought to be ranked. Of the few sonnets and devotional pieces we will speak later.

The "Prince's Progress" appeared in 1872. In every way it is a distinct advance upon its predecessor. There is a greater firmness of touch, and more delicacy, greater facility of expression, greater flexibility of metre. There is more distinction, more intensity. The first poem is the longest Miss Rossetti has written. If not the best, it deserves a very high place. It relates how a prince, idle and dilatory, set out to seek and free an enchanted princess; how he trifled and loitered with a milkmaid, and with an old astrologer, who, by his death, gave him the elixir of life; finally how he reached the home of the princess and met her funeral procession: she had died of waiting.

The "bride-song" is, in its way, a perfect piece of art; the stately march of the narrative is stayed, and in its place we have the sad words of a funeral chant set to the merry measure of an epithalamium. This poem also is probably an allegory; if it be so, it is most artfully hidden under an interesting story.

Miss Rossetti's first idyls appeared in this book, excepting the "Apple Gathering" referred to above. They exhibit an intense love for Nature, insight into Nature's secrets, and a feeling for the poor, which was quite wanting in "Goblin Market." These idyls are all written in the ballad form. "Songs in a Cornfield," "Maggie a Lady" (which is full of a suppressed biting sarcasm), and "Jessie Cameron," show that Miss Rossetti has versatility and great variety of power. "Jessie Cameron," at its conclusion, rises to an almost tragic stateliness. The lyrical poems are even more spontaneous than those in the last volume. Especially excellent are those devoted to children and birds. The purely personal poems give evidence of a mature, weary optimism, a sad hope, in Mr. Pater's words, "a tired satisfaction." The full development of allegorical power is reached in the suggestive "Amor Mundi," which is, perhaps, the finest result in the language of a complete assimilation of the spirit of Dante, the serious concentrative manner of looking at things peculiar to the middle ages. The poem commences—

"O where are you going with your love locks flowing
 On the west wind blowing along this valley track?
 'The down-hill path is easy, come with me an it please ye,
 We shall escape the up-hill by never turning back.'
 'So they two went together, in glowing August weather,
 The honey-breathing heather lay to their left and right'—

till they were aware of "messages, dumb portentous," and of "solemn signals." And then comes the end—

"Turn again, O my sweetest, turn again false and fleetest :
 This beaten way that beatest, I fear is hell's own track.
 'Nay, too steep for hill mounting : nay, too late for cost counting :
 The down-hill path is easy, but there's no turning back.'"

"A Pageant, and other Poems" shows no remarkable advance upon the "Prince's Progress." The "Pageant" is a masque of the months, who appear as girls or boys, and utter "suitable sentiments." As poetry it is not very remarkable, although the freedom of lyric move-

ment is interesting and unexpected. The "Ballad of Boding" is powerful and majestic in conception, perhaps too sinister in tone, "of its own arduous fulness reverent."

"Monna Innominata" is a fine group of sonnets. In noticing these, our remarks equally apply to the sonnet work in "Goblin Market," and the "Prince's Progress." When we consider the stateliness, the dignity and the calm pensiveness of some, said to be the work of the author's extreme youth; the statuesque perfection, the not infrequent richness of colour and tone, the grace and the sweetness of rhythm, the occasional sonorousness, the complete mastery over this most intricate form of English verse, evident from the perfect balance, both in matter and language, of octave and sestet, in her later work: we are forced to the conclusion that here has Miss Rossetti found her highest expression—that her fame will be in proportion as the fame of her sonnet work. Into the complex laws that govern the structure of the sonnet this is not the place to enter. It is sufficient that they are complex, and that Miss Rossetti's great aim is to counterbalance this complexity by directness of diction, and by absolute simplicity of matter, by a perfect naturalness. Her work in this respect has been compared to Mr. Matthew Arnold's, and the comparison is by no means inapt. Mr. Arnold overcomes the complexity of rhyme arrangement, and the difficulty of balancing the octave and sestet, by the same device as Miss Rossetti, thus retaining all the distinctive features of such verse, sonorousness and solidity, and adding the charm of simplicity, by which it appeals more immediately to the reader. Mr. Arnold's sonnets are written as the expression of some truth, or ethic precept, and as such they have a loftiness and dignity of tone impossible to be attained by writers who appeal to the heart and not to the intellect. Miss Rossetti, in place of this dignity, has a tenderness of colour, like the hues on a sea-shell, and a sweetness all her own. Excepting Hartley Coleridge, it has been well said, she is the only sonneteer who has combined the unity and sweetness of the Petrarchan and Shakespearean forms. "Remember" is the work of the author's youth, but she has never quite reached the power and pathos, the fineness and subtlety of this—

"Remember me when I am gone away,
Gone far away into the silent land;
When you can no more take me by the hand,
Nor I half turn to go yet turning stay.

Remember me when no more day by day
 You tell me of the future that you planned :
 Only remember me : you understand,
 It will be late to counsel then or pray :
 Yet, if you should forget me for a while
 And afterwards remember, do not grieve :
 For if the darkness and corruption leave
 A vestige of the thoughts that once I had,
 Better by far you should forget and smile
 Than that you should remember and be sad."

From "Monna Innominata," we take the following. The beautiful unselfishness, the true love, and the loveliness of these exquisite lines, will make them always dear to the hearts of those who read them, if they have hearts—

"If there be anyone can take my place
 And make you happy whom I grieve to grieve,
 Think not that I can grudge it, but believe
 I do commend you to that nobler grace,
 That readier wit than mine, that sweeter face :
 Yea, since your riches make me rich, conceive
 I too am crowned, while bridal crowns I weave,
 And thread the bridal dance with jocund pace.
 For if I did not love you, it might be
 That I should grudge you some one dear delight ;
 But since the heart is yours that was mine own,
 Your pleasure is my pleasure, right my right,
 Your honourable freedom makes me free,
 And you companioned, I am not alone."

Notice in this the great influence of Shakespeare's sonnets, the Shakesperean echoes. But one quality is here which Shakespeare could not have—that is, womanliness.

Of Miss Rossetti's devotional pieces we need say little. They—including her last year's volume, which was entirely devotional—show her very best and her very worst points. The allegory sometimes develops a realism as offensive as that of the early Westphalian painters. Some of the poems literally throb with passionate intensity. "I will lift up mine eyes unto the hills," and "Saints and Angels" are masterpieces. "From House to Home" is a close imitation of the "Palace of Art." The influence of Herbert and Crashaw, and perhaps Vaughan, in verse and thought, is very evident. But it is

scarcely fair to judge these poems separately : all Miss Rossetti's work is deeply tinged by her religion and the high purity of her idealism.

III.

In brief, then, Miss Rossetti's poetry is remarkable for the subtlety of its symbolism and allegory, and, allied to this, the concentration of thought and imagery, similar to the concentration or crystallisation of imaginative power which is the distinguishing feature of Dante and the sonnets of Shakespeare ; for purity and simplicity of diction, a smoothness and sweetness of versification, and, in her sadder more pathetic work, a haunting music, a strain that has "a dying fall" ; for her mastery over varied and difficult metres, so much that, often from consciousness of skill and strength, she drives variety to lawlessness, and startling effect becomes grotesque.

But what most strikes the reader is, as we have already seen, the essential womanliness. This, we imagine, is the cause of the common critique that if Miss Rossetti is not the greatest, she is the finest, of woman poets. There are many passages in Mrs. Browning's works, leaving out of account the Sonnets from the Portuguese, which any similarly inspired man of equal power might have written : there is hardly a line of Miss Rossetti's which is not the direct result of womanly thought and womanly feeling. The tenderness and unselfishness of the two sonnets which we have quoted, would alone be sufficient to establish this ; but still more remarkable is the power of sympathy shown by a poetess whose subjectiveness, or expression of purely personal feeling, is one of her marked peculiarities. And cognate to this is a longing for love and for sympathy that runs through all her work, reminding us of that song of Gounod's which has one particular note recurring in every chord of its accompaniment. It is particularly to be noticed in the "Prince's Progress," and in the beautiful verses to the memory of L. E. Landon, who was not a great poetess, but a woman of very beautiful and sensitive disposition :—

"All love, are loved, save only I ; their hearts
Beat warm with love and joy, beat full thereof ;
They cannot guess, who play their pleasant parts,
My heart is breaking for a little love.

* * * * *

The Poetry of Christina Rossetti.

Perhaps some saints in glory guess the truth
 Perhaps some angels read it as they move,
 And cry to one another, full of ruth,
 'Her heart is breaking for a little love ;

* * * * *

True best is last, true love is born of death,
 Oh, thou heart-broken for a little love.' "

These last lines recall to us our author's resignation, and peaceful, pensive hope, connected with, or springing from, her acute realisation, and the stress she lays upon the *vanitas vanitatum* aspect of things. Her philosophy is very mournful, as if she had enjoyed too keenly the pleasures of life, and were satiate. But the insight which makes her see so clearly the deteriorating effects of contact with the world, gives her a grasp of spiritual things, a sensitiveness of intuition that is curiously similar to Emerson's, with, of course, this difference: that the fineness of Emerson's poetry is due alone to the purity of intellectual and moral disposition; Miss Rossetti's to the intensity and subtlety of her spiritual nature and the brilliancy of her imagination.

Humour is not usually to be expected from a poetess, but it is not absent from Miss Rossetti's work. Stray lines have a quaint, playful sarcasm that is always apt and always feminine.

Miss Rossetti's faults as an authoress are inability to give full expression to her thought, often due, perhaps, to self-imposed metrical restrictions, but, to a certain extent, natural. She is, to use Dr. Macdonald's words, "a *voix voilée*, a veiled voice of song." This sometimes causes her to descend to prosaic and inadequate language, redolent of the newspaper, and to a harshness of rhythm that contrasts strikingly with her usual sweetness and musical diction. Finally, she is given to confuse perverted and grotesque phantasy, or conceit, with imagination. She is not "a nourishing poet"; she is not satisfactory, altogether, to English sentiment; she lacks body, force, muscularity. But for fineness, delicacy, purity, for restrained but vigorous imagination, and the absence of unnecessary detail, she has no equal among living English poetesses.

GLEANINGS FROM FOREIGN AUTHORS.



R. J. J. VAN OOSTERSEE, professor at Utrecht, pastor and teacher, says in one of his works: "Here may be found, compressed into two pages, that which in a more extended form has been employed as a pulpit discourse. . . . A portion of myself, of the best that I can give, I have expressed in these pages." The work referred to is in two large vols., entitled: "The Year of Salvation—Words of Life for every Day," two rare vols., crammed with exalted and exalting thoughts. The author may be regarded as a second Vinet, or a kind of popular John Foster. I say thus much in order to add that many pastors on the Continent, at somewhat advanced age, write out, in extra condensed form, their sermons, and give them in "year books." The following translations I have made from the works of another pastor—one of the pastors of the French Church at Bâle. The translations are from his work entitled "The Christian Year," by F. Lobstein, published in the year 1854.

THE MOST BEAUTIFUL.

(1.) This year you will see many things, but the most beautiful of all will be the faithfulness of your God.

ALL THINGS NEW.

(2.) He (God) is the Potter: be pliant in His hands, and He will make "all things new." These words are true and certain: faith seizes them—and believing is possessing.

KEEPING THE HEART.

(3.) The power you most need is power over yourself. The man who cannot keep his own spirit is like a town or city with a breach, or without walls. . . . A wicked affection, when it gains the upper hand, becomes a chain depriving of all liberty; likewise a holy emotion, well ordered, prepares for us the way to a series of blessings. Would you attain to the keeping of yourselves? Give yourselves at once more unreservedly to the true Master. . . . I am King,

says Jesus; leave Him to rule over your new emotions. . . . He will set you free from the slavery of your old nature. He will signalise your dominant passions; and it is from this side that He will first of all direct your vigilance. Order your heart to follow the voice of the Lord, and your enemies will not triumph over you. This first victory, because it is chief, will be followed by many others. In thus keeping your heart, above all else one keeps, you remain master of the springs of life.

CARICATURE.

(4.) The devil is the caricature of God, and the law of the devil is the counterfeit of the Divine law.

THE SCRUPULOUS IN RELIGIOUS EXERCISES.

(5.) Some Christians are very scrupulous in attending to their devotions. Just so; they call certain acts pious, but which, once accomplished, leave no trace at all. It is a simple spiritual toilette, and each one knows that our entertaining garbs are *not* our habitual costume. Of what service are these days of fasting and prayers, the preparations for the communion, that rigidity in the observance of the Sabbath . . . and all this *religious baggage* which affects no change in the general spirit? One strains the gnats, and swallows the camels. Mere bodily exercises make Pharisees. God regardeth the heart, and a piety which is useful in all things.

HEART PIETY.

(6.) The true Christian thirsts for the living God—counts all but loss in comparison with the knowledge of Jesus Christ. Be thus disposed; then fast, or fast not, take a walk on Sunday, or rest in your houses, sing hymns, or read the case of Uncle Tom; if the premises are holy, the rest will be likewise.

RELIGIOUS ROUTINE.

(7.) Guard yourselves against religious routine. There is so much dust about orthodoxy. Blow it off every day, and be not gained over to formalism.

CHRISTIAN FLEXIBILITY.

(8.) 1 Cor. ix. 22, does not say that we ought to be worldly with the worldly, and accommodate ourselves to all the heresies to make one proselyte. The gospel of Jesus Christ demands only that we take men as they are, that we know how to place ourselves on their level; that we expect not so much from the weak as the strong; nor of a man whose education has been neglected that which we expect from one who has been surrounded by helps and spiritual benefits. The quality that St. Paul claims, and of which he has given us an example, is Christian flexibility. We have need of this virtue in the managing of characters. The man of natural delicacy has a great charm; how much more a Christian who knows how to become all things to all men!

S. COWDY, LL.D.

 OBITUARY.



It is with sincere sorrow that we chronicle the decease of the Rev. William Anderson, who till so recently was the highly esteemed and most useful pastor of the Baptist Church, King's Road, Reading. This melancholy event took place on February 5th, after a most trying illness. The actual cause of death is ascribed to internal hæmorrhage, which, owing to the patient's very weak condition, proved fatal. The deceased has for the last five years been subject at intervals to an acutely painful stomach complaint, for the cure of which he, about two years ago, went to Canada, and after an absence of three months returned much relieved. The attacks, however, periodically returned, and produced prostration about three months since. Sir Andrew Clark visited him on the first Sunday in January, and his opinion was that Mr. Anderson was suffering from ulceration of the stomach. During all this time intense pain was experienced. About three weeks before the end, however, the pain subsided and finally ceased, the illness having by this time reduced the patient to a very weak state,

and his condition became weaker almost every day. He remained perfectly conscious throughout, and was in the full possession of his faculties to the last. Deceased was born at Fintry, near Glasgow. He first preached at Warkworth, Northumberland, whence he came to Reading fourteen years ago. He was thirty-seven years of age at the time of his death, and leaves a widow and three young children. Mr. Anderson was held in the very highest respect by the people of Reading, a fact which was attested by the thousands who attended the funeral notwithstanding inclement weather. Persons of all classes, churches, and shades of opinion, assembled in the Reading Cemetery, where the interment took place, to pay a last token of respect to the deceased minister's memory. The Rev. R. Glover, of Bristol, formerly his pastor, and a close friend, conducted the funeral service, and on the following Sunday, February 14th, preached a memorial sermon.

The Rev. G. C. Catterall, of Boroughbridge, an old and honoured minister of the denomination, has just deceased. On returning home on Thursday, February 11th, after attending a special service, he was seized with a fit, and died during the night.

BRIEF NOTES.

ONE of the most delightful books of travel which have been published for some time is "Oceana," the recently published work of Mr. Froude, the eminent historian. The book is the outcome of a voyage which its author took in order to see the British colonies, and to ascertain the views of the colonists on the subject of Imperial Federation, which has been attracting so much attention of late in this country, and is likely to do so more and more. Mr. Froude found most ardent feelings of affection and strong sentiments of loyalty towards the mother country wherever he went, especially in New Zealand and Australia. If the people of England are wise they will very cordially reciprocate such feelings, respond warmly to such sentiments, and do all they can to promote and maintain the unity and solidarity of the empire which Divine Providence has entrusted to British people here and beyond the seas, upon the maintenance of which the peace and prosperity of so large a part of the world depends.

It was, however, for a purpose other than that of advocating the maintenance and consolidation of the British empire that we referred to Mr. Froude's book. It was that we might point out the reference which Mr. Froude makes to a gentleman whom we may describe as "as one of ourselves." In describing his visit to New Zealand, this distinguished author says :—

"At the foot of Mount Eden are a few pretty cottage villas, one of which belongs to a gentleman whom English intolerance banished from Cambridge, as it banished Martin Irving from Oxford, with equal injury to our own universities and equal advantage to the Colonies. This gentleman's card we found at our club when we returned, and his acquaintance afterwards we counted among our best acquisitions. I remembered his story when I was reminded of it. A good many years before conformity had ceased to be required as a condition of advancement, there was a young Mr. Aldis who in the mathematical tripos was senior wrangler,—so pre-eminent that he had distanced his nearest competitor by two thousand marks. A fellowship would have fallen to him as a matter of course, and a distinguished university career would almost certainly have followed. But Mr. Aldis was a Dissenter, and the gate was closed in his face. He taught mathematics for some time at a college at Newcastle-on-Tyne. There he married a lady as accomplished and gifted as himself. They came to New Zealand, where he has lived ever since as a professor at the University of Auckland.

"When I came to know Professor Aldis, and reflected on the speculative opinions of so many of the existing fellows and tutors at Oxford and Cambridge, I had to wonder at the reason which had excluded him as unfit to have a place among them; for Mr. Aldis, in these days of intellectual and spiritual emancipation, entirely believes in the Christian religion."

Farther on in his book Mr. Froude again refers to Mr. Aldis and says :—

"Our English universities deserve the gratitude of Victoria and New Zealand : they gave away Martin Irving to one ; they gave Professor Aldis to the other ; perhaps, however, without entire consciousness of the worth of what they were parting with. Had Mr. Aldis been a clergyman of the Established Church he might have risen to an archbishopric. There was no distinction which he might not have claimed, or for which the completeness of his Christian belief would not have qualified him. But in his own judgment, which was probably as excellent on this point as on others, he was better as he was."

It need scarcely be said that the Professor Aldis thus referred to is the son of the venerable Rev. John Aldis, one of the most distinguished of English Baptist ministers, whom with proud affection we used to call our pastor, and now are honoured to regard as one of our contributors. The homage which the historian pays to the professor's mathematical genius and attainments is, it is well known, deserved ; but, honourable as it is, in our opinion the homage which he pays to his loyalty to conscience and conviction is more so. But if we had the opportunity of addressing Mr. Froude we should like to remind him that it is not exactly fair,

or the fact, to say that it was "English intolerance" that banished Mr. Aldis from Cambridge: it was *Church of England intolerance*. All honour to Professor Aldis, and such as he, who have so nobly braved this intolerance, and helped English Nonconformists to win so nearly as they have the great battle of absolute religious equality!

HAPPILY there are still those who are faithful to conviction and their Baptist principles. We have noted with pleasure that Mr. Alfred Thomas, M.P., one of the members of the new House of Commons, has joined a small Welsh Baptist church in London. It is not an unknown thing for Nonconformists, who are exalted to sit in the national Witenagemot, to turn their backs upon Nonconformity, or, if not going so far as that, to travel right across London in order to attend a chapel—without respect to denomination—where a socially influential preacher preaches, and a socially influential congregation assembles; instead of joining the nearest, or seeking out the weakest, of the churches of their own denomination and joining that, as apparently Mr. Thomas has done. It is pleasing to learn that this gentleman is already entering heartily into the work of the church and communicating new life to it. Let Baptists see to it that they "hold such in reputation."

COMMENTING on the satisfaction expressed by the *Record* and other Church journals on the defeat of Disestablishment candidates at the late election, the *Liberator* states that out of 555 Conservative candidates who declared themselves to be opposed to Disestablishment only 249 were returned, while 306 suffered defeat.

AMERICAN Baptists have been discussing the advisability of handing over their Congo Mission to the English Baptist Missionary Society. It appears that Dr. Judson and Mr. Loughridge, who were deputed to visit this country last year, and afterwards the Congo—but, for some reason did not fulfil the latter part of their mission—advise this course. Mr. Frank S. Dobbins, writing in the *National Baptist*, strongly recommending it, says, in reference to our missionaries and those of the Livingstone Inland Mission, which American Baptists have taken over, "I judge from the references to both sets of workers in Stanley's book on the Congo, and from the 'Regions Beyond,' and the English 'Baptist Missionary Herald,' that the English Baptist brethren are considerably better fitted than are those of the Livingstone Inland Mission." So far as we can see, however, our American brethren do not propose to subsidise our Society in the event of their taking over their men and mission on the Congo, and it is difficult to see how this responsibility could be assumed by us here without that being done, taking into account the heavy and growing responsibilities we already have.

MINISTERIAL REGISTER.

- ANDERSON, W., Reading, deceased on February 5th.
- ATKINSON, H., Wycliffe Chapel, Reading, will resign at end of March.
- BELL, DONALD, of Skye, removes to church at Tobermory.
- BENTLEY, W., Travelling Secretary of the Baptist Building Fund, announces retirement at the end of March.
- BERRY, E. W., of Pastors' College, commenced pastorate at Redditch, Worcestershire, on February 14th.
- CAVE, JAMES, recognised on January 20th as pastor at Wokingham.
- CHALMERS, J. P., of Metrop. County Mission, has undertaken charge at Oldbridge.
- COLLINGS, H., commences pastorate at Castle Street, Luton, in the middle of present month.
- CULROSS, DR., President [of Bristol College, is to be nominated vice-chairman of the Baptist Union, at Spring Session.
- DAVIES, W., Haverfordwest, has resigned Pope Hill Ch.
- DICKINS, W., Rayleigh, has resigned.
- DURANT, T., has settled at Consett.
- EVANS, E., of Caerwen, removes to Ravenhill Ch., Swansea.
- EWING, J. W., of Pastors' College, assumes pastorate, East Hill, Wandsworth.
- GREENWOOD, T., Catford Hill, has been presented with a framed and illuminated address and £52 10s.
- HALL, T., has resigned Wycliffe Union Tabernacle, Kensal Green.
- HANSON, W., South Shields, resigns pastorate which he has held for twenty-four years.
- HARRINGTON, G., Bournemouth, has resigned.
- HOPKINS, J. S., of Llangfelach, has become pastor at Elim Park, Carmarthen.
- JONES, R., of Rawdon College, has been ordained pastor at Sudbury.
- KNIGHT, J. G., late of Bradford, has been recognised pastor of church at Weymouth.
- MACDONALD, A., of Hull, removes to Skye.
- MACKEY, H. O., Southampton, removes to Peckham Road Ch., London.
- MOORE, H., Bridgewater, resigns in order to accept Phillip Street, Bristol.
- NEAR, I., Dormansland, Lingfield, has been recognised pastor.
- NORRIS, W., John Street Chapel, Bedford Row, retired from pastorate at end of February.
- PRICE, DR., Aberdare, has completed forty years of service, having baptized during his pastorate 1,596 persons.
- PRITCHARD, O. M., of Haverfordwest College, has undertaken pastorate of Blaenewm.
- REALFF, A. E., has undertaken pastorate of St. Mary Street Ch., Dunstable.
- REES, J., removes from Rhandirmyn to Merthyr Vale.
- ROBERTS, S. F., removes from Llanfair to Llanfynach.
- ROBINSON, J. C., Little Brington, having resigned after twenty-two years' service, has been presented with £100, Earl Spencer contributing £10.

TAYLOR, J., Nailsworth, has resigned.

THOMAS, W. L., of Llandilo, has deceased in fifty-third year of his age.

TOMKINS, W. J., late of Ridgmount, has settled at Rushden.

WADDELL, T. F., Crayford, has been recognised as pastor.

WAINWRIGHT, G., Manchester, has resigned pastorate of Grovesnor Street Ch., and commenced new cause at Greenheys.

WALTERTON, CLEMENT, student of Nottingham College, has been invited to West Vale Ch., Halifax.

WARNER, J., Tobago Street Ch., Millwall, has resigned, lease of chapel having expired, and the church having failed to obtain another place of worship.

WHEELER, J. A., late of Godmanchester, has deceased in seventy-fourth year.

REVIEWS.

THE LIFE OF THE REV. JOHN WENGER, D.D., Missionary in India, and Translator of the Scriptures into Bengali and Sanscrit. By E. B. Underhill, LL.D., Hon. Secretary of the Baptist Missionary Society. London: Alexander & Shephard, 21, Furnival Street, E.C. 1886.

ALTHOUGH Dr. Trestrail contributed to the MISSIONARY HERALD of last month an outline of Dr. Wenger's life as portrayed in this book, and a notice of the book is promised for the HERALD of this month, so that it would be superfluous to give any details of it here, we cannot deny ourselves the pleasure of expressing our appreciation of the service which Dr. Underhill has again rendered to the denomination. He is *par excellence* our missionary biographer, and has produced several volumes which have already obtained a place among our sacred classics. In the present instance he has a subject of more than ordinary fascination. Dr. Wenger was one of the simplest, most straightforward, and heroic men of his generation. The struggles and sufferings of his early life, his brave and persistent pursuit of knowledge, resulting in profound classical attainments and ripe Biblical scholarship, his surrender of conspicuous worldly advantages at the bidding of conscience, his acceptance of the position of a Baptist missionary, when he might have had an easier and probably a more brilliant career in the National Church of his native land, his wonderful skill and fidelity as a translator of the Scriptures, and the noble self-sacrifice which he displayed in his labours among the poor—all invest his life with an uncommon charm. Dr. Underhill has therefore a delightful subject, and with equal truth it may be added that the subject has fallen into the hands of a delightful biographer. In reading this work, we can almost understand the wish of a distinguished preacher of a former generation, that he

might die before the biographer of one of his friends, so that his own life might be written by the same graceful and judicious pen. Dr. Underhill is minutely conversant with every event and circumstance in the career he has depicted, and writes with the ease which only such fulness of knowledge can impart. He can paint a scene or an incident with realistic truthfulness. He is no stranger to the deep inward experiences of the divine life in the soul of man, his heart burns with a pure missionary enthusiasm, and he everywhere displays a profound sense of the value of Dr. Wenger's evangelistic and literary labours during his residence of nearly forty years in India. Let young men who imagine that high intelligence, accomplished scholarship, and manly robustness of character, are inconsistent with a simple evangelical faith and enthusiasm in Christian work, read this record of missionary labour, and they will see how groundless their imagination is. It is a work which will appeal to those who value culture as well as conscientiousness, and who admire strength as well as grace. We are thankful for its appearance, and trust that it will become a familiar work in all the young men's societies and Bible-classes throughout our churches. The value of the book is enhanced by a series of beautifully-executed engravings, while its general get-up is excellent.

A MEMOIR OF LYDIA MIRIAM ROUSE. By her Husband. Calcutta : J. W. Thomas, Baptist Mission Press. London : Alexander & Shepherd.

WE remember the shock which ran through the country when it was announced that Mrs. Rouse had, while prosecuting her work among the churches of this country on behalf of the Zenana Mission, been suddenly called to her rest. The motto of her life was undoubtedly that which is prefixed to this memoir—"Work while it is day." Herself the daughter of an honoured missionary, the Rev. W. H. Denham, she was from her earliest years attached to the work to which her own life, no less than her husband's, was consecrated. She will be remembered principally for her efforts among the sailors in Calcutta and the soldiers in India. Her visits to the drinking saloons and grog-shops, her personal conversation with sailors of all nationalities, her prayers with them, and her services in the coffee-rooms and seamen's rooms, form as romantic a chapter of Christian work as any with which we are familiar. So, too, her work among the soldiers resulted in numerous conversions; and the manner in which, under the blessing of God, she brought many to repentance is profoundly touching. Some of the life stories which she heard and recorded in her diary are full of pathos. What a power one Christ-like self-denying woman may

exercise! Mrs. Rouse was also deeply interested in Zenana work; and not only did she act as Calcutta Secretary to the Baptist Zenana Mission, keep its accounts, pay its agents, &c., but frequently accompanied the lady missionaries to the Zenanas. In the hospitals also she was often to be seen on her ministry of mercy. No wonder that the strain was too severe for her strength, and that she was compelled to return to England. But even in England, refreshed by the voyage home, she soon worked as diligently as ever. According to the testimony of Mr. Baynes, "she did more to create and deepen interest in mission work in India than any one else;" and the testimony is true. Mr. Rouse has written the record of a beautiful, brave, and Christ-like life, which cannot be read without imparting to the reader something of its own generous enthusiasm and consecration. We sympathise with our dear brother in his heavy loss, and pray that the memory of her who is here with him no more may be an incentive and an inspiration to himself and to thousands of others.

THE THRONE OF ELOQUENCE: Great Preachers, Ancient and Modern. By E. Paxton Hood. London: Hodder & Stoughton. 1885.

WHATEVER may be the merits or defects of Mr. Paxton Hood's literary workmanship, his books are always interesting. He wrote too much and too rapidly to be a profound thinker; his style lacked conciseness, and was frequently too discursive; nor could he claim to be a keen dialectician; but a dull book it was impossible for him to produce. He was one of the most voluminous authors of our day, and many of his works will live. It is difficult to realise that the hand which wielded that facile and graceful pen is now powerless, and that its tasks are accomplished. The present volume, "The Throne of Eloquence," and another on "The Vocation of the Preacher," not quite completed, are the last books on which he was engaged, and it is matter for congratulation that they have been left in a state which allows of their publication. Mr. Hood's former publications on the work of the preacher, such as "Lamps, Pitchers, and Trumpets" and "The Lamps of the Temple," have long been out of print, and it was his desire to present afresh all that was of abiding interest in them. In "The Throne of Eloquence" he tells the story of the pulpit from the earliest times to the present; discoursing eloquently and impressively on the sources of its power on the one hand, and of its failure on the other, and illustrating every position with apposite and telling instances. How one man can have collected so large a store of anecdotes and illustrations, every one of which is to the point and is often as "an Iliad in a nutshell," we cannot conceive. The golden-mouthed Chrysostom and the intrepid St. Bernard are delightfully portrayed, as are the great preachers of more modern times, such as Jeremy Taylor, George Whitefield, Thomas Chalmers, Robert Hall, James Stratten, Father Taylor, Canon Melvill, and many others. Among the

chapters to be specially noted are those on "Tongues of Fire," "The False Finery of the Pulpit," "Wit and Humour in the Pulpit," "Live Coals and Dry Sticks." Mr. Hood was a close observer, and many of his own reminiscences are among the most valuable parts of his volume. He describes such men as Melvill, Stratten, James Parsons, Thomas Binney, and various others, from what he saw of them, and many capital anecdotes he has at his command. On Henry Melvill, in whom "the fine style" of pulpit oratory culminated, he is perhaps decidedly—but who will say unjustly?—severe.

"Fine preaching we say this of Mr. Melvill's, and the labour bestowed upon it was said to have been immense. During the time that he preached at Camden Chapel in London, the reports in circulation respecting the solicitude manifested by him during the composition of a discourse were many and ludicrous. We heard that he was quite inaccessible for about eight hours of every day in the week, closely locked, it was said, within his study. He at that time was said to bestow pains upon his discourses, as if, instead of being delivered to two thousand persons, they were to be models for all future ages. We have sometimes doubted this, and are still prepared to believe that they are exaggerators who assure us that at these times he invariably wrote his discourses twice, and sometimes thrice, after which they were transcribed by his wife, in a clear and legible hand, for the pulpit. Suppose the case not to be so bad as his, still, is it not dreadful thus to misunderstand the intentions of the Gospel ministry? We do not impugn Mr. Melvill's piety; if he did this, it was no more than hundreds have done to far less purpose than he. But this vamping up, by whomsoever practised, does seem to be a deplorable mistake; and our belief personally is, that in this, or something like this, we are to look for the real failure of the modern ministry."

Mr. Hood thus states his impressions of Thomas Binney:—"We can never forget our impressions when we heard the first illustrations of sustained humour in the pulpit. We had been accustomed from infancy to the gravity of the old hard-shelled Puritanism, and we were young when we first heard Thomas Binney; it was a revelation to us to find a fine play of refined cheerfulness glowing over the face, and gleaming in a happy, colloquial style along his words. He broke up the stilted style of pulpit eloquence in England. Before Robertson had ascended the pulpit we believe we heard Binney say everything that has given eminence to the sermons of the Brighton preacher, but conjoined in him with a sustained majesty of elevated language and thought, to which Robertson seldom attained. He was a master of the eloquence of smiles and tears, and he wielded satire with that delicacy and refinement of shaft which is always its most fatal power. Forty years since, upon the first appearance of Strauss's 'Life of Christ,' in a sermon of marvellous power, he replied to the mythical theory in a style of satire which seems to us most overwhelming and irresistible."

We do not endorse Mr. Hood's estimate of Binney as compared with Robertson, but we trust provision has been made to fulfil the promise of giving in a future work the splendid piece of argument and satire to which reference is made. This

volume should be in the hands of all ministers and students for the ministry, though its interest is by no means professional. We should be glad to hear of the first edition being so rapidly exhausted that Mrs. Hood may be encouraged to issue a second, as well as to give us the companion volume, for which Mr. Hood's friends will eagerly look.

THE PENTATEUCH: Its Origin and Structure. An Examination of Recent Theories. By E. C. Bissell, D.D., Professor of the Hebrew Language and Literature in the Hartford Theological Seminary. London: Hodder & Stoughton, 1885.

THE recent theories which Dr. Bissell here subjects to a searching examination are those of Graf and Wellhausen, popularised in Holland by Kuenen, and in Great Britain by Prof. Robertson Smith. These writers dilate upon the composite character of the Pentateuch, the "Jehovistic" and "Elohistic" documents, the "Code of the Priests," "the Deuteronomic reforms," &c. We are told that the Levitical laws, or "Code of the Priests," was not written till after the fall of the kingdom of Judah, that the "Deuteronomist" was contemporary with Ezra, that the Mosaic history is not the history of ancient Israel, but of a later development popularly described as Judaism. The arguments adduced by these "advanced" critics are partly philological, partly historical and archæological, but whatever their genus, they start from unwarrantable *à priori* assumptions, and are determined by their own "subjectivities." Dr. Bissell, who was formerly a student at Leipsic, became interested in the subject of Pentateuch criticism in connection with the private societies of Delitzsch and Guthe. He has gone scientifically and thoroughly over the whole ground, while his arguments, prior to their publication, have been brought to the test of the freest discussion of the class-room. After sketching with some minuteness the history of Biblical criticism, he examines the leading principles of the new school, shows how inadequate is their explanation of the phenomena of the Pentateuch, and proves, with a force which we think conclusive, that, while there are serious difficulties in the traditional view, yet these are slight compared with those which have to be encountered by modern theorists. He convicts them of illogical and inconsistent reasoning, and proves that, even on their own selected ground and using their own methods, they have failed to establish their contention. Had the Pentateuch been what they affirm, its contents would have been of a very different order, and its acceptance as the work of Moses and as an authoritative Divine law would have been impossible. This is a book exactly to our mind, free from unworthy timidity and from blind dogmatism, generous in its tone, scrupulously fair towards opponents, candid in argument, and always reverent. It can scarcely fail to check the progress of false and mischievous theories, and to show that the new is not necessarily the true.

CLARISSA'S TANGLED WEB. By Beatrice Bristowe. London: James Clarke & Co., 13 & 14, Fleet Street.

MISS BRISTOWE is a writer of whom we are sure to hear again. Her story is ingeniously constructed, and its incidents are natural and orderly in their sequence. Her characters are distinct and sharply defined. She delineates them with a firm hand, and observes throughout the law of artistic proportion. Irene Laurenston was what we often hear described as a splendid girl, but committed grave mistakes—the chief of which consisted in concealing from her husband a knowledge of facts to which he had an undoubted right. This led to difficult complications, to sorrow and shame. Her husband is hard and supercilious, lacking in tenderness and sympathy—a man who must have been in many ways a provoking and irritating companion. Sorrow, however, subdued him and his wife; and they both found renewal, as well as pardon, in the firm Christian faith to which they were led. We believe the authoress will yet give us better work than this, for it is evident she has not reached the limit of her power.

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THE THREE REFORMERS OF PARLIAMENT. A History. 1830—1885. By William Heaton, editor of "Cassell's Concise Cyclopædia," &c. London: T. Fisher Unwin, 26, Paternoster Square.

DIFFICULT as it is to form an accurate judgment of our own times, there can be no doubt that the last half-century forms one of the most brilliant epochs of English history, and that it has acquired this distinction mainly because

it has been an epoch of reform. Mr. Heaton has aimed, in this volume, "to trace the successive steps and the struggles by which the existing representation of the people in Parliament has been reached: and likewise to show how each step in Parliamentary reform has been followed by economic and social reforms of scarcely less value." He has fulfilled his task with rare ability and success. His knowledge of his subject is not only accurate and comprehensive, but it has been thoroughly digested. Its results are arranged in a clear and systematic manner, and embodied in a narrative which is at once simple, graceful, and forcible. His picture of the political and social condition of the country "when George IV. was king" is concise and graphic, nor do we know where to look for a more vivid account of the struggles which preceded the various Reform Acts of the last half-century. Mr. Heaton is himself an ardent Reformer, and applies to political life the great principles which he has "learned of Christ." He is, at the same time, scrupulously fair towards opponents, and never allows his judgment to be biassed by party spirit. His candour is everywhere conspicuous. There is nothing in his style to remind us of Dryasdust. He is natural, vigorous, and lively, and occasionally imparts to his narrative a touch of genuine and racy humour. Several other works of a similar character to this have recently appeared, but Mr. Heaton's is decidedly the best, and we are not surprised to see that it has won the eulogy of critics of the most diverse schools. It is a book which every young man ought to read for the sake of completing his political education.

IS THE SPIRIT OF THE LORD STRAIGHTENED? A Call to Prayer. By William Crosbie, M.A., LL.B. London: Hodder & Stoughton. 1886.

FIVE devout, practical, and timely sermons on "a deeper baptism of the life of God" as the supreme want of the Church. Mr. Crosbie shows with great force that the Church ought not to be so dependent as it is on professed revivalism, special missions, and exceptional agencies. The Holy Spirit is always with us, and if the ministers and members of the Church were more devout and importunate in prayer, more submissive to the Divine rule of life and work, more faithful and earnest in witnessing for Christ, an immeasurably greater blessing would be received. We should like to see this book circulated by thousands in all parts of our land. It is an admirable companion to Arthur's "Tongue of Fire."

THE WORK OF THE HOLY SPIRIT. By James S. Candlish, D.D.

THE ACTS OF THE APOSTLES. With Introduction, Maps, and Notes. Vol. II. (Chapters xiii—xxviii.) By Thomas M. Lindsay, D.D. Edinburgh: T. & T. Clark, 38, George Street.

THESE small volumes, which belong to Messrs. Clark's "Handbooks for Bible Classes," will be cordially welcomed by all who are acquainted with the general character of the series. Dr. Candlish has given us in his pages a masterly, succinct, and suggestive *résumé* of the highest Christian thought on the personality and office of the Holy Spirit.

A finer investigation of the teaching of Scripture, and a more luminous exhibition of its manifold relations to the origination and development of Christian character we could not desire. The breadth of its mental grasp, its logical strength, and its thoroughly evangelical tone, make it specially welcome. Professor Lindsay here completes his Commentary on the Acts. His Introduction, discussing the chief problems which the Early Church had to confront in regard to the Mosaic law, is marked by great learning and ability. His notes are terse and scholarly. It is amusing to observe how commentator after commentator gives up "the very precarious support" of all the old "proof texts" in favour of infant baptism. We should like to know on what "broad Scriptural ground" the practice rests?

"A BOOK OF REMEMBRANCE;" or a Short History of the Baptist Churches in North Devon. London: Alexander & Shephard.

WORKS of this class have a value which it is difficult to exaggerate. Our good friend, the Rev. David Thompson, has collected a vast amount of information from the most reliable sources concerning the origin and progress of some eighteen or nineteen churches (with their branches) in the district of which he writes. Among these churches are Barnstaple, Great Torrington, Bideford, Frithelstock, Appledore, Combe-Martin, and Ilfracombe. Mr. Thompson writes *con amore*. He has spared no pains to render his work for general purposes complete and accurate. He conveys to his readers a good idea of

the various localities with which he deals, the general character of the population, the circumstances in which the churches originated, and the principal events in the course of their history. The glimpses we obtain into the life and work of many well-known ministers, both of the past and the present, are interesting and instructive; and although the progress of the churches has not been uninterrupted, we receive from these pages a deepened impression of the unfailing power of the Gospel of Christ. Churches are not perfect. Grave mistakes are occasionally made, and, with a fearless honesty, Mr. Thompson has recorded things as they were and are, and pointed out the lessons to be learned from weakness and failure as well as from success. We thank him for his able and useful history, and should be glad if his example were followed by brethren in other counties. We ought to have a series of works like this, narrating the history of our churches in all parts of the country.

ABRAHAM NOT MISTAKEN. A Criticism of Dr. Clifford's Sermon. By Dawson Burns, D.D. London: J. W. Partridge, 9, Paternoster Row.

A TRENCHANT, and, as it seems to us, a conclusive, refutation of the position assumed by Dr. Clifford in his recent sermon on Abraham's Offering of Isaac.

THE BIBLICAL TREASURY of Expositions and Illustrations for the use of Sunday-school Teachers and Bible Students. Nehemiah to the Book of Psalms. New Edition. Revised and Rearranged. London: Sunday School Union, 56, Old Bailey, E.C.

THE thorough revision to which this work has been subjected has greatly augmented its worth. The extracts, of which it largely consists, have been gathered from all quarters, and they all have the merit of being apposite and forcible. To Sunday-school teachers, and to all who have not access to the original authorities, help of this order is indispensable.

LITERARY NOTES.



MR. DAVID DOUGLAS, who has done so much to familiarise English readers with the best American literature, has recently published a pocket edition of Mr. T. B. Aldrich's "Prudence Palfrey," and announces as nearly ready, "The Still-water Tragedy." Mr. Aldrich is noted among American writers for the delicacy of his conceptions, the light, airy gracefulness of his style, and for the genuine sparkle of his humour. Mr. Douglas also announces the latest of Mr. W. D. Howell's complete works, "An Indian Summer," and "Ziph," by the brilliant and devoted lady, Helen Jackson, who wrote as "H. H." These works, we need scarcely add, are issued by arrangement with their respective authors or their representatives. If all publishers acted on the principle which Mr. Douglas has uniformly followed, we should hear little about the need of a new law of copyright.

THE enterprise displayed by Messrs. Cassell & Co., in issuing their admirable National Library, in which there are, or are to be, included some of the best books in our language, at the trifling cost of threepence, has already brought competitors into the field. Messrs. George Routledge and Sons have pledged themselves to a similar enterprise, and now Messrs. Ward and Lock announce that they are about to issue a series of standard works at the same price. The field is no doubt wide, and readers are numerous, but we question whether three such schemes can ensure adequate success, and it would surely have been better to have allowed Messrs. Cassell time to carry out their idea, and test its worth, before bringing such keen competition into play.

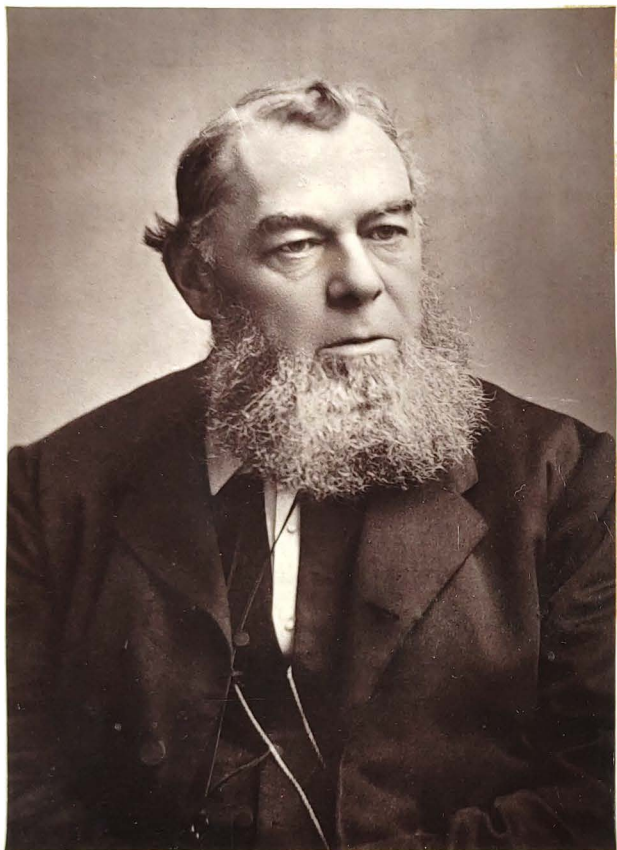
DR. DONALD FRASER has broken up the stereotype plates of the original editions of his "Synoptical Lectures on the Books of Holy Scripture," re-studied and revised every page, and issued a new edition (the fourth) in two handsome volumes. The work is invaluable as an aid to the systematic study of the Bible, showing the main purpose of each successive book, and how each contributes its part to the harmony and perfection of the whole. Ministers especially should make themselves familiar with the contents of Dr. Fraser's attractive volumes. The publishers are Messrs. James Nisbet & Co.

DR. SAMUEL COX promises, through Mr. T. Fisher Unwin, a second volume of "Expositions" early in the spring. The volume published last May has been so cordially received, that we may anticipate the fulfilment of Dr. Cox's purpose to issue one of a similar character at least every year.

THE cabinet edition of "The Life of George Eliot" is now complete in three volumes. The additions are, however, exclusively in Vol. I., and these are certainly of deep interest.

MESSRS. MACMILLAN are issuing a collected edition of the works of Mr. John Morley, the newly-appointed Chief Secretary for Ireland, in eight volumes.

WE understand that Messrs. T. & T. Clark intend to issue a translation of Dr. G. A. Dorner's "System der Christlichen Sittenlehre," or "System of Christian Morals." The work was left in an advanced state by Dr. Dorner, and has required but slight revision at the hands of his son, to whom the editorial charge of it was committed. It is practically a completion of the author's entire thought on Christianity, and is a necessary sequel to the volumes on Christian Doctrine (Christliche Glaubenslehre), published some five or six years ago. The lectures have been warmly eulogised in Germany, and we may anticipate for the English translation a no less cordial welcome.



BROWN, BARNES & BELL Photographers.

Very truly yours,
H. Stowell Brown

THE
BAPTIST MAGAZINE.

APRIL, 1886.

THE LATE REV. HUGH STOWELL BROWN.



THE portrait for April will, we hope, be that of the Rev. C. H. Spurgeon." Such was the intimation which appeared in our last issue. Two things have conspired to postpone the appearance of Mr. Spurgeon's portrait in the BAPTIST MAGAZINE. First, Mr. Spurgeon has not been able to go to the photographers' for a sitting; and as—with his well-known kindly feeling towards the old magazine of which he was himself once the editor—he has been good enough to promise a sitting to our photographers, so that we may be able to present our readers with the latest likeness of him, we are anxious not to forego that favour. Secondly, after going to press with our last number, a sad event occurred which probably, under any circumstances, would have made us change our plans. The event to which reference is made, there is scarcely any need to say, is the unexpected demise of the Rev. Hugh Stowell Brown, of Liverpool.

Mr. Brown filled so large a place in the Baptist denomination, and was so widely known beyond its borders, that in not a few of the religious journals lengthened notices of his life and work have already appeared. This makes it unnecessary that we should give a lengthened notice here; for we should, probably, in doing so be repeating state-

ments of fact which our readers had seen elsewhere. However, because we have promised that a brief biographical sketch should accompany each portrait, and because, perhaps, we may be able to make some small addition to what has been advanced by others, we proceed to give an outline of Mr. Brown's career.

He was born at Douglas, Isle of Man, on August 10, 1823. His father was a clergyman of the Established Church, and minister, first of all, to the congregation worshipping in St. Matthew's Church, Douglas Bradden, afterwards to a congregation at Kirk Bradden, of which he was vicar on the magnificent stipend of £100 a year. He was named after the celebrated Canon Hugh Stowell, of Manchester, who was his uncle. His early education he received partly at home, and partly at the Douglas Grammar School. At the age of fifteen he left home for England to study land surveying and engineering. We have often heard it said that he was an engine-driver, and at one time, it seems, he certainly did drive a locomotive on the London and North-Western Railway between Wolverton and Crewe. At this time he was aiming at being a clergyman of the Church of England, and was pursuing as best he could the necessary preparatory studies. Some of his first Greek exercises were chalked inside the firebox of his engine. At length he entered as a student King William's College, in the Isle of Man, where he remained some two or three years. While still an engine-driver, he had come under the influence and listened to the teaching of the Rev. E. L. Forster, who at that time was pastor of the Baptist Church at Stony Stratford. His connection with this now venerable brother appears to have been a determining factor in his life. The Scripturalness of the Baptist position and practice forced itself upon him, and, like the honest man he was, he abandoned all hope of a career in the Establishment, and was baptized. "It was my privilege," says Mr. Forster, "for which I am grateful to my Saviour, the Head of the Church, to baptize him 'into the name of the Father, and the Son, and the Holy Ghost.'"

About this time, we believe, he applied to Bristol College for admission as a student, and was accepted, but never entered it, something occurring to prevent his doing so. This fact, however, we have not just now the means at hand of verifying. Before settling at Liverpool, which he did in 1848, he preached for a short time at Accrington. The invitation to Myrtle Street Chapel was not

unanimous, and two of the five deacons resigned when he accepted it. Referring to this in after years, he said: "I should like to know what right any man has to expect to pass on through life without encountering things that are disagreeable. The experience was better for me than if every voice had been enthusiastically in my favour. It set before me the task of trying to make friends out of opponents, and I am glad to say that, not through any great exercise of wisdom and forbearance on my part, but through the kind-heartedness of those men themselves, almost, if not entirely, without exception, they became thoroughly fast and warm-hearted friends of mine."

In a short time it became evident that the new minister was a man of unusual originality and power. The chapel, which had been opened in 1844, had to be enlarged in 1859, the accommodation being increased to 1,800 sittings. At one time one of the features of Mr. Brown's ministry in Liverpool was a series of Sunday afternoon lectures in the Concert Hall, Lord Nelson Street. This was a new departure, and good people of the conservative school were alarmed. Besides, the titles of the lectures were so unusual, so religiously *outré*. Who ever before heard of a Christian minister lecturing—and on Sunday afternoon, too—on "Five Shillings and Costs," "Taking Care of Number One," "The Devil's Meal is all Bran," "The English of It," and "What is it that makes a Gentleman?" Conventionality was shocked. Nevertheless, the lectures were attended by from 2,000 to 3,000 persons; and, "best of all," as good Dr. Brock used to say of his Midsummer morning sermons, "good was done," and this often among those of the roughest class.

In 1868, when he had completed twenty years of service in connection with Myrtle Street Chapel, he delivered a series of lectures, entitled "Twenty Years in Liverpool." These lectures were very popular, and were listened to by crowded audiences. In 1873 the silver wedding of his ministry was celebrated. In 1878 he was elevated to the presidential chair of the Baptist Union. His address at the spring session was on "Ministerial Apprenticeship," and that at the autumnal session was "An Appeal to Well-Educated Young Men to Enter the Ministry."

As a lecturer, Mr. Brown was known throughout the United Kingdom, and also in America, to which he made a visit about fourteen years ago. The rich humour which ran through all his utterances, as

well as his trenchant, incisive style, made him a great platform favourite. His true power, however, was manifested in the pulpit, where he ever showed himself the able and faithful minister of Jesus Christ. His preaching was definitely evangelical, and in style was expository. We remember that when we were a student in Bristol College—it must have been in either the first or second year of the eighth decade of the century—Mr. Brown accepted the invitation of the Committee to address the students at the commencement of the session. In his address he strongly recommended us to cultivate the expository mode, and, in telling of some of his own experiences, he said: "I once tried the Book of Job, and," added he, with enjoyable *naïveté*, and a merry twinkle, "the Book of Job tried me."

Mr. Brown was twice married. In 1848 he married a Buckinghamshire lady, who died in 1863. In 1865 he married the eldest daughter of the late Mr. Nathaniel Caine, J.P., of Liverpool. She died about two years ago. He has left a son and four daughters to mourn his loss, one of the latter being the wife of Mr. W. S. Caine, late M.P. and Civil Lord of the Admiralty. His decease took place on Wednesday, February 24th, and the interment on the following Saturday in the Necropolis, West Derby Road, Liverpool. Thousands of persons, representing all classes and all religious persuasions, were present to testify their respect and sorrow. On the following Sunday funeral sermons were preached in Myrtle Street Chapel, by the Rev. A. Maclaren, D.D. in the morning, and the Rev. S. Pearson, M.A. in the evening. Hugh Stowell Brown was a man whom, judging from the human standpoint, we could ill-afford to lose. EDITOR.

[The portrait of Mr. Brown with which we present our readers this month is a copy of a photograph—the last that was taken—by Messrs. Brown, Barnes, and Bell, 31, Bold Street, Liverpool, whose kind permission to reproduce what is their copyright we hereby gratefully acknowledge. Next month the portrait will be that of the Rev. Charles Williams, of Accrington, the president-elect of the Baptist Union, or that of the late Rev. C. Stanford, D.D.]

THE LOVE OF THE WORLD— AN EXPOSITION.

PART II.

“Love not the world, neither the things that are in the world.”—1 JOHN ii. 16, 17.



SO far we have seen that the world consists of the whole sum of that in the life of each man which is apart from God. A high presiding sense of responsibility to God is the distinctive mark of an unworldly and spiritual man. The world is not to be defined by any number of things, but by the use which we make of all things. The conditions of our life vary greatly ; but whether they be lower or higher, they are only so much material upon which the soul works ; the godly man converting all into worship, deeds of kindness being his noble ritual ; the ungodly man degrading all into abject worldliness. By the help of our Apostle we propose to examine the material which can be wrought to such tender and sublime expression, or applied to ends so mean and base.

“For all that is in the world.” This is a comprehensive heading, and is meant to be so. St. John is not taking a limited view of the situation ; the sweep of his vision includes the whole sum of things. The explanatory clauses which follow, and which are typical and exhaustive, prove this ; and the addition of the words, “is not of the Father, but is of the world,” leaves us without any doubt as to the writer’s standpoint. He is not thinking of the world as it stood out fresh from its Maker’s hand, with the light of the first Sabbath morn flooding it with beauty, when God “rested from all His work, and saw everything that He had made, and behold it was very good ;” but of the world tainted and corrupted by sin, changed into an instrument of rebellion, a field of fatal hostility. It must be remembered that the most appalling of all evils is a perverted good, and that the fairer the object which sin takes in hand the more disastrous is the result when the end is reached. The world, as God made it, was good and fair ; but sin had unmade it, and John dealt with it as he found it—estranged from God.

The explanatory clauses which are added are marked by a double

movement: in the scale of life they rise; "the desire of the eyes" being nobler than the desire of the flesh; but in the moral scale they fall, the vainglory of life being the meanest of them all. "The lust of the flesh" is that desire of which the flesh is the seat and sphere of working; it includes our natural appetites, such as hunger and thirst. Let these appetites act in obedience to Christ, and we shall find the religious use of the commonest fare; every meal will become a sacrament. "Whether we eat or drink, or whatsoever we do, all will be done to the glory of God." But obey the opposite principle—live to eat, pamper the appetite, and our common meals become seasons for animal indulgence, and our festive gatherings Bacchanalian revels. "Let us eat and drink, for to-morrow we shall die." It is the presence or absence of God in this first region that makes the worldliness or unworldliness of the "lust of the flesh." The same remark applies to the "lust of the eyes"—that is, the desire of which the eye is the medium. "The eye is the principal Cinque-port of the soul, wherein love first arrives." What a wealth of delight enters the soul through the door of the eye! With it we see the grassy hills and the fleeting forms of the clouds as they pass over. With it we watch the pleasant waters gliding softly through shady dells; the ever-varying panorama of the skies, with its endless magic of light and beauty, is laid open to us through the same medium. The faces of our friends, the pages of our favourite poet, the products of painter and sculptor,—we hold converse with them all through the eye. The late Postmaster-General, Mr. Fawcett, resolved that his blindness should make no difference,—that he would live and work as if darkness had never overtaken him; but let a man be brave as he may, when the door of the eye is closed, and day becomes as night, a great calamity has befallen him. The eye plays an important part in every man's life. "The harvest of a quiet eye" is a bountiful harvest. Even the ministries of religion are sometimes assisted by the eye, the mind filled with holy images, and the imagination stirred with Divine power. Thus Dr. Chalmers, looking upon a sunflower of large dimensions and exquisite colouring, was moved with deep emotion, and said, "Oh, that we could so open our hearts to the beams of the Sun of Righteousness." Through the eye a train of thought was started heavenward, and the silent flower became the minister of devotion. On the other hand, the eye is often the door of sinful desire forbidden objects

engage the mind, and hold the imagination captive. An eminently good man once confessed that the most subtle and dangerous temptations he had ever known came to him through the eye. So the miser gloats over his wealth, though "the eye is never satisfied with riches"; and the man of the world covets place and power, gratifies ambition and baser passions still, till all power of resistance is lost. The world has conquered him, and the conquest has been effected through the eye. It ought surely to be remembered that our danger in this respect in the nineteenth century is greater than any that existed when this Epistle was written. The objects that attract the eye are far more numerous now, and the facilities for seeing are such as the world never possessed before; the result is that appeals through the eye are more importunate and much more distracting as the years go by. To-day it is harder to fall out with the world, and easier to fall in with it again than ever before.

We come, then, to the vainglory of life, and here the moral scale falls. There is no good element in such vainglory; there is nothing that is even neutral; the thing is evil, and only evil, and that continually. Sometimes it invades the realm of religion, and is seen in the pomp and pride of vested priests, and in imposing and gorgeous ceremonies; but even in this case such ecclesiastical display is sensuous and unspiritual to the last degree; it is of the world. "Israel hath forgotten his Maker, and buildeth temples." Who does not feel that the vainglory of life is an evil which honeycombs English society to-day? Are not all classes injuriously affected by it? Think of the slavery of fashion; of the love of display in the appointments of the table and the house; of the costly entertainments given; of the reckless expenditure where pleasure is concerned! If the lust of the flesh and of the mind be like sparks, then the pride of life is like a consuming fire! The spirit of our age has reared its temple, and Self is the idol worshipped within!

These three clauses cover the whole range of worldliness, just as the three temptations of Christ cover the whole range of the Devil's power. Indeed, there is a close correspondence between them. Christ's first temptation was addressed to the desire of the flesh: "Command this stone that it become bread;" the second, to the "desire of the eyes": "He showed Him all the kingdoms of the world in a moment of time;" and the third was a direct incitement to that

pride which gives birth to the "vainglory of life." It is added, "When the Devil had completed every temptation, he departed from Him for a season;" the comparison of passages suggesting the truth that the complete circle of temptation and the complete circle of worldliness are exactly identical. The love of the world assumes an endless variety of forms, but every form can be classified under one or the other of these three heads; and the essence of the evil exposed with such skilful analysis is in all cases the same: it consists in allowing the gifts of God to usurp the place of God; in receiving and using them for their own sakes rather than for the sake of the Giver. It is more than a false emphasis, a misdirection of the best energy our nature holds—it is treason against God's throne, a violent breaking asunder of His bands, and casting away of His cords!

A brief illustration may help to fasten this on the mind. When Ruskin was a boy, he obtained, by favour of Mr. Pringle, an introduction to Rogers the Poet. "I was unfortunate in the line of observation by which I sought to show myself worthy of his notice," writes the art-critic. "I congratulated him with enthusiasm on the beauty of the *engravings* by which his poems were illustrated, but betrayed, I fear, some lack of an equally vivid interest in the composition of the poems themselves." What wonder that Mr. Pringle put an abrupt end to the interview, and took his young charge home! The boy had fallen into grievous error; but the error is not unlike that "love of the world" which the text forbids. It is love fastened on the wrong object; worship offered at the wrong shrine. Happy is the man who has mastered the secret of "using the world without abusing it."

Two reasons are given for this emphatic condemnation of "the love of the world." One of them we may examine now, reserving the other for future study. John says the love of the world and the love of the Father are not compatible: they are exact and irreconcilable opposites,—contraries which cannot co-exist. The force of this reason is immense; it will be recognised at once; but its full weight can be felt only by those who value the love of God. The argument is one for the children, not for strangers; for those who know God, and have in that knowledge eternal life, not for those who know Him not. You cannot press men of the world with the thought that by their sinful love they will forfeit the love of the All-holy; for as an inward possession and blessed experience they never had it. "I know you," said

the Master, "that ye have not the love of God in you;" and of men of the same temper these words are true to-day. As the matter stands, the man who rejects God's revelation given through Christ makes his solemn choice; he deliberately gives up the invisible world, and the visible world is the only world he has left to love. You ask him to give it up; you point to the fact that the highest love is being forfeited, but his reply is, "It is all I have; I am poor indeed if you take this last gain from me." And poor he will be when Death has stripped him of the only world he loves, and there is no other world to own him. With the believer it is otherwise. The love of God has been shed abroad in his heart by the Holy Ghost. The highest love has given birth to a new love like itself; and now he will peril everything rather than lose that love which is the very source of his life. Tell him that the love of God and the love of the world cannot dwell together in the same heart, at the same time, and he never hesitates; the love of the world is resisted as his most deadly foe. The analogy of the family fits this case perfectly. It is natural to expect the son to love his father, and then to love what his father loves; and unless nature be crossed and thwarted, this expectation will, in the main prove to be well-founded; so in the family of God, by a great law of spiritual heredity, we expect love for the Father to be the ruling passion, and then love for that which He has chosen. Shall this law be fulfilled in us? Or shall our spiritual nature be crossed in its main purpose by the love of the world, and expectations founded upon it become like broken reeds? One thing is certain, the question raised by St. John is fundamental. Unless Hercules strangle the serpents, the serpents will destroy Hercules; and unless the love of God destroy the love of the world, the love of the world will root out and destroy the love of God. These contraries cannot co-exist. The result may not be reached at once; as in the case of Demas, it may take years to reach it, and only a critical combination of circumstances may discover it; but we ought to lay our account with the fact that neutrality is impossible; sooner or later where the love of the world comes in the love of God is banished. This is a danger of the most menacing kind, and of the very widest range; it is emphatically the danger of our age! Let us watch and pray, lest we enter into this most insidious and fatal temptation. For who can measure the fall of that man who having once obeyed "the first and great

commandment," "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind," has lapsed into habitual disobedience under the Delilah-spell of "the love of the world." Verily, "the friendship of the world is enmity with God"; and "the last state of that man is worse than the first"! Old Thomas Fuller wrote on this subject: "Art thou wedded to the world? then instantly send her a bill of divorce. That match may be lawfully broken off which was first most unlawfully made. Once fallen out with the world, let the joint never be set again, but let our hatred be immortal, and so much the stronger by how much our love was before."

J. R. WOOD.

WHY I AM A NONCONFORMIST.

No. I.



ISHOP RYLE, of Liverpool, has asserted that the vast majority of those who are dissenters from the Established Church of this country, are such out of sheer ignorance, and not because of earnest conviction. If that assertion be true, which I am not inclined for a moment to admit, it is a sad state of things which it describes. I believe, however, that the remark applies far more forcibly to so-called Church people than to Dissenters. I am not denying that there may be Dissenters who are such from ignorance and unthinking adherence to some dissenting community, but that the *majority* of Dissenters are so, I most certainly deny. On the other hand, however, those who have been at all observant of such matters, know that it is a very common experience to find people who belong to the Established Church through ignorance. Everywhere, not only in agricultural districts, but in large towns and cities, men and women are to be found who can give no reason for their adherence to the Established Church, except the vague and general one, that as it is the Church established by the State, they suppose it is the right and proper thing to belong to it.

The bare assertion, then, that Dissenters were ignorant of the

reasons for their Dissent, set me thinking. If it be true, whose fault is it? Can it be remedied? And I, therefore, thought that perhaps it would be better, if we, as Nonconformists, did more frequently and more definitely set before ourselves the reasons for our Nonconformity.

The Bishop of Lincoln, in a charge which he delivered to the clergy of his diocese at the beginning of 1880, made a somewhat remarkable discovery—which I think it needed all a bishop's acuteness to make—that "Nonconformity was never so strong and never so weak as it is at the present time—never so strong politically, never so weak religiously." Now, if the Bishop had gone a little more deeply than he appears to have done into the subject, and had really tried to find out what Nonconformity was based upon, he would have seen the absurdity of such a statement as that. One is inclined to think that "the wish must have been father to the thought." He was right in stating that our Nonconformity was based upon two principles—a political principle, and a religious principle. Our existence politically sets forth the fact that we are opposed to the State Church principle from a political point of view, and that it is our desire for many reasons to see the Established Church disestablished and disendowed. But that is a negative principle; and it is quite possible even for a churchman to hold it and to act upon it, believing it to be for the good of the Church to which he belongs. But Nonconformity is based upon something far deeper than a mere political principle—because that political principle is itself in the opinion of Nonconformists a natural and logical outcome of a religious principle which is still dearer to them. Nothing can live long on a negation. There is something more than politics at the bottom of dissent—there is a deep, far-reaching, religious, positive principle. Nonconformists not only believe that for one sect to be established and endowed by the State is an injustice to citizens who do not happen to belong to that sect; but they also believe that Christ's kingdom is not of this world; that it is injurious to a Christian Church to have any connection with the State; that the Free Church polity taught in the New Testament is the only divinely appointed means for the spread of the teachings of the Gospel. And not only so, but they also believe that there are many things in the religious doctrines and practices of the Church of England, which are contrary to the plain teachings of Scripture. Both politically and religiously they object to be members of her communion.

To the consideration then of these two principles which underlie our Nonconformity, I would now address myself.

What is a State Church? A State Church is an ecclesiastical organisation, whose teachings are authorised, and whose support is provided by the State. Any church whose ministers and services are maintained by the appropriation of a certain portion of the land or revenues of the country by the force of public law is an Established Church; and any church whose articles of religious doctrine and services have received the legal sanction, and could not be changed without the further sanction of Acts of Parliament, is an Established Church. The Church of England fulfils both conditions; and is, therefore, most emphatically, a State Church—she receives State support, and is subject to State supervision and control.

Before we proceed to examine the consequences to society, which are the natural outcome of the State Church principle, let us take under review some of the more prominent theories which have been constructed to account for and defend a State Church as such.

1. The most celebrated theory perhaps is that propounded by Hooker, in his "Ecclesiastical Polity." It teaches that the Church and the Commonwealth consist of the same persons, that they have both the same boundaries, that they are in a sense convertible terms that they are really one society called by two names—called a Commonwealth in its relation to the law of the land, and a Church in its relation to the law of Christ. In fact, to quote his own words, "There is not any man of the Church of England, but the same man is also a member of the Commonwealth, nor any member of the Commonwealth who is not also a member of the Church of England." Which amounts to this, that the State, considered in its civil capacity, is a Commonwealth; considered in its ecclesiastical capacity, it is a Church. And from this it naturally follows that he must make the king the head of the Church. The king being undoubtedly the first person in the State, he must also be the first person in the Church, or he would otherwise be both first and not first in the same society. Kings must have authority over the Church, for they have authority over each person of whom it is composed.

There are two things to be considered in this theory. It looks very nice on paper, but in this stern, practical world, it is utterly imaginary and unreal. First, it may be asked, if the nation in its political

capacity as a State should become immoral, or dishonest, or corrupt, what becomes of it in its religious capacity as a Church? If the monarch, the head of the State, should become guilty of conduct, as in the case of Henry VIII., Charles II., George IV., which would be censured in a common person, and cause him to be excommunicated, what would become of the head of the Church in his religious capacity? Would it be right to retain him still as the head, notwithstanding his conduct? Notice, secondly, that it is quite possible, nay, it has come to be a fact, that in a community such as is mentioned in this theory, there would be many persons who would grow up in ignorance of the teachings of the Church, or who would be perfectly indifferent or entirely sceptical as to all religious matters; or, again, many who would dissent from the doctrines or practices of the Church, or from both. Hence, at once, it would not be true that every member of the State was a member of the Church. For here would be a number of people who know nothing of, or care nothing for, or are utterly opposed to the Church; and, although they might be stigmatised by that Church as infidels, or schismatics, or heretics, they would still be unquestionably members of the State. They could not on such grounds be deprived of their civil rights and liberties, as long as they paid taxes and rendered due obedience to the law of the land. Of the State they desire to be dutiful citizens, but with the Church they wish to have nothing to do. Such is the actual state of things in this country at the present time. And those who hold Hooker's theory, though they may apply to dissenters all the most opprobrious epithets which an ecclesiastical or any other dictionary may supply, are only too eager and glad to reckon the same dissenters as members of the Established Church when it is a question of a Church rate or tithe being collected, or when a title has to be made out for the claims of the Church to some portion of the national property.

2. Let us look at another theory—that of Bishop Warburton, which in its entirety or in part has found great acceptance among State Churchmen. Warburton's idea was not that of identity, but of alliance, which he explained in this way:—"The civil society needs the aid of religion to strengthen right motive and to encourage duty with higher sanctions. It has of itself no means by which it can rule conscience, it therefore needs the help of religion for that purpose. And, on the other hand, the Church, as a visible society,

having material interests, needs the protection and aid of the State, and so an alliance is formed on reasonable terms for the sake of mutual advantage."

Now, on the face of it, this is but a matter of calculation, not of conscience; it is merely a compromise between a worldly Church and a non-religious State. In making such a contract, each gains something and each concedes something. The State engages the Church to make the people content with their condition of life, and so make government an easy matter; the Church gains in return position and endowment from the State. But the Church concedes its proper control over its internal government—sells, in fact, its spiritual birth-right, for the sake of that share of political power which the State in its turn concedes to it. And since they are two separate societies possessing an independent existence, if they can contract an alliance, they can also at any time terminate such an alliance. Lord Macaulay and Mr. Gladstone have designated this "contract theory" as a "fiction"—one that is hardly to be treated with respect.

3. Paley's celebrated theory is but a matter of policy: that it is a benefit to the nation that there should be a national provision for the communication of religious knowledge, just as it is a benefit to people to have light conveyed to their streets or water to their houses. This resolves itself into a question of utility or advantage. It is questionable whether it is an advantage to the religion which a State Church teaches for that Church to have any connection with the State. If there is anything which is repugnant to the human mind, it is official religion; and I venture to say that a very large proportion of the infidelity which is to be found in this country is traceable to the fact that religion has been presented for men's acceptance by a State-paid clergy. Whatever conveys disrespectful ideas of religion diminishes its power, and whatever conveys offensive ideas regarding the teachers of religion diminishes their influence.

Now, the theories that we have examined—those of Hooker, Warburton, and Paley, have this fundamental error: that, whatever else the ecclesiastical organisation which they describe may be, it certainly is not a Church in the New Testament sense of that term. We will proceed, then, in a following article, to see what a Christian Church is, and in what respect the Established Church fails to fulfil the essential conditions of a Church.

T. H. MARTIN.

OBSERVATIONS ON THE GOSPEL OF JOHN.



It does not fall in with the design of this paper to discuss either the authenticity or genuineness of this Gospel. Happily few, if any, readers of the BAPTIST MAGAZINE are troubled with doubts on these questions. Our purpose is rather to illustrate some of the peculiarities in the character of John himself, and of the Gospel of which he is the author.

He was a younger son of Zebedee and Salome. His elder brother was known as James the Great, though not so called in Scripture, to distinguish him from "James the Less," the son of Alpheus or Cleophas. Both James and John were brought up to the occupation of fishermen at Bethsaida in Galilee, on the Lake of Gennesareth. The family seem to have been in easy circumstances, for Zebedee had "hired servants." These brothers were called very early in our Lord's ministry to be His apostles.

The character of John has been, we think, a good deal misunderstood. The *Dove* has been his symbol from time immemorial, as if he were all love and nothing else. Filled as he was with an almost divine tenderness, and realising, far more than any of the other apostles, the depth and significance of the "new commandment, to love one another," and full as his epistles are of profound meditation, John has been ever "dear to the heart of the mystic and the saint." But he was no effeminate pietist. He shared with James the name "sons of thunder," not because they were men of fierce ungovernable temper, but on account of their zeal and determination in the proclamation of the Gospel. Both united in the request for pre-eminence in the kingdom of God, and for fire from heaven to consume the offending Samaritans, for which expression of passionate zeal they were sharply rebuked. Combined, however, with this resolute energetic spirit, was wonderful tenderness, and clinging loving affection. He became the special friend of our Lord; was permitted to accompany Him, together with Peter and James, when the other apostles were not present: as, for example, when the daughter of Jairus was raised to life; at the transfiguration on the Mount; and in His agony in Gethsemane. At the last supper he was privileged to lean on his Master's bosom, and he was specially

requested by Peter to ask Jesus who was to betray Him, when he himself did not dare to propose the question. It is true that, like all his colleagues, he forsook our Lord at the last moment; but he only of them all was present at the Crucifixion, and to him was given the honour of the future care of the Saviour's mother. He was treated with more of the familiarity of a perfect friendship on the part of Christ than any of his colleagues, and had the distinctive title of "the disciple whom Jesus loved." There was in John a rare combination of meditateness and passion, of strength and sweetness, of resoluteness and love. The perfect faith which inspired his devotion, and the ardent love which cast out all fear, were gifts and graces of the highest order, which are rarely found in the same man. If he was as gentle as the dove, he was as bold as the lion.

The date of John's Gospel is a much debated question. Some place it before, others after, the destruction of Jerusalem. Without entering on the discussion of these various opinions, it is enough to say that it was written late in the apostolic era, perhaps in the last decade, and most likely at Ephesus, where John had lived as pastor of the Church there for many years. It was, moreover, written in Greek. As the most reliable authorities are pretty well agreed on these topics, we may fairly regard them as pretty well established.

There is still more diversity of opinion as to its style. Some maintain that it is the most inferior of all the Sacred Writings. Others that it is simple, plain, and direct, and by no means wanting in eloquence and force. While abounding in Hebraisms, as we might expect in the composition of a Jew writing in another language than his own, yet there is abundant proof that John had, by his residence in Ephesus, become fairly acquainted with Greek, and could express himself with accuracy in that tongue. Most certainly he was not, as some assert, an illiterate man. His father being in good circumstances could afford to give him a good education, and there is no reason why he should not have done this—rather the reverse; and though not so fully acquainted with Jewish literature as the Doctors and the Rabbis, he was well acquainted with the law, and with the customs and writings of his people. The explanation which he gives of certain customs and phrases, by saying as "was the custom of the Jews," plainly proves that he was writing in Greek, and mainly for the benefit of the Grecian converts to Christianity, since Jews would need

no such explanations as these of any rite or custom either political or religious.

In like manner in regard to names. According to Dr. Campbell it was customary in the East, both by Jews and others, to use proper names independently, which, when they went abroad, were translated into the language of the people among whom they dwelt. That there might be no mistake as to the persons meant, John was careful, when the Greek name was at all known, to mention it also in Syriac. Thus "Cephas, which is by interpretation a stone; Thomas, that is Didymus; Rabbi, which signifies Doctor; Messiah, which is, being interpreted, The Christ." This peculiarity runs through the Gospel, and is one of its most marked features. In like manner, when describing our Lord's discourse with the Samaritan woman at the well of Sychar, after the question "How is it that Thou being a Jew asketh drink of me who am a woman of Samaria?" he inserts a clause by way of explanation, "the Jews have no dealings with the Samaritans." Thus too, when speaking of the Galileans who had seen our Lord's miracles at the Feast, he adds, "for they also went to the Feast." Now, none of these explanations would have been at all necessary if John had been writing this Gospel for Jews in Palestine, or to Samaritans in Syria.

Simplicity in style and expression is common to all the Evangelists, but pre-eminently in John. In attempting to impress important truths on the minds of those for whose especial benefit he wrote, we find him very often doing so by the use of both affirmative and negative propositions. Thus, for example, "All things were made by Him" (*i.e.*, the Word), "and without Him was not anything made that was made." Again in regard to the Baptist's testimony to Jesus, "and he confessed and denied not, but confessed, I am not the Christ." "This was He of whom I spake, He that cometh after me is preferred before me; for He was before me." Similar examples of this peculiar and unusual form of expression will be found in the 26th, 27th, 30th, 31st, and 33rd verses of the first chapter of this Gospel.

Though in the use of the word "Behold," John is more sparing than the other evangelists, such remarkable changes of tenses, as in the striking statement, *Before Abraham was, I AM*, are of more frequent occurrence in his Gospel. Also he generally repeats the emphatic AMEN, while by the others it is mostly used singly.

It is pretty evident that John had the other Gospels before him when

he wrote his. Hence he interferes, so to speak, far less with them than they do with each other. He omits nearly all which is described by them with any minuteness. He gives no account of our Lord's nativity, nor of His baptism in Jordan. He makes no mention of the Saviour's mysterious temptation, nor of the call, nor even the names of the other apostles or of their mission work during our Lord's ministry. He is silent respecting the parables and the discourses which are described by the other Evangelists of the Saviour's journeys, and of the miracles which they record, except the feeding of the five thousand, and that is noticed for the sake of the discourse to which that marvel gave rise. He is equally silent on the awful predictions uttered by Christ of the overthrow and destruction of Jerusalem. We may be sure that if there had been no record of these facts prior to John's writing he would not have omitted them. His silence respecting them is, therefore, accounted for by the fact that he had the other Gospels before him.

On the other hand, he records many things respecting which they are silent. For instance, the cleansing of the Temple at the *first* Passover which Jesus attended at Jerusalem. The others give an account of the cleansing of the *last*. The two acts are widely different. He also describes certain actions of our Lord prior to the imprisonment of the Baptist—the wedding festival at Cana in Galilee, the cure of the man born blind, the resurrection of Lazarus, the anger of Judas with the woman who anointed our Lord with the precious ointment, His washing of the disciples' feet—and records at length the grand consolatory prayer offered up before His sufferings.

These omissions and these insertions are very significant. As the design of the writer was to present to the world just and adequate notions of the nature, office, and character of Christ, those passages of His life which most clearly displayed Divine Power and authority; those discourses in which He spoke most plainly of Himself; of the nature of the work which the Father gave Him to do; and of the efficacy of His death as an atonement for sin; are, in accordance with this design, placed on record by John. And it is important that we remember this; for by far the most numerous and decisive proofs of our Lord's Deity are found in the fourth Gospel. No candid person, of the most ordinary intelligence, can misunderstand them; and they have never been refuted. But while the other Evangelists describe

the scenes which they witnessed, and the events in which they took part, with great force and clearness, no one of them has set forth the softer lineaments of our Lord's humanity with so much tenderness and beauty, or described so fully and with so much pathos the inmost affections of the Saviour's loving heart.

Each Gospel has its speciality, and to see what that speciality is will help us to a clearer apprehension of its contents. Matthew speaks to the Jews of the Messianic King. Mark exhibits the vital force of truth, and Christ's authority over Nature and all intellectual beings. Luke the Greek holds up to our view The Man. John dilates on the power of truth, and of that inward spiritual life which springs from union with Christ. In one He appears as The Messiah, in another as the Pattern. Then we see Him as the Teacher; and lastly, as our Elder Brother, and as God manifested in the flesh.

This Gospel was probably the last written of all the books of the Bible. While proving the Divine nature of Christ, it corrected many of the heresies which sprang up so early in the Christian era, and supplies a complete answer to many which prevail even now. Here also we have brought vividly before us the true source of consolation under persecution, the strongest motives to faith, constancy, patience, and mutual love, all of which are adapted to the difficulties and trials incident to the situation in which Divine Providence may place us.

Here, too, we have lessons which inculcate modesty, humility, solicitude for the good of others, and the crowning virtue of the Christian character—brotherly love. No incident in the Saviour's life is more fraught with instruction pervaded by the most touching pathos, than the charge given to the beloved disciple respecting His Mother at the awful moment when He was enduring the agony of the Cross. The passage is brief, and destitute of all artful colouring. But nothing can be more impressive than His respectful tenderness for an exemplary and loving mother, and His ardent affection for a faithful friend.

May the divine knowledge which this Gospel contains be more and more our rich possession! And may all our brethren who are the chosen heralds of the Cross testify, with deep conviction and spiritual power, to the truth as it is in Jesus! For, though the treasure may be in earthen vessels, the excellency of its power is of God.

FRED: TRESTRAIL.

THE ANABAPTISTS, ANCIENT AND MODERN.

[INTRODUCTORY.]



THE term "Anabaptist" has had a very unsavoury reputation in the religious world. Invented by splenetic disputants, it has been utterly disowned for centuries by those to whom it was applied, not merely as an unwelcome epithet, but as a covert begging of the question in what was to them an important and earnest controversy.

The Anabaptists of to-day, whose firm hold upon this country is sufficiently represented by a reported membership of over 300,000,* and is rendered yet more evident by the exceptional ability and scholarship of some of its leading ministers and laymen, are by no means eager to identify themselves either logically or genealogically with the Anabaptists of history, with whom Luther disputed and the Elector of Saxony fought, when he put no less than 100,000 of them to the sword, reserving for Munzer, their leader, a frightful and ignominious death.

That many of the leading tenets of the Baptists of to-day were firmly held by those turbulent religionists goes without saying; but we are not sure that sufficient allowance has been made for the ignorance of the people, the violence of the times, and the fanatical and probably selfish character of leaders like Munzer and John of Leyden, to whose trust principles now respected and truths now recognised were, unhappily, for the time being, committed.

The world was well rid of a man like Thomas Munzer, though we may question the policy which made him a pseudo-martyr with at least some resemblance to John the Baptist, whose head had been long before removed, and by royal direction, too, not at Frankenhuisum, but in the Castle of Machaerus.

The student of those times has only to watch the rise of another Anabaptist leader to see how, under SIMON MENNO, a man of sweet

* The exact figures up to date are—Great Britain, 315,939; in the world at large, 31,296 churches, with 2,826,582 members. See "Baptist Handbook," 1886.

reasonableness, the same religious peasantry became indistinguishable in manners and morals from the best of the followers of Luther and the Reformed Church.

Witnesses outside the sect to which Menno belonged, affirm that his probity, meekness, pliability of temper, gentleness, and discreet behaviour towards all ranks, with his ardent zeal for promoting real piety and virtue, recommended him much; that he gloried in conquering the ferocity of his sect, and set on foot a more mild and rational system of religion than those had done whom he acknowledged as brethren; and that he condemned all attempts to establish the Kingdom of Christ upon the ruins of the magistracy and civil power.

Were we, instead of gathering together a few fragments, writing a history of the growth and development of Baptist opinions and practices, we should be inclined, in rearing our structure, to regard the *Apostolic* period as our basement, unless, indeed, we were to begin with the forerunner of the great Messiah.

Our second stage would be the *Patristic* period, where the record is much disintegrated by the hand of persecution, and it becomes no easy task to follow to their places of refuge those who maintained with severest simplicity the primitive customs of Christianity, as against sacerdotalism and the assumptions of the Church in Rome and its haughty popes and prelates.

We should soon reach the *Fanatical* period as represented by Munzer, Buckhold, Hermannus Sutor, Theodorus Sartor, David George, Hubmor, John Hut, Hoffman, Rinck, Adam Pastor, Henry Nicholas, and others.

The next and last we should call the *period of Organisation*, when confessions of faith and rules of Church order and discipline came into general use, whilst the supremacy of Christ and the Scriptures in all matters of creed and of custom was, as it still is, the strong principle by which the cohesion of Baptists has been secured.

The Baptists are now, as then, Scripturists, who, with an apparent narrowness of creed, do nevertheless in secondary matters allow a very wide margin of divergence in practice and variation in belief; and this they seem always to have been.

As a denomination, they have clustered round men of high character and ability, no matter whence they may have come, and have

encouraged such men to leadership by the high esteem in which they have been held, and the loyalty with which they have been followed, regarding them not as ecclesiastical functionaries, but as gifted brethren.

Organisation in Baptist Church life seems to have begun with Simon Menno, who, if he did not secure unity, at least left behind him but two parties—a strict and a less severe order of Baptists, or, as they were called in Holland, the “fine and the gross,” a distinction which seems pretty much to have survived the three centuries until now.

Little by little the work of differentiation amongst Baptists has been going on, especially during the last century.

Upon the doctrine of Redemption the Baptists are nominally, rather than really, divided into General Baptists holding general redemption, and Particular Baptists holding particular redemption; but as the teachers in both sections are frequently changing places, it would appear that the controversy is practically dead.

Upon terms of Communion there has been a firmer stand. Most are open Communionists, like John Bunyan, with whom Wm. Kiffin exchanged hard knocks, Robert Hall, and now Spurgeon, the founder, in spite of himself, of a well-marked order of preachers and teachers.

There are also many whose principles, tenaciously held if not industriously promulgated, do not admit of what they believe to be dangerous latitudinarianism, and so refuse the Lord’s Supper to all persons who have not been baptized by immersion upon a personal profession of faith.

The Baptists have never been, strictly speaking, connexional; they have never been Presbyterian; and yet, though independent, they have never, since the time of Simon Menno, been altogether without organisation.

The tendency at the present moment is very strongly in favour not only of sentimental union, but of actual centralisation. The last churches to yield to these tendencies, and so refuse absorption into the body politic, are the extremely pronounced Calvinistic “causes,” found here and there in the rural districts and in London.

In the matter of Christian teachers, there are those who object to the “one-man ministry,” and call themselves, in a special and conventional sense, “brethren.” The “Scotch Baptists” take this view.

Scotch Baptists, therefore, have to be carefully distinguished from Baptists in Scotland.

Broadly speaking, the Baptists now hold that they have good Scripture for regarding all their duly-appointed ministers as bishops, or overseers, and all their received members as clergy, or called. Whilst there are varied shades of sacramentarianism still represented amongst them, their common belief with reference to baptism may be thus expressed: they do not hold that baptism is essential to salvation, but that the possession of salvation is essential to baptism. In other words, a man must be in heart a Christian before he receives that ordinance which is so generally held to be "the outward and visible sign of an inward and spiritual grace."

Those who are fond of reading history as it ought to be read, backwards, will find in the Baptist Denomination, as it exists in England and America, a fact worthy of attention, and, in the search for its origin, chapters in English and Church history which will, we think, awaken no small interest on the part of any who are capable of being touched by such chivalry as is only to be seen in those great struggles of the past when life and personal liberty were held cheap in comparison with religious freedom and religious faithfulness.

We propose, if permitted, to give you the opportunity of travelling over at least some of the grounds upon which we have been led to these general impressions, and venture to think that interesting facts will be placed before our readers with which all are, at least, not equally familiar.

W. T. ADEY.

"WHO KNOWS HIS ALPHABET?"

II.



Our previous paper we succeeded, let us hope, in answering a question which has occurred to, and perhaps troubled, most reflective minds. Who is there that has not puzzled over the indissoluble union of sound and shape in the letters of the alphabet, and that has not wondered that while change and revolution have altered so much the A B C should alone be spared? It is something gained, we believe, to have a well-grounded assurance

that there is more in this than the stupid continuity of custom, and that there was in the very form of the letters a reason why each should be for ever wedded to its own particular sound.

But, as in mountain climbing the scaling of one peak is but the preparation for attempting another and higher, so the solution of this problem has brought us into the presence of a greater. The letters were pictures of objects. But between pictures which tell their story to the eye and phonetic elements which speak it to the ear, there is no evident connection. How did the one pass into the other? By what happy accident were men led to the discovery of the art of writing, and by what steps was it elaborated and made the perfect instrument which we possess to-day?

The Phœnicians, as we have already said, have nothing which enables us to trace the story. They give us the finished fabric, but cast no light on the process of its manufacture. Fortunately, however, we have other and abundant sources of information. There is the Egyptian and Babylonian writing, from either of which the Phœnician, Alphabet may have been derived. In addition to these there is the Chinese—a system probably as ancient as either, and which has retained its vitality to the present time. On two important points the testimony of all the three systems is the same. They show that the hint given in the names of the Phœnician letters was a revelation. The art of delineation was the parent of the art of writing; the pencil has paved the way for the pen. Things were pictured, and ideas intimated by means of pictures, long before the notion entered the human mind that the words which the pictures called to the lips could be written. These delineations appealed to the eye, and were no more connected with the idea of sound than are the engravings which abound in our magazines to-day. Of course, in process of time the resemblance became less distinct, and in the great majority of cases was altogether lost. As men grew familiar with the accepted delineations, nothing more was required than that these should be indicated with some degree of clearness to the initiated, or, as we now style them, the educated. The Chinese grammarians number six styles of writing, in each of which the characters are further and further removed from the original pictures. In regard to the Assyrian, though there is an inscription wholly in hieroglyphics at Susa, and some of the original delineations are occasionally met with, yet even

in the early Babylonian writing, the symbols had lost their original form save in one or two instances. The Egyptians, on the other hand, forgot nothing, and cast away nothing. They combined the earlier and later styles even in the same inscriptions, and in the latest period the original figures were as accurately and strikingly portrayed as at the first. But however much the later characters differed from the earlier, the testimony of each system is the same. The characters, to begin with, were delineations of form, not symbols of sound.

That is the first point. The second is this: all the systems prove to how large an extent the art of drawing may compensate for ignorance of the art of writing. The representation of natural objects formed, of course, no difficulty. It was when thought had to be expressed that the real difficulty began; but this was surmounted by an ingenuity which astonishes us. Action and emotion were in many cases more strikingly displayed by the pencil than they could be described by the pen. The relations of objects, and even the most abstract ideas, were indicated by combinations, the meaning of which was either manifest at once, or needed but a hint to make it ever after quite as evident. In Egyptian a lighted lamp hung upon a beam meant night or darkness. An ink-horn and a pen signified to write, two eyes to see, a man placing a brick on a wall to build. A child was the symbol for young, an eye for a watchman. A smoking chimney for a fire. The qualities of the lower creation were seized upon to represent the characteristics of the higher. The fly indicated impudence, the hawk swiftness, while the sparrow, which preyed upon the crops, was the symbol for wickedness, and the vulture, noted for the tender care of its young, the symbol for mother. The Chinese, however, best displays the capabilities of picture-writing. Its characters have been divided by native philologists into six classes. The first consists of purely imitative symbols, and numbers 600. The second contains 107 symbols "indicating thought." The outline of a mouth with something in it signifies sweet, it being supposed that every one was sharp enough to know that the "something" would not be held there if it were otherwise. A dot over a line means above, beneath a line, below. The sun above a line (in this case representing the horizon) indicates morning. A woman with a broom is a matron, a man on a mountain a hermit. The third-class is composed of 740

characters, which are formed of two or three symbols to represent a single idea, and whose meaning is not so apparent as that of the characters in the preceding class. Thus water and an eye indicate tears, a ship (symbolising rolling or pitching motion) and fire signifies the flickering of a flame, a ship and speech, loquacity. The union of the sun and moon means brightness; a mouth in a door, to ask, a man and words, truth, or to believe. The fourth class, numbering 372, is made up of symbols which acquire a new signification by a change of position. Thus a hand turned to the right means right, a hand turned to the left, left. In the sixth class, containing 598 characters, metaphor plays a great part. These are called by the Chinese "borrowed uses." Corn in the ear with a reaping knife means profit or advantage. A perpendicular line drawn through a square (originally through an orange or a ball) signifies middle, and this with a heart means rending of the heart or grief. The conjunction of a woman and a heart indicates anger!

These will show the possibilities of pure hieroglyphics. But it is plain from the tax laid upon ingenuity, especially in the last of those classes, that, compared with the wide field of human speech, the resources of picture-writing were confined within very narrow limits. These limits would be felt more and more as the system came into general use; and, when increased demands were made upon it as a means of ordinary intercourse, they would become simply intolerable, and recourse would necessarily be had to some fresh expedient. If we sum up the numbers in the above five classes we shall find that they amount in all to less than two and a half thousand. Now Chinese writing contains about twenty-four thousand symbols. In what way then did they form the fifth class, embracing more than twenty-one and a half thousand characters, and representing nine-tenths of the entire Chinese vocabulary? The answer shows how, almost at the beginning of the attempt to form a means of written communication, the first step had to be taken towards the formation of an alphabet. The symbols, which so far had been used to indicate objects or ideas, had now to be taken *as representative of mere sounds*. In other words, ideograms had to become phonograms. Thus, say that a certain town had to be indicated, it would have been difficult to have drawn a picture of it (and especially difficult in the hurried way which writing alone permits), which would have been recognised

as representing that town rather than any other. And, even if this had been possible and easy, the picture would not have availed for all. It might have been understood by those who had seen the town, but would have conveyed no meaning to those who, at most, had only heard of it. Now the method let us pause to say, by which this difficulty was surmounted, simple though it may seem to us, was one of those master-strokes of genius which, while men are beating blindly and vainly against an environment of difficulty, open up, by what appears the lightest touch, a gateway into immediate freedom and power where till then no one besides had discerned the possibility of egress. Of course when the door is once opened it seems the most natural thing in the world that men should have gone straight towards it. The wonder is not that it was discovered, but that it ever should have been missed. And yet were it to be once more closed, and the well-beaten pathway which now leads to it to be overgrown and to become undistinguishable from the surrounding waste, how few are there who would discern either gate or pathway! The step which was now taken, and which suddenly opened up vast possibilities of expression, introduced into the ancient picture-writing an utterly new principle. The symbols had hitherto addressed the understanding through the eye, not through the ear. Men *saw* the objects or ideas: they did not hear the sound of words which named or described them. The new departure consisted in taking the symbols as no longer representative of things, but of the names by which the things are called, and thus changing sight into hearing. Recurring to our illustration, which has waited too long for its completion, the picture of an axe placed by that of a bridge might have meant the breaking up of communications, or anything else the eye might have read in it; but, by *prefixing the symbol for town*, they would naturally be taken as indicating the place whose name is made up of the names of these things. The whole would therefore be read—“the town Axbridge.” In like manner the pictures of a swan and the sea, of a cooper at his work, of a comfortable, though not the most elegant, article of clothing, the picture of a bell with the symbol for fast, prefixed in each case by the symbol for town, would give us the means of indicating Swansea, Cupar, Jersey, and Belfast.

In this way nine out of every ten characters in Chinese writing have been formed, and recourse is still had to the same expedient as

necessity arises. A proclamation had to be made in a certain province commanding the destruction of the young of the locust. The dictionaries were searched, but no symbol existed to represent the insect in this stage of its existence. The difficulty, however, was got over as many another had been surmounted before. *Nan*, the word for south, had precisely the sound of that by which the young of the locust was denoted; and so, though they had no symbol to tell its story to the eye, this could be used to tell it to the ear. The sign for insect was prefixed and the whole was read "the insect *nan*." The same expedient used to be adopted in Egypt and Assyria, and was no doubt one of the very earliest triumphs in the history of invention and discovery. Both these systems of writing contain a large number of these prefixes or "determinatives." We have already referred to the sign prefixed in Egyptian and also in Assyrian to the names of native towns. Names of foreign countries are preceded by a sign representing hills; articles in wood by the picture of a branch; articles of metal by the figure of a ring, the members of the body by a thigh bone, quadrupeds by an animal's skin, &c.

But it was impossible that progress could be arrested here. Facilities for representation were indeed vastly increased by the new method, but its disadvantages must have been too evident not to be keenly felt. The commingling of characters which were to be taken as mere signs with others which represented sounds must have imported an element of uncertainty; and, as a matter of fact, this has formed one of the greatest difficulties in the decipherment of the Assyrian inscriptions. The new system suffered also from other limitations. Combinations of *entire words* could not in every case represent accurately the sound which was intended; and the difficulty would be aggravated when the sound of words foreign to the language had to be represented. The Spanish priests found it impossible to reproduce the Paternoster with any precision in the picture-writing of the Mexicans. The nearest approximation which could be made to the sound of *Pater* was a combination of two symbols, a flag, and a rock, which when used phonetically gave the quadri-syllable *pantli-tell*. The closest approach which can be made in Chinese writing to the English word "flannel" is *Fal-lan-yin*, "impregnable" becomes *im-pi-luk-na-pu-li*, and "Christ" is written in five syllables, *Chi-li-si-tu-se*.

That the Chinese have never advanced beyond this stage is largely due to their peculiar circumstances. To begin with, their system of writing has been from first to last their own. It has not been borrowed from another people ; but has been wedded to their own language from the first. The difficulties which beset the adaptation of such a system to another language than that with which it was at first united have therefore never been experienced by them. Then their connection with other nations has been so limited that the necessity for representing foreign words has been felt only occasionally and locally. In the ancient civilisations of the Euphrates and the Nile, on the other hand, the position of affairs was entirely different. Their connection with foreign nations as combatants and conquerors was the great feature of their history. Here, therefore, the demand for a system of writing which would give adequate expression to foreign words and names must have been early and constantly made. In the case, too, of the Assyrio-Babylonian empire an advance of some kind was doubly necessary. Its relationship with other nationalities were of a closer and more extensive kind than those of Egypt, or, indeed, of any other people. Mesopotamia has been from the earliest times the abode of tribes, or peoples, which represent all the great divisions of the human race. The Japhetic, Semitic, and Hamitic races have all alike claimed inheritance in the soil, and have each in turn achieved the mastery over the others. These, though speaking different languages, employed the same system of writing. This, it is now clearly proved, originated with the Accadians, a Hamitic people belonging to the same great division of the human family as the Egyptians and the Chinese. The want of a more flexible phonetic system than was at first adopted must have been felt even by them ; but for the other races, who had borrowed the Accadian writing, and who sought to make it a vehicle for their own languages, some advance upon the early mode must have been an absolute necessity.

JOHN URQUHART.

THE LATE MRS. SAKER.*

BY THE REV. A. C. GRAY.



UNUSUALLY STRANGE to say, it was the wish of Mrs. Saker before her marriage to go forth to the heathen. She had made application to some society, but was declined, for some reason or other. It was a sad disappointment, for she longed to tell the heathen of Jesus and of God's love. But He who inspired her soul with the desire had a wider door of entrance than she had chosen for herself. As the wife of Alfred Saker her sphere of missionary enterprise could not have been surpassed. For, as Dr. Livingstone said, "Take it all in all, specially having regard to its many-sided character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African coast." In all that work Mrs. Saker was his worthy helpmeet.

It was in 1843 that Alfred Saker and his wife went to Africa to preach the glorious gospel of the blessed God. When they reached their destination, they found a people without a written language, without indeed a vestige of civilisation; there was no Sabbath, no religion, no God, and no hope in the world. They went among the people, and lived on the same level, only they were clothed, and the natives were not; they were civilised, and the natives were not; they served the living and true God, and rejoiced in the light of His countenance, while the natives knew Him not, and were perishing for lack of knowledge.

Alfred Saker gave himself to the study of the Dualla language. The initial difficulties of such a task were enormously great. In his early days among them, the natives did not render him much willing help; fearing that he might have some sinister purpose, they often gave wrong meanings to words, to mislead him. This greatly retarded his progress; but he watched them when speaking to one another, and caught the meaning of many words in that way. He also conversed with the little children, who, having no guile, always gave

* From a Memorial Sermon, preached in Lewisham Road Baptist Chapel, Greenwich, on Sunday, Feb. 27th, 1886.

him the true meaning of words. By the manifestation of Christian character and kindness, he gained the confidence of the people; then they conversed more freely with him, and willingly aided him in his great work. After much painstaking and careful study for years, he managed to note down well nigh all their current words; and at length not only reduced their language to a written and grammatical form, but translated the whole of the Scriptures into it.

While all this preliminary work was going forward, he was teaching the natives to cultivate the soil, to sow and reap, build houses, do carpentering, and exercise other handicrafts familiar to civilisation. He longed to tell them of God's great love, and of the great salvation through Christ, but was discouraged at the slow progress he made. In these dreary and depressing times, Mrs. Saker would say, "Remember, that they have not yet heard you preach in their own tongue the wonderful works of God. Wait till you can preach the Gospel in their own language." Thus, woman-like, wife-like, angel-like, she sustained his sinking heart.

Some three years of the deadly climate were enough to tell so upon the health of Mrs. Saker that she and a dear child had to return to England for restoration. For two years Mr. and Mrs. Saker were separated. Very affecting was their re-union. She returned in the *Dove* in 1849, and was in "perils in the sea," for in the Bay of Biscay the ship encountered a storm which raged for several days; but the Lord was with her, and brought her to her desired haven. The end of the voyage was thus referred to by her—"It was Sabbath morning at daylight that we could trace land in the distance. No sea breeze until ten o'clock. But we were not seen by our friends on shore until one o'clock. I cannot describe how anxious I felt for many days before, but especially as we approached the land. I could not tell what lay before me; whether my dear husband was living or dead, sick or in health." Equally anxious was the husband. For days he had been watching from the shore for the "large mercy" of his wife's safe arrival. News of the *Dove's* approach spread like wildfire, and a crowd soon gathered on the shore. Alfred Saker's heart sank within him, when he recognised a number of persons on deck, but not his beloved helpmeet. But it was all right. She had gone down below from intense excitement. There was a happy greeting, and, after reading the 103rd Psalm, they prostrated them-

selves in adoring gratitude to God, full of thanksgiving that unitedly they could again prosecute the highest of all work—the work of saving immortal souls. And no doubt Alfred Saker, last Sabbath night, would thank God for the larger mercy of being re-united to his beloved wife in higher service. Unitedly they would prostrate themselves before the great white throne; and ascribe glory to Him that sitteth thereon, because at last the Sabbath had dawned that knows no night, and they had reached the land that knows no darkness, no pestilential vapours, neither sorrow nor death.

Time went on, which was filled up with self-denying work; and a day came when Alfred Saker celebrated the first marriage among the natives, and days came which witnessed the first conversions, and first baptisms, and the formation of the first church, and the commencement of prayer meetings. The message of divine love preached “with the Holy Ghost sent from heaven” was not in vain. It told upon those African hearts. They were renewed by God’s spirit working through the gospel of Christ, which is the power of God unto salvation to all them that believe. Meanwhile Mrs. Saker discharged her loving ministry to those poor naked savages. She took the garments, that had been spun and made in England, and with her own loving hands clothed them, fed them, and nursed them; and they called her mother.

On one occasion Mr. Saker was going to a distant station, and on taking leave, the babe clung to his neck, as if unwilling to part from him. Mrs. Saker felt a sudden fear that this was a premonition of coming ill. Her heart sank within her, and she said, “O Alfred, should you go?” Lovingly he looked down on the troubled face, and said, “Shall I not go?” The mother’s heart said No; but she thought of *His* undying love who gave up all for her, and so she could not say the word that would have kept him at her side. “Go,” she said, “and God be with you.” With a pleased smile, he said, “I knew my Helen would say that;” and so he went. Not long after he left the smiling infant sickened, and soon was apparently dying. All that love could do was done, prayers arose to heaven from the mother’s agonised heart, for the life of the child; but God had something better for the little one, and so she quietly passed away from the homely Mission House to the father’s Home on high. Death is one of our greatest trials in any circumstances, but to Mrs. Saker, with no loving, tender

voice to comfort, it was doubly hard. She prayed that God would let the father see the child before she was committed to the dust. This prayer was graciously answered. Lovingly they gazed upon the lovely face, so still in death's embrace, and bore the body of their child to its quiet resting-place, in the sure and certain hope of a glorious resurrection. In all these things the mother's heart was sorely tried, but loyalty to Christ was maintained through all. Her whole face lighted up with joy, as she said, on one occasion, "I am so glad I never hindered him from going on the Master's work, though often I felt loath to let him go."

Some years ago I met Miss Saker in the Isle of Wight. She was there seeking to recruit her health in order to return to Africa. I said to her, "Will not your dear mother wish to retain you in England?" "Oh no," replied she, "mother is as anxious that I should go as I am; her heart is in Africa." The superlative of divine love is seen in God's gift of His Son—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And the superlative of Christian love is seen when a parent gives up a child, a living sacrifice, for the conversion of the heathen.

Mrs. Saker not only showed her Christianity as a worker in the mission field, but showed it also in her own family. As the result largely of her influence, her whole family are engaged in Christian work. Her devotion to her grandchildren was something very beautiful. Last Sunday night, her last act was to go into the bedroom of her grandson to minister an act of kindness, and breathe a prayer that "God would bless the lad." Then she went into her own room, to lay her wearied body down to rest. After a sharp attack, which lasted for half an hour, her ransomed soul rose to her Saviour, and to her sainted husband. On Friday morning (February 5th) we had the last look at the inanimate tenement, bowed reverently and kissed the marble brow, beautiful in death; saw the coffin closed, and bore it to the place where it will rest till that noble form shall rise again and stand erect in the image of God, radiant with immortality and the beauty of holiness.

SACRED SONGS OF FOUR CONTINENTS.

No. II.—FROM THE QUICHÉ, ANCIENT AMERICAN.



FROM a manuscript written in the sixteenth century by a native of Central America, in the Quiché language, incorporating the ancestral traditions of Guatemala, concerning the Creation, the Flood and the first population of America; translated into French by the Abbé Brasseur de Bourbourg.

Popol Vuh, Book III., Chapter 3.

All had but one language, and they did not as yet invoke either wood or stone. They remembered only the word of the Creator and Fashioner, the Heart of heaven and Heart of earth. And they spoke while meditating on what was hidden by the day-spring; and, full of the sacred word, full of love, obedience and fear, they offered their prayers; and raising their eyes to heaven, they asked for sons and daughters, saying,—

Hail! O Creator and Fashioner, Thou who
 Seest and hearest!
 Do not forsake us, O God, who dwellest in
 Earth and in heaven!
 Thou art the Heart of the earth, and Thou art the
 Heart of the heavens!
 Long as the day shall dawn, O give to us
 Sons and give daughters!
 Let there be seed for the ground, and let there be
 Light for our footsteps!
 Lead us in open paths, and let not an
 Ambush surprise us!
 Let us ever be quiet, and live in
 Peace with our dear ones!
 Give to us joy in our days, and a life
 Secure from reproaches!

H. C. LEONARD, M.A.

BAPTIST PERIODICALS.



BIBLIOGRAPHICAL List of Baptist Periodicals, copies of which I have met with, supplying additional information to that in the list compiled by the late Mr. Kirtland, and inserted in the BAPTIST MAGAZINE of January, 1886 :—

The Biblical Magazine, intended to promote the knowledge and belief of the Sacred Scriptures. Vol. I. Clipstone, 1801.

Volumes I. and II. were printed at Clipstone, and Vol. III. at Dunstable, by Mr. J. W. Morris. Continued under the title of *The Theological and Biblical Magazine*, for 1804. Volume IV. Dunstable, J. W. Morris.

The General Baptist Repository. By Adam Taylor. London.

The first number is dated October, 1802. In the list by Mr. Kirtland it is quoted as "The General Baptist Miscellany."

The General Baptist Repository and Missionary Observer. 1822. London. No. 1. Vol. I. January, 1822.

The New Baptist Magazine and Evangelical Repository, for the year 1825. Vol. I. London.

The General Baptist Home-Missionary Register, Tract Repository, and Teachers' Magazine. Vol. II. New Series. Loughborough, J. F. Winks. No. 13, January, 1829.

Zion's Trumpet; or, The Penny Spiritual Magazine. Vol. III. London, 1835.

The Baptist Children's Magazine. Vol. II. New Series. 1840. Leicester. Also issued under the title of *The Parlour Magazine*.

The Baptist Reporter and Tract Magazine. Sixth Series. Vol. II. 1843. Edited by J. F. Winks. Leicester.

The Baptist Reporter. New Series. Volume I. 1844. Edited by Joseph Foulkes Winks. Leicester.

The Baptist Examiner. 1844. London, 1844. The date quoted in previous List as "1848."

The Baptist Record and Biblical Repository. Vol. I. London, 1844. Quoted in previous List as *The Baptist Record and Biblical Miscellany*.

The Baptist Children's Magazine and Youth's Missionary Repository. Vol. I. New Series. 1845. Leicester.

The Juvenile Missionary Herald for MDCCCXLV. London, Baptist Missionary Society, 1845.

The Christian Pioneer. Edited by Joseph Foulkes Winks. Vol. I. 1846-7. Leicester.

The Earthen Vessel; and Christian Record and Review, for 1846. Volume II. In previous list quoted as Vol. I., appearing in 1846.

The Church. New Series. Vol. I. 1846-7. Leeds, John Heaton.

The Baptist Children's Magazine and Youth's Missionary Repository. Vol. I. New Series. 1851. Leicester.

The Baptist Children's Magazine and Juvenile Missionary Record. Edited by Joseph F. Winks. Volume XXX. New Series. Vol. I. 1854. Leicester.

The Church. New Series. Vol. I. MDCCCLVIII. London. J. Heaton and Son.

The Baptist Youth's Magazine and Missionary Intelligencer, with which the *Baptist Children's Magazine* is now incorporated. Edited by Joseph Foulkes Winks. 1859. Vol. I. of New Series. Vol. XXXV. of the publication. Leicester.

The Baptist Sunday School Magazine and Family Instructor. Vol. I. January, 1865. No. 1. London: Elliot Stock.

Northampton.

JOHN TAYLOR.

OBITUARY.



NOTHER of our foremost ministers has fallen. It is with sincere sorrow that we record the death of the Rev. Charles Stanford, D.D., whose decease took place on Thursday, March 18th, at his residence, De Crespigny Park, Denmark Hill. As is well known, his health for a long time past had been very uncertain, but his last illness was very brief, and was not expected to prove fatal. He was educated for the ministry at Bristol College, which he left to assume charge of a church in Loughborough in 1845. In 1847 he removed to Devizes

and after eleven years' pastorate there he became co-pastor with Dr. Steane over the church at Denmark Hill, Camberwell. On Dr. Steane's death he assumed the full pastorate, and continued his ministry there until the time of his decease, having had, since the beginning of the year, the help of a co-pastor. In 1882 he was President of the London Baptist Association. He was a most cultured and able preacher; but was, perhaps, most widely known as an author, several popular and most useful works having proceeded from his pen. His death inflicts a heavy loss upon the Baptist denomination.

CORRESPONDENCE.

DID ROBERT ROBINSON BECOME A UNITARIAN ?

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—All who have any acquaintance with the writings of the talented and distinguished Robert Robinson, cannot but admire the excellent and lively style of his compositions. Even those who are most prone to slumbering and sleeping over a book would find a difficulty in nodding with a volume of Robinson before them.

No Baptist can with pleasure say that one of its most distinguished ministers of the last century departed from "the faith," and denied in the last years of his life the all important truth that "without shedding of blood is no remission." Yet, if it be so, I presume it is far better to loose our hold upon the man than to tarnish our fair name in sacrificing truth.

The article in the current number of your magazine upon "Robert Robinson and his Hymns," like many others of the present day, professes charity in glossing over the charges of heresy which have been made against him. Mr. Duffield, says in his paper, "He" (Robinson) is usually (though somewhat unfairly) considered to have become a Unitarian; and his biographer, the Rev. William Robinson, placidly admits the fact, and apparently glories in it." If it is a "fact," where is the wrong in "placidly admitting" it? But to say his biographer "glories in it" is an unwarrantable assumption.

I think it would be helpful to your readers in framing an answer to this question were I to place one or two extracts from authentic sources before them. The first one I will give is from a funeral sermon preached at Birmingham, June 13th, 1790, by Dr. Priestley, the prince of Unitarians, to whom Robinson was paying a visit, and in whose chapel his last sermon was preached, the Sunday previous to his death.

Dr. Priestley, says, "notwithstanding his long attachment to the doctrine of the *Trinity*, yet continuing to read and think on the subject, he came at length to change his opinion, and before he died he was one of the most zealous

Unitarians." Dr. Joshua Toulmin, whose sermon on the same event is before me, speaks to the same effect.

I will next quote from a funeral sermon *preached at Cambridge*, by Dr. Abraham Rees, and *published at the request of the family and congregation of the late Rev. Robert Robinson*. Dr. Rees says, "If he became a strict Unitarian, in the modern sense of this appellation, as we have reason to believe was the case, it must have been in consequence of diligent inquiry, and he followed the conviction of his own mind." This sermon was preached at Cambridge, June 27th, 1790.

After Robinson's death the church at Cambridge chose as its pastor the eloquent Robert Hall; and in turning to Dr. Olinthus Gregory's memoir of that celebrated preacher, I read, "The first which he (Hall) preached at Cambridge, after he had assumed the pastoral office, was on the doctrine of the atonement, and its practical tendencies. Immediately after the conclusion of the service, one of the congregation, who had followed poor Mr. Robinson through all his changes of sentiment, went into the vestry, and said, 'Mr. Hall, this preaching won't do for us, it will only suit a congregation of old women.' 'Do you mean my sermon, sir, or the doctrine?' 'Your doctrine.' 'Why is it that the doctrine is only fit for old women?' 'Because it may suit the musings of people tottering on the brink of the grave, and who are eagerly seeking comfort.' 'Thank you, sir, for your concession. The doctrine will not *suit* people of *any* age, unless it be true; and if it be true, it is not suited for old women alone, but is equally important at *every* age.'

I could say more, but I think enough has been said to enable your readers to give an answer to the question placed at the head of this letter.

Leamington Spa.

I am, yours obediently,
THOMAS KENNARD.

BRIEF NOTES.



UR thanks are due, and are hereby tendered, to the editors of the *Freeman*, and the editor of the *Christian World*, for repeated kind references to the BAPTIST MAGAZINE, not only in their "Reviews" column, but in editorial "Notes."

It is a pleasure to find that one's work is appreciated, and is being useful. Kind words expressive of delight with the MAGAZINE, and good wishes for its continued and increased success, are constantly coming in. Thus one brother writes: "I am glad to hear on all hands that the BAPTIST MAGAZINE is increasingly appreciated." Another writes: "I believe that people in general are of the opinion that the BAPTIST MAGAZINE is decidedly improved. The portraits are hitherto excellent, and the literary contents also." One of the "doctors" of the denomination writes: "I admire your enterprise and the good material you are securing for the MAGAZINE." Even while we write the postman's knock is heard, and a

Letter from another doctor is put into our hands containing the following: "Admiration is due for the contents of the BAPTIST MAGAZINE. I hope there is corresponding circulation, and sufficient to encourage you in the pleasant toil."

ALL these several testimonies have come to hand within two days from the time of writing, and are samples of the rest. We print them because we believe they will encourage our contributors and other friends. To the former belong ninety-nine hundredths of whatever excellence the literary contents display; and as to the portrait, the credit of that belongs in no way to the editor, but, of course, to the photographer. The editor is but a literary hewer of wood and drawer of water to others.

WE are thankful to assure our kind friends that the increase in the circulation has been *most encouraging*. But the circulation is not yet all that we want it to be, or that it ought to be, considering the numerical strength of Baptists. While we do not believe or accept all that partial friends say about the MAGAZINE, we do honestly believe that it does not disgrace the denomination, and that it is worthy of support. Before, therefore, we relapse into silence about it till towards the close of the year, will our readers have patience with us while we make an appeal? Will they be so good as to speak any good word they conscientiously can about it, and recommend it to their friends? If any of these object to begin to take it now because the year is so advanced, please tell them that back numbers can be had if they will only order them of their booksellers, or send to our office, 21, Furnival-street, London, E.C.

THE outlook politically is gloomy. The crisis in our history as a nation, is grave. What is before us, it is impossible with any degree of precision to forecast. Trouble, we think it may be said, any way. Mr. Gladstone is credited with the intention of establishing a "Statutory Parliament" in Ireland; in fact, of granting the demand for Home Rule. He is also credited with the mad scheme of adding two hundred millions to the National Debt, by buying out the Irish landlords. As yet, he has not himself stated his plans; and, until he has done so, we will hope that rumour has, as usual, magnified and misstated them.

AN extension of local government, not only to Ireland, but to England, Scotland, and Wales, is highly desirable; but a Parliament for either of the three kingdoms or the Principality, with almost plenary power, is neither necessary nor desirable. No one who is not a political doctrinaire, and who is acquainted with Ireland, could suppose that an Irish Parliament assembling in Dublin would relieve England of the Irish difficulty. It would simply be—to use a homely phrase—"out of the frying-pan into the fire" in more ways than one. We protest, having lived in the country and knowing something of the people and of the religious and political parties there, against the way in which the Protestant loyal and law-abiding people of Ireland are being treated. A million and a half of the population, who represent not a little of the intelligence, industry, and

worth, and all the prosperity of the country, ought to have more consideration than they are getting.

MR. GLADSTONE is going—so it is said—to buy out the present landlords and put the English people in their place ; so that we are in future to have all the odium of being English, plus the odium of being landlords. This looks likely to “improve the relations between the two countries” ! Does Mr. Gladstone think that the Irish farmers, who can pay but will not pay their rents now, as the Land League itself has been proving, will pay more readily to the English Government than to the present landlords, many of whom are more indulgent to their tenants than a government could be or ought to be ? We have all read of the extraordinary credulity of Moses Primrose, but Mr. Gladstone's seems to exceed it. It is to be hoped that Liberals will not be led away blindly by an unreasoning faith in a distinguished statesman, or by a mistaken feeling of loyalty to party or a party leader, but look the plain issues in the face, and act independently according to their best judgment.

THERE is another aspect of this question which is of the utmost importance to Nonconformists. Does anyone believe—can anyone believe—that an Irish Parliament, the majority of the members of which will be but tools of the Roman Catholic hierarchy, will long leave the Protestants of Ireland, and among them those of our own faith and order, in the possession of the religious liberty and equality they now enjoy ? It is beside the mark to speak of the “guarantees” which it is said Mr. Gladstone will insist upon. Such guarantees from men who have not hesitated repeatedly to declare that “they will not rest till the last shred of the union between England and Ireland has been destroyed,” and who belong for the most part to a Church which does not recognise the right of any who dissent from her to exist, must be worthless. It is a common expression in the north of Ireland, that “Home Rule means Rome Rule.” This is indisputable ; and the Nonconformists of England will be recreant to their principles if they do not resist the handing over of their Protestant brethren in Ireland to the tender mercies of the intolerant Romish hierarchy.

MINISTERIAL REGISTER.

ALDERSON, J. A., Meltham, will resign in June next.

ANNESLEY, W. C., ordained pastor, Haslingden.

ARTHUR, W. (late of Marples), recognised as pastor of church, St. Helens.

BROWN, HUGH STOWELL, of Liverpool, deceased, February 24th.

CHRYSTAL, J. R., B.D., late of Memorial Parish Church, Coltness, has undertaken to form a Baptist Church in Hamilton and Motherwell District.

CLARE, W., B.A., formerly of Bathurst Street Church, Sydney, deceased.

CLARK, JOSEPH, recognised pastor of Bunyan Chapel, Norbiton.

- COOK, D., Budleigh Salterton, recognised pastor.
 DAVIES, T. CYNOG, ordained pastor, Barnes Street, Accrington.
 DAVIES, W., Pope Hill Church, Briton Ferry, recognised pastor, not resigned as in last.
 EMERY, W., Torquay, recognised pastor, February 16th.
 EVERETT, E. K., Gorton, Manchester, retires at the end of March.
 FLETCHER, H. A., accepts pastorate, Blackthorne Street Church, Bow, E.
 FULLERTON, W. Y., has broken down in health, and gone to Palestine.
 GLANVILLE, W. E., of Bristol College, has accepted pastorate, Coate, Oxon.
 GOOCH, W. F., Sunderland, finds climate unsuitable, and will shortly leave.
 GRAHAM, A., Tewkesbury, has been recognised pastor.
 GREER, A., recognised pastor of church at Teddington, 2nd ult.
 HENDERSON, H., of Bristol College, has been recognised as pastor at Warminster.
 JENKINS, D. REYS, Wrexham, accepts East Street Church, Southampton.
 JONES, GEORGE, has accepted pastorate at Stogumber.
 JONES, J. S., has entered on work as pastor of English Church, Dinajpore.
 NICHOLS, W. F., Crouch Hill, London, resigned (ill-health).
 PHILLIPS, D., of Llangollen College, appointed pastor of Welsh Church, Llangollen.
 PONTIFEX, W., Abingdon, appointed Missioner to surrounding villages.
 ROBERTS, L. M., M.A., accepts pastorate, Bryn Hyfrid Church, Ebbw Vale.
 SHEARER, J. FLEMING, of Pastors' College, has accepted call to Newport Road Church, Middlesborough.
 SIMPSON, JOHN, has resigned pastorate, Willenhall.
 TAYLOR, J., has accepted, not resigned as stated in last, church at Nailsworth.
 WARREN, J. B., recognised on 8th ult., Shouldham Street Church, Bow, E.
 WATTS, ISAAC, recognised pastor of Stepney Chapel, King's Lynn, 3rd ult.
 WELCH, E. J., Sarratt, goes to Australia.
 WOODS, E. B., B.A., of Regent's Park College, accepts pastorate at Stalham.

REVIEWS.

EVOLUTION AND RELIGION: Part I.—Eight Sermons, discussing the bearing of the Evolutionary Philosophy on the Fundamental Doctrines of Evangelical Christianity. By Henry Ward Beecher. London: James Clarke & Co., Fleet Street.

WHATEVER other object Mr. Drummond's "Natural Law in the Spiritual World," has accomplished, it has at least familiarised our minds with the fact that the theory of evolution reasonably held is in no way inconsistent with a belief in evangelical Christianity. Mr. Drummond accepts the characteristic features of the philosophy of Huxley and Spencer, and finds in it a new and more marvellous illustration of the old faith. Mr. Beecher's approximation to the scientific standpoint of the evolutionists has been manifest to all who have read his sermons for several years past; and now, with characteristic courage, he defends that standpoint and contends that it enables us more fully to understand the method of

God's working in the material world, and the revelation of His truth in the spiritual world. It is probable that neither of these scientists would unreservedly accept Mr. Beecher's idea of evolution, *i.e.*, as a law of nature, or a regular method of the Divine action. He assumes what they as agnostics would not allow, *viz.*, the existence of God, though we think that on purely scientific grounds Mr. Beecher is right, and the agnostics wrong. Whether, after this point is granted in Mr. Beecher's favour, the theory will bear the strain which he puts upon it, or whether, to use his own expression, it "so naturally and simply fits many a puzzling lock," is doubtful. Of the ingenuity, nor need we scruple to say the genius, of Mr. Beecher's argumentation, of the brilliance of his rhetoric and the marvellous fertility of his illustrative resources, we cannot speak with too high an admiration. The freshness, the vivacity, and the strong buoyant hopefulness of these discourses are certainly remarkable, and even those who most widely dissent from some of his positions will be the first to acknowledge that in other respects he has rendered noble service to the cause of Christian truth. If powerful (though indirect) argument and pertinent illustration can silence a certain class of sceptical objectors, they will find it impossible to survive a book like this. Mr. Beecher's system may to some minds have the appearance of being simple naturalism, but we are persuaded that it is not so. We are anxious to see his second volume before pronouncing on his system as a whole; but we believe that while many of his applications of the evolutionary philosophy will have to be rejected, his position will be found in full harmony with the supernatural elements of the Gospel. There is much in the sermon on the evolution of the idea of God with which we concur. There has undoubtedly been a growth in men's conceptions of God, and a consequent progress in the teaching of the Divine Word. The Bible itself is not a single book, but a collection of books belonging to widely different ages. In this sense it also is a growth, though this does not mean that it is a simple evolution of the human mind. Mr. Beecher has not made sufficient allowance for special interpositions of God for the revelation of Himself and His will, or, in other words, for direct and supernatural illumination. He rightly insists on the value of the material revelation, which Christian teachers have too frequently neglected. We cannot agree with him that the Christian doctrine of sin is explained simply by the fact of a conflict between the lower and the higher nature. It, of course, implies such a conflict, but asserts also the predominance of the lower over the higher; a bias in favour of the reign of the lower, towards selfishness and against God. There is a momentous factor which Mr. Beecher does not here account for, *viz.*, rebellion against the authority of God as the supreme lawgiver; and as his doctrine of human sinfulness is defective, so also is his doctrine of regeneration, or the new birth. Mr. Beecher would find, on more careful reflection, that the Westminster Confession is not so lamentably defective on some points, and so egregiously exaggerated on others, as he imagines. His bitter declamation against it is neither just nor judicious; and we venture to think that even among the doctrines he rejects, in consequence of his "revolutionised educational beliefs," there are not a few which, as Professor Drummond has shown, are by no means condemned by the evolutionary philosophy which these sermons so brilliantly advocate.

THE PULPIT COMMENTARY. Edited by the Rev. Canon H. D. M. Spence, M.A., and the Rev. Joseph S. Exell, M.A. Ephesians, Philippians, and Colossians. London : Kegan Paul, Trench & Co., 1, Paternoster Square. 1886.

THE advantage of the Pulpit Commentary lies in the comprehensiveness of its scope. It is intended to answer, and does answer, all the purposes for which a commentary is required. Textual criticism, exegesis, interpretation, homiletical outlines, apologetical and practical suggestions, are all found in abundance. No single mind could produce such a work, or even a single section of it. It is the result of combined and manifold labour, the production of men who may all be regarded as experts in their separate departments, and hence it has merits which no other commentary can possibly claim. The exposition and homiletics of the Epistle to the Ephesians have been entrusted to Professor Blaikie, of the Free Church College, Edinburgh, while the homilies have been supplied by Dr. David Thomas, Professor Croskery, Revs. W. F. Adeney, R. M. Edgar, and R. Findlayson. The exposition and homiletics of the Epistle to the Philippians have been undertaken by Rev. B. C. Caffin, Vicar of Northallerton, the homilies being by the same writers, with the addition of Canon Vernon Hutton. In the Epistle to the Colossians, the Rev. G. G. Findlay, of Headingley College, furnishes the exposition and the homiletics ; while Professor Croskery, Revs. W. F. Adeney, U. R. Thomas (of Bristol), R. M. Edgar, R. Findlayson, and E. S. Prout, write the homilies. The distinction between homiletics and homilies, we may remark, is this, that the homiletics give the homiletical materials of an entire section or chapter, a general outline or summary of its doctrinal, ethical, or experimental teaching, while the homilies take up a single theme and show how it may be most effectively treated in the pulpit. We have examined this, as we examined the former volumes, with great care, and have tested it in many crucial passages with the result of confirming our repeatedly expressed opinion that for working purposes there is not in our language, neither is there likely to be, a sounder, more judicious, more entirely helpful work than this. We do not, of course, assert that the expository part of the present volume renders superfluous to a student of the Greek Testament the critical commentaries of Ellicott, Lightfoot, or Meyer. These three authors are, in their own line, unrivalled, and, to our thinking, indispensable. But for work outside the sphere of pure Biblical criticism and scientific theology, for ordinary pulpit ministrations, there is in the volume before us enough and to spare, and the man who masters its various sections will be conscious of no lack. To some it may seem a minor matter, but we are glad to add that the tone throughout, and especially in regard to controverted matters, is candid and honourable. Thus, *e.g.*, Mr. Findlay writes on Col. ii. 12 : " Baptism stands for the entire change of the man which it symbolises and seals (Rom. vi. 3-5 ; Gal. iii. 27). The double aspect of this change was indicated by the twofold movement taking place in immersion, the usual form of primitive baptism—first, the *κατάβυσις*, the descent of the baptized person beneath the symbolic waters, figuring his death with Christ as a separation from sin and the evil past (ver. 20), then for a moment he is *buried*, and burial is death made complete and final (Rom. vi. 2-4) ; then the *ἀνάβυσις*, the emerging from the baptismal wave, which

gave baptism the positive side of its significance." And, further down, "*Faith* is the instrumental cause of that which baptism sets forth and has for its object (not its *cause*, so Bengel) 'the working of God.'" And the special divine work on which it rests is "the resurrection of Christ," &c. So throughout. The writers have made an honest and successful endeavour to discover in every word "the mind of the Spirit." They have shirked no difficulty, and taken refuge in no subterfuge. Their expositions and homilies are such as we have never previously possessed on a similar scale (for they embrace the most obscure, as well as the best known Scriptures), and certainly we have never had them in such convenient juxtaposition.

UNBELIEF: An Essay Addressed to Young Men. A Schoolmaster's Retrospect of Eighteen and a-half Years in an Irish School. By Maurice C. Hime, M.A., LL.D., Head Master of Foyle College, Londonderry. London: Simpkin, Marshall & Co., Stationers' Hall Court. 1885.

IN his Essay on "Unbelief," Dr. Hime endeavours to prove that faith is not only in accordance with reason, but absolutely demanded by it, its highest expression; whereas unbelief is short-sighted, fallacious, and in every way injurious. He is a powerful logician, a close and conclusive reasoner, who fully establishes his position, and, at the same time, carries his reader on with unflagging delight by his brisk and racy style. The "Schoolmaster's Retrospect" embodies the result of lengthened experience, and discusses questions of great moment in our educational policy. Dr. Hime is a strong advocate for the reading of the Bible in day-schools, and would let the government inspector examine in religious knowledge.

AN EXPOSITION OF THE NEW TESTAMENT. By Matthew Henry. With Preface by Rev. C. H. Spurgeon, Vol. II. Matt. xviii—xxviii. Mark i.—ix. London: Thomas C. Jack, 45, Ludgate Hill.

Mr. Jack's enterprise deserves all praise. The only suggestion we have to offer is that the chapters as well as the Gospels comprised in each volume should be indicated on the cover, as well as on the title-page.

MATTHEW HENRY'S Commentary, in a convenient octavo form, with the principal readings of the Revised Version bracketed in the text, the notes arranged in suitable paragraphs, and illustrated by a series of capital engravings, surely ought to be an attractive book. Taking it all in all, there is no other commentary that can compare with it for popular use. It can never become obsolete, and we may safely predict for it in this beautiful and popular edition a still wider circulation.

THE MILLENNIUM; or, The coming Reign of Christ, Spiritual, not Personal. By the Rev. E. Storrow. London: J. Snow & Co., 2, Ivy Lane, Paternoster Row, E.C.

THE subject of the millennium cannot by any means be said to have been ignored by theologians; but the discussions on it have probably been promoted mainly by those who believe in the "personal reign" of Christ, and they have often been marked by an excitement and a

tension which have been unfavourable to thorough and unprejudiced investigation. Mr. Storrow believes that the reign of Christ will be spiritual, not personal, and, by a frank and fearless appeal to Scripture, he endeavours to make good his position. His tone is reverent, his spirit is candid, his arguments are forcible, and the conclusion he reaches seems to us logical, reasonable, and irresistible. His work has our hearty commendation.

PHILISTINISM. Plain Words concerning certain Forms of Modern Scepticism. By R. Heber Newton, Rector of All Saints Protestant Episcopal Church, New York City. London: James Clarke & Co., 13 & 14, Fleet Street.

MR. NEWTON'S sermons were suggested by the attacks made on Christianity by Colonel Ingersoll, the infidel lecturer, and are intended to show the difference between Christianity itself and human conceptions or interpretations of it. The preacher's theology is much broader than our own, and, consequently, he sets aside as of purely human origin doctrines that we feel bound to retain as divine. He has effectively proved that there is much in nature and human life that harmonises with, illustrates, and needs in turn to be illustrated by such doctrines as original sin, election and atonement, and, so far, he has successfully met scepticism on its own ground, and shut it up to faith. Only, from the point thus gained, we want to advance much further, till we virtually reach the position of the old creeds. Election, atonement and the resurrection of the body (especially, we may add, of Christ's body), mean a great deal more than Mr. Newton here represents. His

refutation of materialism, his vindication of the design argument, and his discussion of the problem of pain, are remarkably trenchant and conclusive, and in this direction there is a great deal we may learn from his book. It is not our habit to speak lightly of present-day difficulties, or to indulge in hard and unsympathetic declamation against those who are trying conscientiously to meet them; but we do not wonder that many of Mr. Newton's statements have been received with misgiving, and called forth from some of his brethren a protest. In his anxiety to get "through the husks of popular dogmas" to their inner substance, he has rejected much of that substance itself, and it is surely no matter of surprise that this should be resented. Christian preachers have, in many instances, needlessly and recklessly estranged the devotees of science. We shall not, however, gain their assent by surrendering aught that the Scriptures really teach, and we may easily prove the truth of the old saw that—

"They vainly strive to preserve a part
Who have not courage to contend for all."

CASELL'S NATIONAL LIBRARY. Edited by Professor Henry Morley. Cassell & Co., Limited.

SINCE we last noticed the weekly issues of these English Classics for the people, we have received various other volumes, which are no less welcome than the previous instalment. Thus we have Isaac Walton's "Complete Angler"; Lord Byron's "Childe Harold"; Henry Mackenzie's "Man of Feeling"; Hugh Latimer's "Sermons on the Card and other Sermons"; Plutarch's "Lives of Alexander the Great, and Julius Cæsar"; Horace Walpole's "Castle of Otranto"; and

Sir John Mandeville's "Voyages and Travels." Never before has it been possible to obtain works of such sterling excellence and unflinching interest at so trivial a cost. How they can be produced for threepence is indeed a marvel. We are especially glad to welcome dear old Latimer's "Sermons on the Card." They ought to be scattered broadcast over the land; never was there greater need for such teaching than there is now. Sir John Mandeville, too, is an author of whom no one should remain ignorant. But indeed all the books are of very high value.

THE NEW PRINCETON REVIEW. March, 1886. London: Hodder & Stoughton.

THE opening article on the poet Gray, by Mr. Lowell, is worth more than the price of the entire review. It is not a mere reproduction of Mr. Lowell's speech at the unveiling of the Gray Memorial at Cambridge, nor even an expansion of it, but an independent study. It is full of that delicate, penetrating criticism of which Mr. Lowell is a master, and is appreciative but not unduly eulogistic. Mr. Lowell expresses a finely balanced judgment as to the comparative claims of the classical and romantic schools of poetry. His quotations from Gray's letters are admirable. He has himself a good deal of the playfulness he attributes to Gray, and a large share of robust humour. The article on "Contemporary English Ethics," by Mr. F. L. Patton, is an able *résumé* of the more prominent theories now current, and displays soundness and strength of judgment in estimating their relative value. Dr. Boardman contributes an interesting paper on "The Just Scale," a sort of week-day sermon with a wide application. There are capital articles

on "Federal Aid in Education"; on "The Diplomatic Service"; and on "The Redemption of Niagara"—i.e., its purchase by the Government for the benefit of the States, and, indeed, of the world. The Norwegian story, "John Sunde," translated from the writings of Jonas Lie, a sort of Norwegian Howells, is at once amusing and instructive. We can also commend the section devoted to criticism, notes, and reviews. The second number of the new series of this old favourite is a decided advance on the first, and proves that its editor and contributors are in touch with the more thoughtful reading public both in America and in England.

SAVING FAITH. By James Morison, D.D. Ninth Edition. London: Hamilton, Adams, & Co. Glasgow: Thomas Morison.

DR. MORISON'S discussion of "the faith by which the sinner is consciously united to the Saviour," is a practical and useful guide to anxious inquirers. His doctrinal position is not precisely identical with our own, but our agreement with him far outweighs our disagreement. A work in its ninth edition is independent of criticism.

HAGGAI AND ZECHARIAH. With Notes and Introduction. By the Ven. T. J. Perowne, B.D., Archdeacon of Norwich. Cambridge: at the University Press.

"THE Cambridge Bible for Schools and Colleges" has already given us a series of most valuable works for the elucidation of Scripture, and every fresh volume lays us under fresh obligations. We have comparatively few commentaries on the prophets here annotated, and Archdeacon Perowne's introduction

and notes supply an acknowledged want. He has presented us with a vivid picture of the times in which they lived, the earlier part of that final stage of Jewish history which began with the return from the captivity in Babylon, and has indicated the special functions which each had to discharge. His analysis of the books is concise and comprehensive, his outline of the course of thought is distinct and suggestive; his interpretations are such as will gain the assent of, at any rate, the bulk of modern Biblical scholars, being at once evangelical, liberal, and in the best sense erudite. His notes are models of terse and pointed comments. We are glad to observe that, while ready candidly to weigh all arguments against it, he yet maintains the unity of the book of Zechariah. We give a cordial welcome to this really able volume.

THE SEEKING SAVIOUR, and other Bible Themes. By the late Dr. W. P. Mackay, M.A., of Hull. London: Hodder & Stoughton. 1886.

Few writers of the present day have been honoured with more extensive usefulness, especially in the conversion of sinners, than the lamented author of "Grace and Truth." Mackay, of Hull, is a name familiar to all evangelical churches; and the news of what seems to us his untimely death, during a holiday last year in the Highlands, occasioned universal grief. We are glad that his widow has issued another series of his earnest, practical, and soul-stirring addresses. They are saturated through and through with the spirit of Christ; and this, combined with their clear forcible style and fulness of illustration, gives to them a high value. The subjects are varied, but they all centre

round the one theme indicated in the title.

THE TRINITY OF EVIL: Infidelity, Impurity, Intemperance. By the Rev. Canon Wilberforce, M.A. London: Hodder & Stoughton.

OF the mischief which is being wrought in our land through these mighty forces of evil, no sane observer can entertain a doubt. The moral and spiritual destruction which results from them is appalling, and the thought of it ought to rouse us to an activity which none of our churches have yet displayed. We thank Canon Wilberforce for his brave, manly, and generous words. He has shown us how we may attack these evils without the slightest indelicacy (a thing of which some people seem far more afraid than of the most vile and desolating vice), and has sent forth a battle-cry which ought to arouse all Christian men, and enlist them in this hand-to-hand conflict for the salvation of mankind and for the glory of Christ.

THE SPIRITUAL LIFE. Being the Papers and Speeches of the "Devotional Meeting" of the Church Congress, Portsmouth, October, 1885. London: Bemrose & Sons, 23, Old Bailey.

PAPERS and speeches well worthy of reproduction in a convenient form, and, together with Bishop Alexander's sermons, the best outcome of the Congress of 1885. There are one or two points with which we do not fully agree, but this does not diminish our sense of the general worth of the volume. By the way, was it necessary to indicate in this volume that Canon Eliot's address was abruptly closed by the ringing of the bell? The canon might have been

allowed to conclude it in print. The bell is, however, a good institution. Cannot the President of the Baptist Union be supplied with one?

RELIGION WITHOUT GOD. By William Arthur. II. Agnosticism and Mr. Herbert Spencer. London: Bemrose & Sons, 23, Old Bailey.

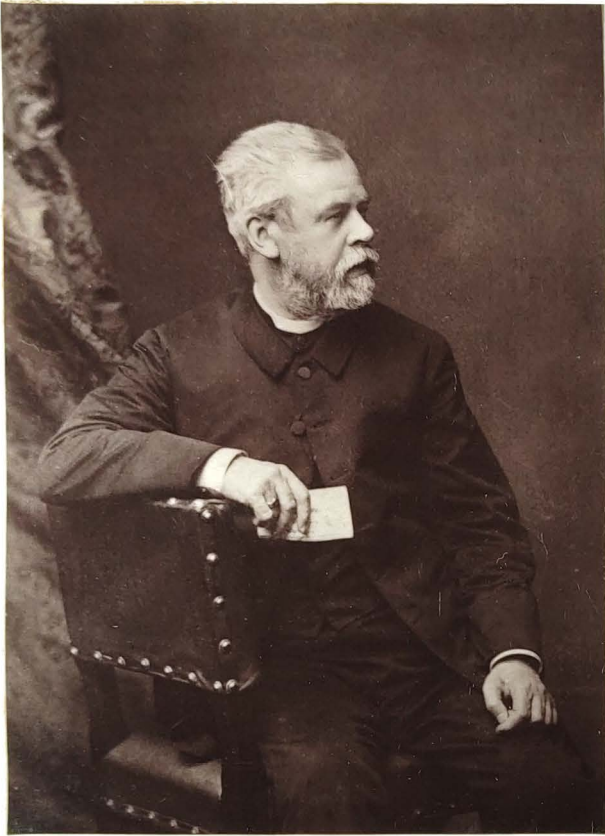
MR. ARTHUR is not less effective as a reasoner than he is persuasive as a preacher. He is one of the comparatively few men who excels in whatever work he undertakes. As a biographer, historian, and theological controversialist, he has gained high distinction, and his latest encounters with the champions of scepticism prove that he has lost none of his force. His discussion of Mr. Spencer's agnosticism is an intellectual treat. He meets his adversary with weapons forged in his own armoury. He demonstrates the utter baselessness of his endeavour to relegate the objects of Christian faith into the region of the unknowable; and often, with a humour as quaint and amusing as his logic is irresistible, he shows how absurd it is to conclude that because knowledge is imperfect, it is, therefore, unreal and illusory. If his reasoning does not convince men that Mr. Spencer's philosophy is powerless to account for the origin of the universe, and to dispense with the Christian theory of God, of human life and destiny, we do not see that reasoning can accomplish anything. Whatever truth there may be in Mr. Spencer's system, it leaves us in the last resort with an unmutated and indestructible Gospel. Heartily do we thank Mr. Arthur for this able book.

THE LOST MANUSCRIPT. A Story of Home Life. By M. A. Paull. London: Bible Christian Book Room, 26, Paternoster Row.

A CLEVER, healthy, helpful story, giving a true insight into ministerial life and literary work; showing the spirit and power of Christian sympathy, and the possibility of reclaiming the most worthless. The story is well written.

THE BIBLE AN OUTGROWTH OF THEOCRATIC LIFE. By D. W. Simon. Edinburgh: T. & T. Clark, 38, George Street. 1886.

DR. SIMON'S book is one among many signs that we are living in an age of theological unsettledness, and indicates the altered grounds on which even many of the old beliefs are held. He approaches the study of the Bible, in whose authority and inspiration he fully believes, from the historical rather than from the traditional standpoint, and regards it as the practical and necessary outcome of the life of a people who were under the direct and special government of God. The Jewish nation was a theocracy, and to that fact we owe the peculiarities of the Bible as the literature which reflected its life. The argument, though simply stated as to its essential point, is necessarily complex in its forms and applications, and requires careful illustration, but Dr. Simon works it out with considerable ingenuity and force; and though his position will not be universally accepted, he has done much to ensure its candid consideration, and to indicate the direction in which we shall find the solution to the most urgent problems of Biblical criticism.



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THE
BAPTIST MAGAZINE.

MAY, 1886.

THE LATE REV. CHARLES STANFORD, D.D.



IN the last number of the BAPTIST MAGAZINE was briefly chronicled the decease of a man universally beloved and esteemed among Baptists, Dr. Charles Stanford, of Camberwell. In this number we are able to present our readers with an admirable photographic portrait of our departed brother. Those to whom his genial face was familiar will be glad to possess this likeness of him, equally with those who never saw him in the flesh.

Dr. Stanford was born at Northampton in the year 1823. His parents were from the humbler class, it is said, but respectable and of high Christian character. His father was renowned for quaintness and pithy sayings, having, perhaps, more than a touch of the genius with which the son was endowed, but lacking of course the culture of the latter. Both parents were members of Dr. Doddridge's old church, of which he himself also became a member when quite young. This will account for the loving interest with which, as is very manifest from the book itself, he wrote in after years Dr. Doddridge's life. On leaving school he was placed in a bookseller's shop, in which situation he developed a great taste for reading, as also probably that love of rare books and good editions which distinguished him to the last.

In 1841 he entered Bristol College, where even as a student, we are informed, he "became noted for the style of his sermons, which was chaste with poetic gleams and much spiritual sympathy."

On leaving Bristol he settled at Loughborough. Dr. Underwood, writing of him at this period, says: "I was accustomed to hear from Loughborough friends, especially from the late Dr. F. Stevenson, what a fine young fellow Stanford was. But he had no more chance of succeeding in that sphere than several able predecessors had, such as Isaac New (afterwards of Melbourne), Dr. Gray, G. Aveline, who went to the Cape, and others. The ground was pre-occupied, and Rehoboth could not be written upon it. There

‘Twas not in mortals to command success,’

and so I believe the abortive attempt was abandoned soon after he went into Wilts."

It was in 1847 that he settled at Devizes, where he laboured for eleven years among a people who admired his genius, loved the simplicity and beauty of his character, and were instructed and stimulated by his ministry. Following this brief notice will be found some reminiscences by one who was a member, and we believe a deacon, of the church at Devizes during his ministry there, and who at length became related to him by marriage.

At Devizes Mr. Stanford lost his first wife, who in her maidenhood was a Miss Johnson, of Newtown Linford, near Leicester; and here also he took as his second wife Miss Jane Anstey, who now mourns his loss.

In 1858, Mr. Stanford removed to London to become co-pastor with Dr. Steane of the church at Denmark Place, Camberwell. In 1882 Dr. Steane died, and he became sole pastor. For some years previously, however, the chief burden of the pastorate had devolved upon the junior pastor, Dr. Steane's office being little or nothing more than honorary. At Camberwell the good man whose loss we grieve over lived the uneventful life of a Baptist pastor, serving his generation according to the will of God till on March 18th, 1886, he fell asleep. "He turned his face to the light, drew up his feet, and smiled his soul away."

While Dr. Stanford made his mark as a preacher, and has not inaptly been termed "the Chrysostom of this generation," he much

more indelibly has made his mark as an author. He was a very king among biographers, as is shown by his "Power in Weakness; or, Memorials of the Rev. William Rhodes," "Joseph Alleine; his Companions and Times," and his "Life of Dr. Philip Doddridge." Other works of his are "Instrumental Strength," "Thoughts for Students and Pastors," "Central Truths," "Symbols of Christ," "Enthusiast," "Prayer for Signs and Wonders," "Friendship with God," "Voices from Calvary," "From Calvary to Olivet," and quite recently "The Wit and Humour of Life." His last work, "The Evenings of Christ's Life," has been accepted by the Religious Tract Society for early publication, and may soon be expected to appear.

Dr. Stanford's works have a peculiar charm, largely due to their author's marvellous skill in the use of terms. He was a perfect master of words, having a large vocabulary and a very nice discriminating sense in the employment of those "counters of the wise" which it comprised. Dr. Stanford well understood, as Bunyan has said, that "words make truth to spangle, and its rays to shine." The writer once, in friendly talk with him in his study, expressed his admiration for this peculiar power of his. "Well," said the doctor, "I have worked for it. I have not acquired it without hard work." On the same occasion the writer was struck with his remarkable knowledge of the books in his library. The doctor had at the time referred to lost his sight; but this seemed to be but a small disadvantage when he could borrow the eyes of others for what he wanted. He had occasion to consult several volumes, and his direction was, "Look at such and such a press, to (say) the top shelf but one, and you'll find it is the fourth or fifth volume going from left to right." The volume was taken down, and the next direction would be "Turn to (say) page 390, and you'll find the passage there." His indomitable spirit was manifested throughout his prolonged fight with a terrible internal disease—disease of the heart, resembling, if it was not, *angina pectoris*—and the manful, not to say Christian, way he received the additional stroke of blindness, mastering, after his own brave fashion, when writing with the pen was no longer possible, the mysteries of the type-writer, and using it with skill and accuracy. We are sorry because he is gone, but "the angels are glad of him."

EDITOR.

RECOLLECTIONS OF DR. STANFORD, BY A FORMER DEVIZES CHURCH
MEMBER.

It is too late in the month to gather dates, facts, or fancies. The impossible I must leave in your hands, and state just what seems within reach of my own hands.

Charles Stanford's second wife was Jane, elder daughter of Paul Anstie, one of the deacons—not "Katharine Anstey," as published.

Living in Devizes, which had been the birthplace of Joseph Alleine, one of the most eminent of the martyrs of the Restoration, he was urged, when the memorial year—1862—occurred, to make that name the basis of an appropriate essay, which accordingly was published under the name of "Joseph Alleine and His Times." There was hardly any work of his life which he prosecuted with more zest: gathering materials by personal investigations at Exeter, Bridgewater, Taunton, and by proxy at Oxford University, all eminently congenial to his tastes as a puritan antiquary, and a word-painter of men and manners. His letters from the West, during that period, tell how the visions of the past crowded on his fancy while poring over parish registers in the silent churches. Here is a passage from Taunton:—"In the list of burials I came upon this entry at last, and felt for the moment as if I had been shot, 'Mr. Joseph Allen, minister, 17 Nov., 1668.'"

Some years after the publication of Alleine's life, I presented him with a copy of John Ryland's book on the same subject. He said in reply, "I am very glad you have found it; for I imagine there is hardly another copy in existence, his son, Jonathan Ryland, having made diligent efforts to gather up all his father's published works, whether in prose or verse, and committed them to the flames."

Along with considerable skill as a draughtsman, he possessed a good eye for colour, and his water-colour sketches, taken at the sea-coast, were steeped in sunshine. One day, while an alumnus at Stokes Croft, he got hold of a manuscript sermon about to be delivered by one of his fellow students, the text of which was 1 Peter ii., 11. On the last sheet he drew a grotesque group of travelling gipsies, subscribing it "Strangers and Pilgrims," and then watched to see what effect the discovery would make on the reader, when he reached the "application" of his theme.

Devizes, when Mr. Stanford came there, presented a scene of worn-out sectarianism ; every variety of Protestant Dissent being just kept from extinction by its respective professor and its attendant endowment, though there were three parish churches besides, and a population certainly not exceeding 7,000 persons. How could an expansive intellect find scope for action in such an arena, where petty rivalries contended as in a cockpit? Nevertheless, he so far distanced his competitors as to necessitate the erection of a new chapel ; and, perhaps, the most agreeable circumstance connected with this enlargement was that he succeeded to some extent in reducing hostile sections into unanimity.

He was a great lover of John Milton's prose works, and early revolted from the harsher features of Calvinism. To the sleep of the saints he fully assented—whatever may be thought of some of his utterances at Dr. Steane's funeral. At a period of his life when heart disease sorely afflicted him, he once made this remark to a friend : " I often feel so near to the eternal world that it seems as though I might at any moment be chloroformed, and wake up in the morning of the Resurrection."

" I reached," said he on another occasion, " the doctrine of immortality only through Christ from a different point from that taken by some of you. Most of you start from the declaration that death, and not endless misery, is the wages of sin. I, on the contrary, approached the subject from the discovery that the principle of Life is exclusively enthroned in the Saviour," or words to this effect. Nevertheless, he was reticent of his views on these and cognate subjects, anxious (as he said) not to rouse a controversial spirit among the young men of his congregation, among whom he exercised an undoubted influence. He thought, in fact, as Hugh Stowell Brown—whose views however have been studiously kept out of sight by his biographers. So it was in the case of Alexander Vinet. But the truth must come out—and the sooner the better.

JAMES WAYLEN.

[Mr. Spurgeon has kindly promised to put us in a position to publish his portrait in our next.]

THE LOVE OF THE WORLD— AN EXPOSITION.

PART III.

“And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.”—1 JOHN ii. 17.



WE are still engaged in examining the grounds upon which this solemn, “love not the world,” rests. Such love is forbidden, because it is incompatible with the love of God, and because the world is transient, “its fashion is passing away.” It can neither rightly claim, nor rightly requite the love directed towards it. These are arguments of solid weight; doubt must be in a daring mood if it questions them. Two loves which spring from opposite sources, and have exactly opposite issues, must be incompatible with each other; and it is the argument from these opposite issues that is urged with directness and force in our text.

Immortality is our distinguishing inheritance as men; and St. John’s argument bears with full force only when the dignity of our nature is admitted. Perishable things may be loved by perishable men; like loves like, and no violence is done to the fitness of things; but if man is imperishable,—what then? If we live for ever, and the world to which we have given our love does not,—that were to leave dark and desolate ages, a fearful waste devoid of all substantial contents, in which nothing will be left to love! Our love, the regal faculty which seems to gather into itself our power, will live on; but the objects upon which it is accustomed to fasten with delight will have vanished for ever, leaving only a void which cannot be filled, a pain which cannot be eased, and charging the ages with a cry to which there shall be no response. There is a glaring want of correspondence between the being who loves and the object upon which his love is lavished; upon this fact the force of St. John’s argument largely depends. Upon man whose distinguishing inheritance is immortality it can be pressed; but lower down the scale of life it loses its force;

for the animal homes itself on earth ; beyond its pasture with the summer wealth of grass, and "the flower of the grass," it desires nothing ; while man recognising his manhood finds earth an impossible rest. The judgment written on the best it can offer is "vanity, and striving after the wind."

St. John dwells first on the transientness of things ; for we may give to the term world in this connection a slightly extended meaning, using it to express not only so much of the present order as is divorced from God, but the order itself. "The creation and all it contains is not of itself called 'the world,' but only as it is determined by sin and impregnated by sinful forces." Be it so ; yet the fact that the world is the sphere of man's sin, and is used by man in his rebellion against God, widens the domain of decay. The whole creation becomes subject to vanity, and man is the instrument of this subjection. We live in a polluted world, and therefore in a passing world. At first sight it looks as if this were not so. We have the same rivers, travelling in the same courses, with nearly the same volume and rate of speed ; the same oceans, with the same ebb and flow of the tides ; the same mountain ranges, discharging the same good offices from age to age in exactly the same situations. Close observers find signs of change ; but the amount of change is small, in a single life imperceptibly small. The forces that effect changes patent to the eye are slow in their action as the purposes of God, and often silent as the grave. Looking upon the external aspects of nature we get the impression that, "while one generation goeth and another cometh, the earth abideth for ever." Many things tempt us to rest in this superficial view, at least for a time. Life is wonderfully absorbing, it crowds so much into the present moment, that we are furnished with a ready excuse for never looking beyond it. And to many the thought is unwelcome. The taking down of the things seen means the introduction of the things unseen, and "nothing is so formidable as eternity." How few enjoy such an assurance of hope, so firm and calm, that they can look upon the dissolving of all things without dismay.

Yet Science and Scripture both bear witness to the dissolution which is actually going forward, and will presently be complete. Professor Tyndall warns us, "that we are expending our store of heat every day ; and the energy of solar heat will not remain with us for

ever. Already the sun is so much cooler that we can have fires. The great orb which rules the day has been chilled to an extent capable of being expressed in numbers." Another authority says: "However long the process, we cannot escape the final catastrophe. The earth will lose its energy of rotation. The sun will wax dim and become useless as a source of energy. What happens to our system will also happen to the whole visible universe. It will become a lifeless mass, if indeed it be not doomed to utter dissolution. It is a glorious garment, this visible universe, but not an immortal one." The moon waits upon the earth in her nightly path, without moisture and without life,—a dead world,—bearing silent witness to the truth of these forecasts. On this subject Scripture anticipates the latest announcements of science. "But the heavens that now are; and the earth, by the same word have been stored up for fire, being reserved against the day of judgment. . . . Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness!" Discrepancies between Science and Scripture are not often overlooked; men unfriendly to our faith publish them with weary iteration; let us not overlook this remarkable agreement between Science and Scripture on a subject of the first importance.

History is replete with the same lesson. The traveller stands on "Asia's sea-like plain," and looks towards "Babel's crumbling heap": there lies "fallen imperial Pride," and over its ruins the "wild dog howls at fall of night," and the lion "seems like a ghost to glide in twilight gloom." That awful solitude is a comment on the text, "the world passeth away and the lust thereof." From Babylon turn to Egypt, the land of graves. "Egypt shall gather them up, Memphis shall bury them." All that is left of Memphis is its necropolis, stretching north and south nearly twenty miles; one of the many vast cemeteries which that land contains. Think of the generations quick with life, interested in innumerable thoughts and plans, on every conceivable subject, all silent now, and for millenniums giving no sign. And remember the same forces are at work to-day in London and Berlin, in Paris and Vienna; to the Seer's eye, "the giant orms of empire are for ever on their way to ruin." "The world passeth away." If we narrow our view and come to that which is tenderer and nearer the heart of each of us, the evidence of decay only becomes

more impressive. We pray softly, with trembling and submission, yet with hope,—

“Since all that is not heaven must fade,
Light be the hand of Ruin laid
Upon the home I love :
With lulling spell let soft Decay
Steal on, and spare the giant sway,
The crash of tower and grove.”

Yet the “hand of Ruin” is laid roughly on the fairest and most sacred things ; and “Decay” instead of stealing on softly, often asserts its mastery by leaps and bounds. The children miss their bright companions from the school circle ; the voices heard in the playground are as merry as ever, but they are not the same. The cup of sorrow is in our neighbour’s house to-day ; at an early day it will be in ours ; its coming nothing can avert. In middle life we look round for the associates who started in the great race with us, and how many of them have dropped on the way and passed quite out of sight ! Those who are well abreast with us become fewer and fewer, and we cannot resist the forebodings which possess us, either that our own end is at hand, or that the later stages of the journey must be done alone. The gnarled oak, sole survivor where once a forest stood, is smitten by every blast ; exposed and solitary, it stands a pathetic symbol of old age, that through the falling of life-long friends is doomed to almost inevitable loneliness. “I have lost so many ; I feel so alone,” wrote the Queen of these realms only this spring. Go where we may, the same lesson meets us,—“the world passeth away and the lust thereof.” Yes, “the lust thereof !” Where are the Alexanders, the Cæsars, the Napoleons of the world, with their ambitions burning like Etna or Vesuvius ? The flames which spread like a prairie fire, and enveloped the nations in their fervent heat, are all quenched ; nothing is left now but a few ashes preserved in the pages of historians. It is worthy of note, also, that the passing of these two things, the world and the desire of which it is the sphere, is not always in the same order, or at the same rate of speed. Sometimes the world has vanished for all practical purposes, while the desire remains, a craving which is torture because it can never be satisfied ; and sometimes the desire has vanished, the fire of passion has burnt so fiercely it has burnt itself out, and the man spends the rest of his days before an empty grate with a handful of ashes in it.

Old age is reached in middle life, and in satiety and disgust he turns away from the world now become intolerable, and exclaims: "This also is vanity."

The law, which makes external things and the desire which homes itself in them, transient is inexorable. And assuredly it furnishes a solid reason for not loving the world. "Perchance the world might make a fit mate for thy old man, thy unregenerate half, thy relics of sin; but to match the old, rotten, withered, worm-eaten world to thy new man, the regenerated and renewed part of thy soul, is rather a torture than a marriage,—altogether disproportionable. Be not then so base as to make thy vassal thy mate." The inequality between the believer who has eternal life in him, and the world whose fashion is always changing, and whose dissolution is certain, is so palpable, and, when we think seriously, so incapable of being toned down and explained away, that all exclusive and absorbing love is in the nature of the case condemned. It is a violation of the eternal fitness of things, a sin against ourselves and a sin against Christ; and sooner or later its folly will be exposed, and, unless we confess and forsake it, the penalty will be exacted to the uttermost farthing.

"It travels onward, this old world of ours,
Bending beneath the weight of years and hours;
Mark its grey hairs, and note its failing powers"—
And love it not!

"The world's old voice falls low, that once was strong,
An echo can but faintly now prolong
The 'Nunc Dimittis' of its dying song."
Then love it not!

From the transientness of things, we turn to the permanence of a holy character. "He that doeth the will of God abideth for ever." The contrast surprises by its suddenness, and charms by its truth and grace. The useful habit of looking for the essential points of a subject will find an easy task in this closing sentence. That it is found here at all is the first wonder. Nearly every other system of religion, philosophy, or science, stops at the first clause; the transientness of things being presented in all forms and colours, moods and tenses. Is there any permanency? Any "glorious terminal dynasty" where the touch of "decay's effacing fingers" shall for ever be impossible? Is there beyond the shadows which pass, a kingdom

that cannot be moved? The darkness of our nineteenth century gives no token; in the schools there is no voice nor any to answer. Materialism has no better consolation for the future than this,—“Swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past.” The world passes, man passes; together they perish, and so the record is closed! But the Christian can go on. Standing upon the heaving crust of this earth, and amidst kingdoms rocking to their centre, he and he alone can speak confidently of the coming time. In his place on the summits of revelation, where the light of God perpetually falls, he is confident of this very thing, that to do the will of God is to abide for ever. This is not for him the “sunny side of doubt,” but the breezy upland of immutable certainty. “Life and immortality are brought to light by the Gospel.”

Another of the essential points of this sentence is that the obedient man stands out in his personal distinctness. We no longer occupy our thoughts, perhaps vaguely, with a “world passing away”; but we think definitely of ourselves,—“*he* that doeth the will of God.” None can sound the depths of personality in man, much less in God, but the text assumes that a blessed harmony has been established, and thereby permanence is secured. How our wills are ours we do not know; this, however, is certain, that when we make our wills God's, we have a right to say: “Amid all the flux and flow of things stability is mine. When the sun shall be darkened, and the moon turned into blood; when the stars shall fall, and the earth tremble; when the heavens shall pass away with a great noise, and the heavenly bodies melt with fervent heat, I shall be there! God will shake all things, but I shall remain unshaken; and upon this simple and intelligible principle,—life was spent in doing the will of God.” Before the splendour of such a destiny the honours of time pale into insignificance. Nor is this an empty boast, an unsubstantial dream. It rests upon that Will which is the only stable basis we know. God's will is righteous, and His righteousness is like “the great mountains.” God's will is love, and His love is everlasting. Upon this immutable foundation our hope of stability rests. “God Himself is eternal, so is all that is in communion with Him. That only can last, whether in life or work, of which His will is the ground.”

The only other point which can now be noted is that the sentence is intensely practical. It does not lay stress on processes, such as

thinking, feeling, speaking; but on results,—doing. Thought, and emotion, and speech find their true end in action. And that a holy character can be built up by doing the will of God has been established for all ages by the life of the “only begotten Son.” From His own lips we have the governing principle of His life stated—“I am come down from heaven, not to do Mine own will, but the will of Him that sent Me.” “Though He was a Son, yet learned He obedience.” And we must learn obedience to the same Will, in the same spirit, if we would build up an enduring character and abide now, and absolutely “for ever,” through the unnumbered cycles of a timeless existence. To-day, and in this world, to do the will of God is to abide, lives that blend “durable riches and righteousness” are animated by this principle; to-morrow, and in the world to come, the same principle will bring about the same results. The several periods of life are not detached from each other; and this world and the next are not divorced; life in all periods and all worlds is compacted into one harmonious and glorious whole, by the principle of obedience to the *Eternal Will!* You were young and are now old; you are in this world and your friend has passed into the next; but one law unites all life’s separate parts, and in all worlds one nature holds devout souls kin. Thou sweet will of God, ground of all union, soul of all harmony, secret of all permanence, we worship thee, and in the obedience of love would live, and die, and live again for evermore—one life in the one *Eternal Will!*

“I have lived,” said Hooker, “to see the world is made up of perturbations, and have long been preparing to leave it.” This is good, but it is not the best we can attain to; the Christian man can do far better. He can live in the world and refuse to love it; he can yield to the force of the Apostle’s arguments, and become, by his habitual recognition of God, the world’s master, not its slave; he can make it, to the last day he is in it, the sphere of his obedience to the *Divine Will*; and when he quits it, he can carry with him the ruling passion which has acquired fresh strength through varied exercise, and for which Heaven is the appointed and only perfect sphere. For those we call the dead are “breathers of an ampler day,” “whose love arose on stronger wings, unpalsied when it met with Death.” The will of God still holds them for ever nobler ends, as through countless ages they go on to do it.

J. R. WOOD.

WHY I AM A NONCONFORMIST.



CHRISTIAN Church, according to New Testament teaching, is an association of spiritually minded men for religious purposes. That is the great essential idea of a Christian Church—that it is composed of men and women who have been converted by Divine grace; who have avowed their faith in Christ; who sincerely submit themselves to His teachings; and who, following Him, strive to bring forth the fruits of a holy life. Religion is an individual, personal thing, or it is nothing. Only he who has given himself to God through Christ is a member of His Church. A man is not religious because he belongs to a religious nation or a religious family. Religion is neither national nor hereditary. It is a matter between each separate individual soul and its God. A nominally Christian community, therefore, which calls itself a Church, and yet does not insist upon the Christian character of its members, but claims all the persons who compose a nation, irrespective of their religious character, has failed most essentially to fulfil the idea of a Christian Church, and has ceased to deserve the support of Christian men. The Church of England is such a community. According to the supporters of that Church, the whole nation is the Church; but a nation cannot be a Church, unless, indeed—a thing which in this world seems at present to be impossible—all those who are by birth members of the nation, have become by choice and personal conviction members of the Church. It is a matter of fact that there are multitudes in this nation who care not for God or His love or service, and who therefore cannot be said in any sense to belong to a Christian Church. The so-called national Church in this country therefore fails to fulfil that which is the most essential condition of a Christian Church.

2. A Christian Church is one which acknowledges no head but Christ. The head of the Church of England is the sovereign for the time being; indeed, it is a necessary part of a State Church—the royal supremacy. The present Bishop of Winchester, writing upon this matter, says: “If we once admit the propriety of a connection between the Church and the State, and at the same time deny the

supremacy of the Pope, it seems almost to follow of necessity that we should admit the supremacy of the sovereign. The sovereign must in that case hold some position in the Church, and it can only be the highest. It is not consistent with his sovereignty that he should have a superior in his own kingdom." Now, the royal supremacy may be a fitting part of a State Church, but it certainly is no part of a Christian Church. When Christ spoke to His disciples regarding the affairs of His kingdom, and of the essentially spiritual character of His Church, He warned them to "call no man master (or father)" on earth. He claimed their willing subjection to Himself. Whatever they did they were to do "as to the Lord, and not unto men." Constituted by His Father "King of Saints," and "Head over all things to the Church," He settled, once for all, the principles of His administration, marked out its sphere, enacted its laws, and moulded its institutions. He declared that "His kingdom was not of this world." The weapons of warfare in the hands of His servants were not to be carnal, but spiritual and mighty through God. "The kings of the earth," He told His followers, "exercise lordship, but it shall not be so with you."

Now, in a State Church, the king its head, is likely sometimes to be a man devoid of Christian character. Such cases have happened. If then you appoint the head of the Church without any guarantee for religious character, you cannot make religious character a test for membership for the many. Neither can you excommunicate the monarch be he ever so wicked, for that were to cut off your own head. The royal supremacy in a Church is a wicked thing, for it is a superseding of Christ's supremacy; the assumption by temporal secular authority of His spiritual sceptre; the resting of the Church on other bases than those upon which He has founded it. In this respect, therefore, the Church of England fails to fulfil the essential conditions of a Christian Church.

3. It naturally follows from the headship of Christ, that a Christian Church must of necessity keep the management of its affairs in its own hands, relying upon the teachings of the Holy Spirit and guided by the precepts of the Divine Word. Dean Stanley, writing of the original constitution of the Christian Church, allows that the government of the Church was vested in the whole number of associated members. "They elected their own ministers," he says,

“they moulded their own creed, they administered their own discipline, they were the Ecclesia, the Assembly, the Church.” But the Church of England is governed by a society outside of itself—by Parliament—the members of which need not, and, in fact, do not in many instances belong to her communion. Her whole constitution—her articles, rubrics, officers, revenues—are appointed, authorised, and enforced by Parliament. She is in complete subjection to the State.

(a.) We may take three illustrations of this fact. The Church of England cannot settle her own doctrines and practices. Convocation is utterly powerless in this matter. It is sad, to say the least of it, that the Church should be so powerless with regard to just those points which should be entirely under her own control. But the Church is a State Church, and as such she cannot be permitted to have any authority separate from the State. Before this can be done, the State connection must be severed, the bishops detached, from the House of Lords, the State pay of the clergy discontinued, and the government cease to concern itself more with one form of religion than another. As it is, the Church cannot alter a word in the Articles or Prayer Book without the authority of Parliament, while, on the other hand, Parliament can legislate contrary to the desire and without the consent of the Church.

(b.) Take, next, the fact that bishops are appointed by the first minister of the Crown. To some of us it seems little less than sacrilege that a politician should thus decide who are to be the chief officers of a so-called Christian Church. And surely even Churchmen are beginning to think that the mockery of an episcopal election is offensive! The prime minister appoints the bishop—although the dean and chapter of the cathedral are supposed to have the power of election; but the *congé d'élire* is sent in the name of the sovereign to them, naming the person whom they are to choose. And then these clergymen are called upon to declare before heaven that they are especially moved by the Holy Spirit to elect a bishop whose election they could not refuse under heavy penalties, though instances have occurred in which they would gladly have done so. “When we remember that the premier obtains his power merely as the leader of a political party, and that he does not always select the chief officers of the Church regardless of political considerations, we may perhaps be excused in the opinion that a declaration on the part of the clergy

that they are divinely moved to commit this authority over spiritual things to the nominee of the State, is not in harmony with the principles religion applies to other affairs of life, in which conduct is to be ruled by personal conviction."

(c). Then, again, it must be plain to a candid reader of the New Testament, that the early churches used to elect their own ministers. That this custom existed for a long time in the early Christian communities is acknowledged by all church historians whose opinion is worthy of consideration—by Mosheim, by Waddington, by Neander, and even by Hooker. It was only when the Church became corrupted and worldly by its connection with the State that this custom was set aside; because the State, giving support to the Church, claimed the right to appoint those to whom its support was given.

Few things can be of more importance to a church than the choice of its minister, yet in the Established Church no congregation has a voice in this important transaction—this whole duty has been transferred to others. It has been settled that the owners of estates charged with the payment of the salaries of the clergy shall have the nomination. In a book containing statistics concerning the Established Church, published some few years ago, I find it stated that there are about 11,000 parochial churches; the ministers of 952 are chosen by the Crown, 1,248 by bishops and archbishops, 787 by deans and chapters, 1,851 by other dignitaries, and 5,996 by private patrons. When a patron presents a minister to a living the congregation has no voice in the matter. The bishop himself is almost as powerless; for unless he can prove the nominee to be legally disqualified—that is, unless he can prove him to be either heretical or immoral—he must admit him to the living, or the patron and nominee could both obtain damages against him in courts of law. It matters not that the nominee be offensive to the people to whom he is to minister—nay, it matters not that he be worldly, or even a Christian—if he be not legally disqualified he must be admitted.

The patron himself who has this almost absolute power of presentation may not be a member of the Church, or even a man of any religion at all. The right is obtained not by personal excellence, nor by election to it, but from the accident that he holds the estate which pays the salary, or that he has purchased the right from those who hold it. For, strange to say, the right to appoint a Christian minister

in the Established Church may be bought. Surely every right-minded man must be utterly shocked and saddened at the sight of the traffic that goes on every day in the sale of livings. There are men who have a regular business in this matter, and who boldly advertise the livings they have to dispose of. We are all doubtless familiar with the usual character of these advertisements. The parish is said to contain so many souls—the fewer the better—there is good society in the neighbourhood—the climate is mild, the scenery beautiful—perhaps there is a trout stream—the present incumbent is seventy-five years of age—and the parish—oh ! greatest of boons—is uncursed by the presence of dissenters.

Now, is it consistent, we ask, with the idea of a Christian Church that Houses of Parliament, in which are men of many different religions, or of no religion, should have the power to rule what the members of that Church are to believe, and what the form of service they are to use in the worship of Almighty God ? Is it consistent with the idea of a Christian Church that its chief ministers should be appointed by the head of a political party, who is, for the time being, first minister of the Crown ? Is it consistent with the idea of a Christian Church that the congregation should have no choice in the election of its minister—that he should be appointed by a patron who is, perhaps, unfit to be a member of a Christian Church at all—that the livings should even be sold to the highest bidder, be he Christian, Pagan, Mohammedan, or Atheist ? Surely a Church that cannot reform itself, or appoint its own officers, cannot perform its functions duly, nor can it be that Divine institution which the Episcopal Church of England professes to be.

In these three respects, then, the Church of England fails to fulfil the essential conditions of a Christian Church. Instead of her membership being composed of professed Christians, it is composed of all the individuals in the nation, irrespective of religious character. Instead of acknowledging the headship of Christ, she acknowledges the supremacy of the sovereign. Instead of retaining the management of her own affairs, whether spiritual or temporal, she is under the control of Parliament. These things arise from her connection with the State. Therefore, I, for one, cannot but be a Nonconformist.

T. H. MARTIN.

" WHO KNOWS HIS ALPHABET ? "

III.



THE Chinese appear to have been on the verge of a discovery which would have led them even further than the advance which was now made. The compound made up of the two words *ma*, hemp, and *fi*, not, is pronounced *mi*, not *mafi*, as we should have expected. But this and the few other instances found in their language seem to have been merely chance contractions, and the hint which they contained appears never to have been read. No one paused to reflect that in this contraction the symbol for *ma* had become the symbol for the initial sound *m*, and that for *fi* the symbol of the final sound *i*. The reader, however, should in fairness be reminded that the necessity which pressed upon the Chinese was even less than we have represented it. Their language is composed of words containing only one syllable, and is consequently much better adapted for sound representation than either the Egyptian or the Accadian. It will be remembered that the Chinese approximations to the sound of foreign words were far more close and tolerable than those of the Mexican; and the demand for some modification or other must accordingly have pressed more urgently upon the ancient masters of Babylonia, both from their constant and close relationship to other nationalities and the nature of their language, than ever it did upon the Chinese.

But necessity is the mother of invention. It was where the pressure was felt most that movement followed. In what then did this new advance consist? We have seen that the two first steps towards the formation of an alphabet were the pictorial representation of objects, and next, the use of these figures or symbols to indicate, not the objects, but the sounds of their names. What then was the third step which was to widen afresh the domain of verbal representation? Fortunately we are able to answer this question in the fullest manner; for what this advance was, and when and by whom it was made, the Assyrian investigations have made abundantly clear. The former step was, as we have just said, the representation of sound; this which now followed was an advance

in every way as marked, as bold, and as fruitful. It was the *analysis* of sound. It was recognised that words were made up of syllables. After that no great insight was needed to see that if the symbol stood for one syllable and not for an entire word (which meant a combination of two or three or more syllables), a much closer representation of other sounds could be made. Thus, say that we wished to write the word *moral*, and the only characters at our disposal stood not for letters but for entire words, we should find it impossible to accomplish our purpose. We have no such words as *mor* and *al*, the signs for which we might combine; and we should have to throw away all regard for correct pronunciation were we to make use of the two words which are nearest in regard to sound—*more* and *all*. But if we took the sign of the word *morning* (and had we been Chinese, that would have been the sun above a line), and the sign for the word *alum*, and used them, the one to stand for the syllable *mor* and the other for the syllable *al*, the union of the two would answer our purpose perfectly, and give us the word *mor-al*. The force of the proof which places it beyond a doubt that the credit of this invention of SYLLABIC WRITING is due to the Accadians may be made clear by an illustration. Let us suppose that the French, the Germans, and ourselves used the same hieroglyphic system. In this case, while the symbols had the same meaning for all, they would be differently named by each people. That which we called bird, the French would name *oiseau*, the Germans *Vogel*. If then in addition to being used as the symbol for bird, it also stood for the syllable *vo* with all these peoples, three things would be clear:—(1) that both French and English had learned the art of writing from the Germans; (2) that the analysis of sounds, or the division of words into syllables, was the discovery of these last; and (3) that the discovery had been made before either of the former had become students of the German writing.

Now this quite represents the case in regard to the claims of the various nationalities of Mesopotamia. It is placed beyond a doubt that the Japhetic and Semite races alike learned the art of writing from their Hamite neighbours and early masters, the Accadians; and that they received it only after an elaborate syllabic system had been placed side by side with the more ancient ideographic writing. The symbol which conveyed the idea of God, and which was called

by the Assyrians, *Ilu*, was also used as the sign for the syllable *an*. This sound, it will be seen, has no relation whatever to the Assyrian word. How has it come, then, to possess this phonetic power? Had we lost all trace of the origin of Assyrian writing, this and many kindred facts would have remained an insoluble mystery. The moment, however, we turn to the Accadian the matter is fully explained. The word for God in that tongue is *annap*, and of this *an* is simply the initial syllable. It is evident then that syllabic writing originated with the Accadians; and that before the Assyrians received this symbol from them it had become as fully identified with the phonetic value *an* as with the idea which was originally represented. In the same way the ideogram for father (in Assyrian *abu*) stands also for the syllable *at*, because the Accadian for father is *Atta*; the symbol for ear has also the sound *pi*, and that for fish the sound of *ha*, because in Accadian the one was called *Pil* and the other *Hal*.

But the extent to which the new system had been carried by its discoverers is shown by another and most striking characteristic of Assyrian writing. One of the greatest difficulties which has had to be encountered in the decipherment of the inscriptions is due to the fact that the same symbol has different and wholly unconnected phonetic values. When this was first announced by Sir Henry Rawlinson it was looked upon as so improbable that the intimation was received with utter incredulity even by some who were recognised authorities in Assyriology. And yet nothing could be more natural. The same sign was originally used to indicate sometimes an object, sometimes an action, and would therefore possess different phonetic values. The symbol for a dagger, for instance, might have been used to represent that object and also the verb to assassinate; and had we possessed an indigenous syllabic writing, it might have stood for both *dag* and *as*. In this way the sign for anoint, which is read in Assyrian *nasak*, has two phonetic values, *pa* and *khat*, both of which are derived from the Accadians. This was no doubt done to lessen the number of necessary syllabic symbols; but that so cumbrous and complicated a system should have been taken in its entirety by the Assyrians proves that it had been fully elaborated and been long in use before Assyrian literature began.

The rest of the story need not detain us long. The Accadian syllabic writing was simplified by the Assyrians. The close syllables,

the use of which made the system less flexible for sound-representation, were divided. *Kal*, hitherto denoted by one symbol, was now represented by two, which had the phonetic values *ka*, *al*, etc. But beyond this point the Assyrians did not go. Their system was syllabic to the last. It contained a hint, however, which no doubt led to a further analysis of sound, and to that most flexible of all systems for representing sound—alphabetic writing. There were six syllabic signs, which stood for the pure vowel sounds *a*, *á*, *e*, *i*, *u*, *ú*. Now the Assyrian syllables, which either began or ended with a vowel, must have made it evident that these vowel sounds were being constantly repeated in pronouncing the syllabic symbols. It was, therefore, impossible, one would think, for the Assyrians to classify their signs for *ma*, *me*, *mi*, *mu*, *am*, *im*, *um*, and *na*, *ne*, *ni*, *nu*, *an*, *in*, *un*, etc., without seeing that simple as the open syllables were when compared with the close syllables of the older writing, they were still complex. It needed only that once more the penetrating glance of genius should rest upon this problem, and then the final step should be taken. It needed only that now the syllable should be analysed as the word had previously been, and that the distinction should be made between consonants and vowels. Nothing further was required than that the symbol for the syllable *ma* should become the sign for the letter *m*, that in like manner a sign should be selected for each of the other consonants, and that the characters thus chosen should be combined with those already representing vowel-sounds—this alone was needed to clear away the whole of the cumbrous scaffolding of ideograms and determinatives, and syllabic signs of differing phonetic values, and to give to us the perfected result, grand in its very simplicity—THE ALPHABET—a blessing and an admiration for all after ages.

There was much, however, to prevent the Assyrians making so thorough a departure as this. All that they valued and revered—their science, their laws, their religion; above all, the magic formulæ in the correct enunciation of which lay their hopes of safety, and of victory, were enshrined in, and in a measure identified with, the older writing. But the step was taken by others who were less bound to the past, and who listened more to the needs of their own age. The Persians employed an alphabet consisting of 36 letters. This large number was due to the traditions of the syllabic system not having been wholly cast aside. Instead of the letter *D* having one symbol

assigned to it, three were employed. There was one character for the letter when it was used with *a*, another when it was joined with *i*, and a third when joined with *u*. The Runic alphabet was simpler. It consisted of sixteen letters, and is said by tradition to have been brought from Asia to Scandinavia by Odin, or Woden, about 500 B.C. It was quite in keeping with the plundering propensities of the Northmen that the place of honour in their alphabet should be given to the letter F, which bore the name of *Fesh* (money). But from neither of these systems did our own and the other existing alphabets spring. The one was the ally of conquest, the other of superstition; and they have alike passed away, leaving behind them neither living representative nor offspring. It remains only that we mention that alphabet in which the Accadian and Assyrian writing found another and more fruitful development. The attempt has been made to trace the Phœnician letters to the Egyptian hieratic alphabet, on the strength of a resemblance between one or two of the characters. But though the resemblances were closer and more numerous, two facts would still tell heavily against the theory. The Phœnicians were Semites, like the Assyrians, and, coming originally from Mesopotamia, they must have been familiar with the Accadian-Assyrian writing. Then the names of the letters prove that they had a Semitic origin. If the Phœnicians had borrowed from the Egyptians, as the Greeks did from the former, there is no reason why the debt should not have been as plainly confessed in the names which the letters bore. To this we may add that the Phœnician characters were in use in Assyria, and are found inscribed on the clay tablets along with the Assyrian writing.

The story of these Phœnicians and their work we need not stay to tell. Forced to leave their home on the Persian Gulf, they sought a new abode on the eastern shores of the Mediterranean Sea. They arrived at a time when the Hittites, among whom commerce seems to have had a place unique in ancient history, were the rulers of Syria. With a readiness eloquent of their fitness for the task, the new settlers saw their opportunity, and entered upon their mission. They at once supplied the outlet demanded by the inland trade of the Hittites. They went down to the sea in ships, and became the carriers of the nations. At a time when the sight of a foreign sail on any coast meant either plunder or war, these taught mutual trust and service,

and were content with the slow but bloodless gains of trade. And wherever they went, with a generosity which speaks of true greatness, they communicated their invention of alphabetic writing. "The alphabet," as has been said, "was everywhere one of their exports." And, what the merchant began, the missionary, who bears the treasure of a better merchandise, and wins men to deeper trust and nobler service, has carried on. From one land to another the heralds of the Cross have borne, and are bearing still, this medium of intercourse and key to knowledge both human and divine. "Peace," it has been said, "has its victories as well as war"; but the story of these letters has this to add—that the victories of peace are grander and more enduring.

JOHN URQUHART.

THE ANABAPTISTS, ANCIENT AND MODERN.

[SECOND ARTICLE.]



HUS far we have dealt with our subject upon broadest lines and in very general terms. The sketch needs to be filled in, if not adorned, by the portraits of some of those men who have made Baptist history what it is, and by references to such turning points, or new departures, as have given direction to the anti-Pædobaptist movements of the past, and so contributed to the present aspect of Baptist Church life.

Baptist history, it must be remembered, has never been to others the pleasant and interesting theme it is to us. Anabaptism was looked upon as a disease. The Anabaptists were regarded as madmen, and those who had been influenced by them as hydrophobious persons, who should be immediately smothered beneath the bolsters of either Church or State—whichever might be handiest at the time.

Anabaptism, as described by learned doctors, appears to be a complaint of long standing, liable to variations of form. We read of individual cases which spread no farther, and of violent outbreaks complicated with other ailments. Sometimes the affection was sporadic, sometimes epidemic. Instances are recorded in remote

localities, but sometimes it is widespread, covering whole districts and establishing itself for generations. Sometimes it is imported from abroad, and sometimes exported to neighbouring states. If it be a pest, it is ancient and ineradicable; for "*the pestilent Anabaptist*" is to be heard of all down the line from the Middle Ages until now. He has suffered many things of many physicians with but little result. If he has improved upon his political side, he is as obstinate as ever upon some of his Biblical beliefs, and as willing as ever to suffer in their defence.

Dropping these uncomfortable metaphors, we may at once ask: "Is there any common principle which may be traced, even in the worst phases of Anabaptist history, by which men bearing that name can be connected with the Baptists of to-day? If so, what is the principle which has brought down upon them with equal violence the crook of the bishop and the sword of the king? Is it not this?—that all Anabaptists have uniformly believed in a visible Christian Church, in which Christ should be King, and every subject a conscious believer?"

We cannot find any stage in the history of the Christian Church where this wholesome principle was entirely unrepresented. In times of greatest religious deadness, some men have been visited by the Spirit and directed to the Word of God, not always with the same, but at least with similar results. They, by virtue of this principle, in relation to the sins and errors of their times, became Reformers or Protestants; and, by this principle, they have since reformed Reformers, protested against Protestants, and dissented from Dissenters. As Bernard, in the twelfth century, protested against idolatry and sensuality, the neglect of the poor, and the Christlessness of the Church and the monastic orders; as Luther protested against priestly indulgence, enforced ignorance, and Papal despotism in the sixteenth; so by the same influence was evoked the vigorous Protestantism of a man like Simon Menno, to whom in our last chapter we referred.

He is best described as an anti-Pædobaptist. His formative influence and strong personality are so prominent, that in all attempts to outline the course of Anabaptist practices and beliefs his biography will at once challenge attention and repay it. He is the righteous Anabaptist whose name will be had in everlasting

remembrance, whilst it is almost desirable that the memorial of some others—self-seeking and wicked men—should perish.

This principle, which exalts Christ as King, and so prevents His Church from degenerating into a branch of the civil service of some man-made monarch; which places His authority, even on matters of apparently small moment, beyond that of scholar, ecclesiastic, or council; this determined recognition of the Kingship of Christ commands our reverence still.

In times of religious declension it has been smothered; in times of ignorance and anarchy perverted; but in times of reformation and renewed fidelity to the Scriptures, it has repeatedly arisen from obscurity, like a strong man armed and ready for the strife, wielding the sword of the Spirit, which is the Word of God.

Fighting its battles in public debate with what of scholarship it could command, often making up for its disadvantages in that direction by sterling common sense, it has held its own, and will keep it until all the kingdoms of this world shall become the Kingdom of God and of His Christ.*

In the Universities, in Courts of Justice as prisoners at the bar, and sometimes with the glare of martyr fires upon their faces, Anabaptists defended, at the cost of their lives, what many regarded as a mere quibble about the constitution of a Christian Church. To them it was a deadly struggle to rescue from the grip of a world in league with Satan and sin, the Ark of the Lord and the Ensign of His Christ.

We care little for what is called Baptist historical continuity, and have wasted too much time in its pursuit. The search is not worth the candle. A good case of that kind can be made if we cared to

* In the discussion at Southwark, in October, 1642, between Doctor Featley and a company of Anabaptists, they are impressively informed by him, "That the Bible translated is not the undoubted Word of God, but only so far as it agreeth with the original, which," says he, "none of you understand." So that they were clearly out of Court if the question were to be settled on authority. "But," said he, "if you would dispute by reason, you must conclude syllogistically in mood and figure, which I take to be out of your element!" So he thought to have the matter to himself, as there was no chance for them with logic. It is said that they were satisfied with such advantage as they were able to obtain by the use of sanctified common sense. Of course, as usual, each side claimed the victory. (See "Dipper Dip't," p. 1.)

make it. The *Truth*, cast adrift upon the ocean of the ages, returns with the tide after many days. Buried like seed in the soil of the human mind it sleeps, but wakes when least expected, and, sometimes, least desired. Three times three will be nine all the same, even though they thrash the pupil, burn the school-books, and curse the multiplication table with bell, book and candle. *The truth is continuous*, and has ever found men to recognise it; but, if it had not, it would be the truth still. "Thy word is Truth." "The grass withereth, the flower fadeth, but the word of the Lord endureth for ever." This Truth was, and still is, alas! like other truths, sometimes held in unrighteousness, but it is the Truth still.

In a dispute in which Richard Baxter once engaged, he argued that the principles of the Baptists must be untrue, because every church holding them was defective in morals, and some of them scandalously so. His statement was a slander, and was promptly met by reference to churches here in London, and one in particular was offered for the purposes of a test. It was admitted that that church, said by some to be John Spilsbury's, was distinguished by the holy living of its members.* If it had been otherwise, we still demand that the case for the Anabaptist be settled on its own merits, and not simply upon that of the character of its adherents.

We have recently come into possession of a volume, more vigorous and much more interesting than Mosheim, which contains, besides graphic portraits by some skilled old artist in copper, pen and ink sketches of the lives of the most obnoxious of the Anabaptists.

* "Where hath there been known," says Baxter, "a Society of Anabaptists since the world first knew them, that proved not wicked?"

Ans. Why, I will tell Mr. Baxter if he doth not know.

"(1.) In London there is known at this day, and I doubt not but there are in this congregation that can testifye it.

"(2.) Yea, and I will tell him this, five hundred years ago those that he accounts Anabaptists, were holy men, and are so reputed and reckoned amongst those saints that opposed the Papists, and I will prove it out of Petrus Clunicensis, out of Bernard's Epistles (the 240 Epis.).

"(3.) And abundance of others there were in Germany and France, whom we have reason to think were holy. Yea, at this day (1651), in the low countries there are societies of godly men that deny baptising of infants, and when men have raked as much as they can against them, they be but trifles in comparison that they charge them with."—Baxter's *Plain Scripture Proof*, &c., p. 201.

The learned compiler, "A. R.," is one Dr. Alexander Ross, who was born in Scotland in 1590. At the end of his book on "All Religions," he gives, translated from the Latin by one John Davies, as an appendix of "What happened in High and Low Germany," a treatise of eighty pages, entitled, "*Apocalypsis, or the Revelation of certain notorious Advancers of Heresie*, wherein their visions and private revelations by dreams are discovered to be most incredible blasphemies and enthusiastical dotages, together with an account of their lives, actions, and ends, whereunto are added the effigies of seventeen who excelled the rest in rashness, impudence and lying, done in copper plates. 1655." Most of these seventeen pilloried offenders are well-known Anabaptists.

After an elegant Epistle Dedicatory from the Translator, comes the Author's Preface, which begins in a promising way thus:—

"The doctrine of the Anabaptist, courteous reader, to give it thee in a single expression, is nothing but lying and deceit. Thou haply thinkest them a sort of people divinely inspired and prophets: thou art deceived."

Those who are sticklers for the continuity of Baptist History, may get a hint from him as he proceeds:—

"Methinks all the ancient hereticks, such as Nicholas Antiochenus, the Gnostics, the Valentinians, Noetians, Sabellians, Patropassians, and Parmenians, present themselves anew out of hell to me."

After further description and comparison, he appeals thus to contemporary divines:—

"You therefore, Orthodox Doctors, reduce these erroneous and miserably seduced men, which yet are so, into the way of truth. Deliver them, I beseech you, out of this phrenzy, and omit no opportunities which may help to recover them out of their imaginary disease, to which they are so accustomed!"

In commencing to read this book, you soon discover that you are entering a chamber of horrors, with a sort of Newgate Calendar for your guide. The criminals are the Anabaptists of Munster, of whom Thomas Muntzer is the first to whom we are introduced, though Nicholas Storck, or Storkius, is said by Melancthon to be the earliest preacher of Anabaptism in Germany. Dr. Ross opens the story thus:—

"About the year 1522 there arose in Saxony a most insolent sect

of Enthusiasts, amongst whom *Nicholas Storcius* was no ordinary person. These boasting that their dreams, visions, and revelations were from heaven, had slyly scattered it among other seditious persons of the same kidney, that the world was to be reformed by their means. . . . All that gave not up their names and embraced their sect, they branded with the name of ungodly."

"Out of this Sodomitical lake," says he, "sprung *Thomas Muntzer*."

He could not have been a good man; he must have been a great disturber alike of Pope and Protestant, of minister and magistrate; he held unquestionably some of our own distinctive doctrines, in common with many others of his contemporaries. He was a communist, a visionary, and, probably, a madman. None care to establish their succession either from him or his colleagues.

"He held," says our historian, "that the preachers of his time were mere scribes and impertinent interpreters of Scripture; that the real Word of God was not the Scriptures, but something intrinsecall and heavenly, and immediately proceeding out of the mouth of God. With the same breath he brought Baptisme into contempt, affirming that there was no warrant from God for Pædo-baptisme. He was accepted as a Prophet."

It was claimed by himself, and believed by others, that he was taught by the Spirit of God without any human assistance, and so he gained rapidly both political and religious influence, especially amongst the untaught, the restless, and the oppressed.

In the year 1524, Luther finds it needful to break a lance with him and sound a note of warning, in which he describes him as "a destroying wolfe, fitter to be avoided than serpents—a tree so evil and corrupt as to bear nothing but tumult and inevitable destruction."

Attracted by Muntzer's promises and announcements of the Restoration under his leadership of the Kingdom of Christ, multitudes followed him to assist him in the extirpation of the empires and principalities of the world, to make room for the sole monarchy and magistracy of Christ.

This could only end one way. First he wins a worthless victory, his followers driving away the nobility and plundering castles and towns. Then he brings down upon him and his party the bullets of Landgrave Henry. "What are those cannon bullets? I will receive

them in my gloves and they shall not hurt me," said he, to the encouragement of his ignorant followers, 5,000 of whom were slain in one engagement, a large number being taken alive to be subsequently beheaded in cold blood. He escaped; was betrayed and re-taken; preached to from an open Bible, and, after the sermon, put upon the rack and preached at again. The story says, "being brought to his death, he was thrust into a close prison—'tis wonderful how faint-hearted he was!" After a cry to his Royal tormentors for compassion, his head was struck off and fastened to a stake, for a monument and example to others.

W. T. ADEY.

TUATARA, THE PIONEER MISSIONARY OF NEW ZEALAND.



AT the last May meetings, a speaker who supposed his audience to be *en rapport* with the early missionary work in New Zealand, suggested that a sheaf of wheat would be a fitting mnemonic emblem of that work. Very vague, doubtless, would be the ideas of his hearers; but having lately been introduced to the real facts, we concluded that they may not be without interest to readers to-day.

About the beginning of the present century, the late Rev. Samuel Marsden sailed in a convict ship, for New South Wales, in the capacity of chaplain. But being imbued with a missionary spirit, he conceived a project of extending the knowledge of the Gospel to New Zealand. After maturing his plans he, while on a visit to England in 1808, suggested the attempt to his friends. He obtained help for his own work that he might attempt the New Zealand mission. But God had already provided the missionary "Joshua" in an unlooked-for quarter. In the returning convict ship in which Mr. Marsden sailed, was a man with a dark skin and a sad look—he was among the common sailors in the fore-cabin. He specially attracted the chaplain's attention as he lay there wrapped in an old overcoat, poor and very ill with a bad cough. This poor fellow seemed to be very near his end. This was Tuatara, a native of New Zealand. It appeared that he was the son of a chief, and had been five years where he had received

the worst possible treatment. He had shipped for England in a trader for the purpose of seeing King George. Instead of this he was closely kept, and permitted to see very little of London itself, was defrauded of his wages, and finally put on board the convict ship, where Mr. Marsden found him.

Here we catch sight of the overruling by the Almighty of the wickedness of his persecutors. On hearing his story, Mr. Marsden became greatly interested in him, and took him under his special protection. By proper care and treatment Tuatara recovered, and was much moved in his subsequent life by the memory of this kindness. On his arrival at the convict settlement, he remained for six months under Mr. Marsden's roof, and was then sent to his own country, a forerunner, it was hoped, for the missionary. But he again fell into bad hands. The engagement on leaving Sydney was that he should be set on shore at the Bay of Islands, on the North-east coast, where his tribe lived. Although the vessel passed within two miles of his own shores, and in sight of his long lost home, he was carried to Norfolk Island, and left there. He was defrauded of his share of the oil which had been taken (for it was a whaler), and left penniless and alone. Another whaler found him at Norfolk Island, almost naked, and in the last stages of want, and took him once more to Mr. Marsden, in Australia. After another stay he sailed away from Sydney, and, to his great joy, soon found himself among his own people. Already the wreck of the ship *Boyd*, and the massacre of the seventy men of the crew had taken place (whose bodies had served for a cannibal feast), and not some years after his settlement, as the Jesuits are never tired of reporting. It might be expected, that when Tuatara told his repeated wrongs at the hands of the white men, the savage hearts of his countrymen would be roused to vengeance, and that any luckless missionary or seaman who might appear in New Zealand would fall a sacrifice. But the story of Mr. Marsden's kindness weighed in the opposite scale.

Among the things which his sympathising friend had given him was a supply of wheat for seed. Nothing like a field of corn had waved on this fertile island. Tuatara had the honour of sowing the first crop of wheat in a country where it was destined to become a staple of commerce. While the wheat was growing the natives looked on with uncommon interest. The value of roots was not unknown to

them; but how this tiny grain could yield the flour out of which bread could be made they could not understand. At length the field was reaped, and the wheat was thrashed, but still Tuatara was unequal to the full demonstration of the value of his enterprise. Fortunately, just then the missionaries which Mr. Marsden had secured arrived in New Zealand, bringing with them a hand mill. The opportunity for Tuatara to win for them and his enterprise the fullest confidence had arrived. The people assembled to watch the grinding, and when a cake was hastily baked, and they had tasted it, they shouted and danced for very joy. Thus the fact that the missionaries were messengers of peace and goodwill in the highest sense was established.

In 1814 Mr. Marsden himself accompanied them, his fame having preceded him; consequently he was in a position to interpose between two tribes which were at war with each other. He made the bold attempt of inviting the opposing chiefs on board his vessel, and soon had the satisfaction of seeing them rubbing their noses together, in token of mutual reconciliation. They had often laughed at Tuatara's tales about men riding horses; but they saw Mr. Marsden's and Tuatara's manœuvres upon the horses which they had brought with mute astonishment. The first Sunday on which the true God was proclaimed in New Zealand was memorable in its history. Tuatara was very active. On the preceding day he had fenced round about half an acre of land, and put up a reading-desk in the centre, covering it with a red cloth. He provided seats for the whites out of the remains of old canoes, leaving the natives to follow their bent by squatting on the ground. It was a fine bright Sabbath morning when, from the deck of the vessel which the missionaries were at first obliged to make their home, they saw the English colours hoisted in the centre of this open space for preaching, proclaiming at one and the same time the Kingdom of Christ, and of the earthly monarch King George of England. At ten o'clock the ship's bell sounded the hour of service, and all proceeded on shore, except the watch, to find Karakaro, Hongi, and Tuatara dressed in fine trappings, to do honour to the occasion. All the people of the district were present, Tuatara acting as interpreter. Amid a solemn silence Mr. Marsden rose and began the service by singing the Old Hundredth Psalm; and he records, "I felt my very soul melt within me when I looked at the people and thought of their

state, and remembered the marvellous means by which God had brought this service about." It was Christmas Day 1814, and the text was most appropriate, "Behold I bring you good tidings of great joy." Thus dawned the first Christian Sabbath in New Zealand.

W. L. LANG.

BIBLE PRECEPTS ENFORCED BY LIFE PICTURES.

No. II.—"Watch and Pray."



THINK most of us who knew her were a little astonished when Miss M—— applied for baptism and Church membership. Not that anything could be said against her character in the common acceptance of the term. So far as I knew then, or have known since, she had never passed for other than a thoroughly respectable, but utterly worldly-minded young woman. And yet most people felt as if there was some incongruity in thinking of her as a Church member. To understand this it must be borne in mind that it is not always and necessarily those who are most *openly* worldly that are farthest from the Kingdom of Heaven. There are certain forms of character which, without provoking public reprobation, yet strike us at once as being at the greatest remove from what is spiritual, not, perhaps, by their positive so much as by their negative elements. There are characters which almost seem as if they were destitute of any faculty on which Truth could fasten, or through which it could enter the mind; hence they are either stolid or unimpressionable, or they are the helpless creatures of passing moods and ever-shifting circumstances, or the slaves of some dominant passion. It may be there is no lack of intellectual power; but the mind is preoccupied, absorbed, and held in complete captivity. Miss M—— was a character of this kind. She was thoughtless, flippant, giddy; devoted heart and soul to dress, and show, and gaiety. Most of her time was spent in a

ceaseless round of worldly amusements. She could talk fluently, even enthusiastically, of actresses and singers, parties of pleasure and the doings of the fashionable world; if conversation passed beyond these topics, she lapsed into silence and soon showed that she was both uninterested and wearied. One could hardly suppose she had ever had a sober thought in her mind, or was capable of entertaining one. Those who had tried to speak to her about religion declared she was "unreachable"; for though she listened, it was with manifest effort, like a child whose attention is divided between the instruction of the teacher and the sound of mirth in the playground. No one attended chapel more regularly than she did—this, indeed, had been her habit from childhood—but the perfectly unconcerned way in which she sat glancing over the congregation showed that she gave no thought to the worship, and that very often she was not even conscious of what was going on.

Humanly speaking, a character like this—shallow, unreflective, volatile—presents a more formidable barrier to the approaches of Truth than one which, although more stained by open vice, is yet capable of occasional deep feeling and reflection. We are not forgetting the omnipotence of the Holy Spirit, to whom no natures are inaccessible. We are speaking only of the *human* subject in relation to the *human* instrumentality; and we think that most Christian workers will testify that their success in winning souls has always been greater among the outcasts of Society than among the votaries of Fashion, and that they can always labour with more hopefulness among the former than among the latter.

All this will help to account for the surprise and doubt with which her friends heard that Miss M—— was "turning religious." But those who had means of observing her daily, knew that there was a change in her. She was more subdued in manner, more quiet in conversation, more decorous in the House of Prayer, and more attentive to the preaching of the Gospel. She joined the pastor's Bible-class, and began to attend the week-night meetings; and one evening, at the close of a prayer-meeting, startled all who were present by asking in excited tones quite audibly, "Sir, what must I do to be saved?" Ultimately she was baptised and received into Church

fellowship; and for three or four years her conduct was that of a consistent believer in the Lord Jesus Christ.

Events proved, however, that the old passions were scotched, not killed. The testing time came for her, as it comes for all of us, when, not to our strongest, but to our weakest point the strain is applied. Some fashionable friends from London made a prolonged visit at her father's house. Miss M——, of course, was required to show them hospitality, and to accompany them in their various excursions over the neighbourhood. During this time she was somewhat irregular in her attendance on the means of grace, perhaps unavoidably, particularly on week evenings. Had she remembered her infirmity, set a jealous watch upon it, and sought in prayer upholding grace, this time of trial would have done her no harm, but rather good, confirming her in the way of the Lord. But when her friends had left, it was clear that she had suffered harm. She was more showy in her attire, more frivolous in her conversation, and she did not resume her full place in the ministrations of the church and her old fondness for scenes of gaiety was revived with a force which seemed to require all her resolution to hold it in check. She had a fine, well-trained voice, and was an accomplished musician, so that previous to her conversion she had often figured as leading soprano at the local concerts. This practice she discarded when she joined the Church; she now, however, returned to it with renewed zest, urging against the expostulations of friends that there was nothing in it inconsistent with the Christian profession. This was not the point to be considered, but whether it was wise and safe and becoming *for her*. Perhaps it was a small matter, but, coupled with other indications of levity, it was painfully significant; and to those who understood her native character and knew her past history, it suggested the fear that she was beginning to go back from her profession.

In the autumn of the year in which this change occurred, she went to London to return the visit of her friends. Little by little she was sucked into the vortex of fashionable folly. She became the "reigning belle" at evening parties, and a constant frequenter of the many scenes of pleasure with which London abounds. Her course, however, was very brief. During the winter she caught a severe cold while returning late at night from some place of entertainment; an attack of pleurisy supervened, from which she never quite recovered. Acting

under advice she removed to Ilfracombe, but afterward exchanged that place for Torquay. Gradually becoming weaker she at length resolved to return home ; but it was too late—a few days more and she had passed to her rest. “To her rest.” I write advisedly ; for I have abundant reason for believing that in the last few weeks of her life the Good Shepherd sought and brought back His wandering sheep ; and that she returned in deep penitence to the Saviour from whose side she had strayed. A friend who was with her much just before her death, and to whom I am indebted for information, asked her if she had any anxiety about her security.

“None whatever,” she replied. “My sin is great, but the love of Christ is greater ; and to that love I flee as to an open refuge. My grief now is not because I fear death, but because I have so deeply grieved my Saviour.”

“You expect to be with Him shortly ?”

“Expect it—long for it—and yet dread it ! Can you understand that ? You could if you’d abused His love as I have. I feel as if I could stand behind at His feet and weep to all eternity, but as if I never should dare to look in His face.”

“But your sin is all forgiven,” assuringly remarked her friend.

“By *Him*—forgiven and forgotten ; but not by me. How can I ever forget that I have wronged Him and misrepresented Him ? The sting of death is the recollection of my own unfaithfulness, and the reproach it brought upon His name.”

There could be no question, I think, about the sincerity of her repentance and the completeness of her restoration. There was no trace of fear of death or apprehension of wrath to come. It was sin, not punishment, that she had learned to dread. Her confidence in the grace of Christ was calm and strong, but her conviction of the evil of her sin induced deep humiliation and self-reproach. Her last words were : “Dear Lord, the wanderer is returning home.”

I have no doubt that most ministers could supply parallel cases to this. Do such cases throw doubt on the Divine faithfulness, or on the safety of God’s people ? Surely not. They are a confirmation to us of that in the Holy Word which so constantly reminds us of the necessity of watchfulness and prayer lest we enter into temptation. There is no greater mistake than to suppose that we are kept from falling by a sovereign power which dispenses with our own vigilance.

There are two features in the case just given that deserve special notice. The first is that the backsliding arose from the action of temptation on an old infirmity. No new passion had been called into existence, but an old one had been revived ; no new weakness had been developed, only an old one been left unguarded. In most characters—may we not say, in all?—there is some inherent weakness, some native infirmity, through which an apt temptation becomes more perilous than if it touched us at any other point. And probably this remains the weakest place to the end of life, and always needs special watchfulness. The covetousness which drove Judas to betray his Lord was in him before he joined himself to the disciples. The inconsiderate rashness which so often led Peter to commit himself to positions which, when suddenly assailed, he lacked the moral courage to sustain, belonged to him as a boy. How many of us would be saved from stumbling in the path of life could we but understand our infirmity, and make it the object of our ceaseless solicitude. “ Watch and pray ” against *that*.

The other feature of this history is, that the fall was not sudden and unannounced. It came slowly, and there were many premonitory symptoms of its approach. Backsliding always has its beginning in slight departures from the way of Truth ; in small indulgences which seem too trifling to be dangerous, but which prepare the way for more flagrant sins. Our security is in guarding the *beginnings* of evil, and seeking the grace of God to keep us back from little sins.

A. W. LEIGHTON-BARKER.

HUGH STOWELL BROWN AND CHARLES STANFORD.

I.



ONE, from Earth's storm and stress into the rest
 Of the eternal harbour ; from Earth's toil
 From which “ Death's mild Curfew ” did them assoil,
 At evening time, to that sphere, where they best
 Can learn the soul's true power, with such zest
 And earnestness and force as mark'd them here.

Ill could we spare thee, who with lip severe
 Didst often scout the follies of our time,
 Or men to Duty call with voice of pow'r :
 Or thee, who, blind as Milton, yet didst scan
 The lofty hopes and aims that are man's dow'r.
 But courage ! to our work as best we can,
 In the sure faith that God watches the hour
 And takes care every hour shall bring its man.

II.

For, verily, the times are out of joint ;
 Great strifes are on before us, and great storms
 Are brewing round us, wherein shapes and forms
 Of evil, huge and weird, at the sword's point
 Must be met by all those whom God appoints.
 We need thy manly strength and stirring tone
 Greatheart, who didst die with thy harness on,
 At the post for which God did thee anoint.
 And thou, whose frame was cast in gentler mould,
 Whose words were heartthrobs, and whose thoughts were set
 In gleaming phrase and sentences of gold ;
 We shall yet miss thine impulse passionate
 To spur us on with spirits strong and bold
 To tasks which lie unseen, undreamt of yet.

T. H. M.

BRIEF NOTES.



OUR esteemed contributor, Mr. John Taylor, of Northampton, wishes us to say that he is specially desirous of referring to the *General Baptist Home Missionary Register*, Vol. I., New Series, 1828, and will be greatly obliged by the loan of a copy. Mr. Taylor's address is 9, College Street, Northampton.

THE Prime Minister has introduced his Bill for making provision for the future government of Ireland, and it proves to be what Daniel O'Connell demanded and agitated for in vain, what English statesmen of both parties down to the present time have consistently declared to be perilous to Great Britain, and not advantageous to Ireland—the Repeal of the Union ; for not only is it proposed to establish a Parliament in Dublin, but to withdraw all Irish representation from the Parliament at Westminster. The *non possumus* which Liberal and Conservative statesmen both have persistently returned to the Irish demand for separation,

and which the Prime Minister himself returned to it till within the last few months, has given place to a *possimus* of a character so unqualified as few had even imagined. So suddenly has this change of front come about, so few and small were the minatory signs of it, that the nation seems to have been stupefied by it. There are indications, however, and more than indications, of the fact that the people of England, Wales, and Scotland are awaking to a sense and understanding of the tremendous issues, some certain and some possible, of this Home-Rule measure, should it become law.

WE expressed our conviction, in our last number, that there would not be an end to our troubles with Ireland, even if Mr. Gladstone's Home Rule Bill should become law. The more we study the question the more the conviction grows. The loyalists of Ireland, numbering a million and a half, including the Roman Catholic loyalists, are not likely to be content, and any dispassionate student of the Home Rule and Land League movement, and observer of the present attitude and deliverances of Mr. Parnell and his following, can scarcely come to any other conclusion than that these latter are chiefly ready to accept what is now offered them because of the vantage-ground it will give them for their ultimate ends. Indeed, no section of the Irish nation could be content long with such a condition of things as it is proposed to create; for while it gives them a separate Legislature and destroys the Union, it takes so much from them which they now possess as the political compeers of the English, Welsh, and Scotch, withholds so much that many of them wish, and exacts so much from them which they certainly will be unwilling cheerfully to give, that contentment is impossible.

A LARGE and comprehensive measure of local government by provincial assemblies, applying not only to Ireland, but to each of the three kingdoms and the Principality, would meet all that is reasonable in the Irish demands. Why should the wishes of the great Protestant minority be disregarded, and their rights so ruthlessly sacrificed? The more just and Christian way would be to continue to remove everything which is found to be a real injustice, and then to make the law respected, putting down intimidation and outrage with a strong hand. But, alas! Mr. Gladstone has introduced the principle, and now acts upon it, not for the first time, that men have but to be violent, and to intimidate and assassinate, to have their demands granted them.

THE BAPTIST MAGAZINE is in its main character a religious periodical, but it has always been more or less political in character, and now, though but little inclined, as our readers can witness, to introduce the discussion of political questions into our pages, we have felt it to be our duty to say as much as we have on this matter. The crisis is so grave, and the future peace and well-being of the people of the British Isles are so seriously compromised, that any who feel this so strongly as we do would be recreant to conscience and duty if, having the opportunity of speaking, they spoke not. There is, at least, one happy augury for the

future of Great Britain, and that is the position which Radicals like Mr. Chamberlain and Mr. Peter Rylands have taken up. The government of this country is to be in the future democratic, and it is reassuring to find that democratic leaders have such large and enlightened views as Mr. Chamberlain and others of his school have recently expressed. We strongly share Mr. Chamberlain's expressed conviction that the ultimate solution of the difficulty, and of many of our governmental difficulties, will only be found in Federation.

ONE thing the crisis ought to teach us Liberals, and that is the folly of having political popes. To thousands of Liberals—especially, perhaps, we may say to Nonconformist Liberals—Mr. Gladstone has been infallible. He has been regarded as the incarnation of wisdom, and whither he led it was perfectly safe to follow. Not a few still hold that as an article of their political creed, and send men to Parliament as their representatives, not to help to pass certain desirable measures, but “to support Mr. Gladstone.” Doubtless—and this is something to be thankful for—the crisis has rebuked them for the Gladstone-olatry of which they have been guilty, and made them resolve that they will have no more infallible popes in politics.

THE best thing we can any of us do is to commend the matter to God in prayer, asking Him to give us and our legislators necessary guidance that that which is right and safe and just may be done; then, to form an independent judgment on the broad facts of the case, and act accordingly. This certainly should be insisted upon, that so momentous a matter should not be decided without a special appeal to the country upon it. *Domine dirige nos.*

MINISTERIAL REGISTER.

- BLOMFIELD, W. E., Beckenham, London, is leaving.
- BUTLIN, J., M.A., has again, through failing health, been compelled to resign pastorate of Back Street Church, Trowbridge.
- CAREY, W. P., son of J. P. Carey, Tiverton, appointed by Baptist Missionary Society to oversight of cause at Howrah, near Calcutta.
- DAVIES, W., Harmony, accepts invitation from Welsh Baptist Church, Canton, Cardiff.
- DEAVEL, H. F., of Pastors' College, has accepted call to church at Upwell, on resignation of J. Browne, through failing eyesight.
- DURANT, H. J., reported to have resigned pastorate of church, Studley, Warwickshire, and accepted call from church, Kettering Road, Northampton.
- DYSON, WATSON, North Parade Chapel, Halifax, resigned, having received an invitation to the pastorate of Cooper Memorial Chapel, Lincoln.

- EVANS, JOHN, late of Cwmbran, recognised as pastor of Ebenezer (English) Chapel, Abertillery.
- FLOWER, HENRY, for nineteen years pastor of church, Forest Row, Sussex, deceased 15th March, aged 80.
- FROST, J. T., has resigned charge at Ashton, and accepted call to pastorate at Houghton Regis.
- HANSON, W., has resigned pastorate of Westoe Lane Church, South Shields.
- HEWITT, C., North Street, Burwell, Cambridge, has resigned, after seven years' pastorate.
- HOOPER, SAMUEL, Broadstairs, formerly evangelist and subsequently pastor for nearly twenty years of church meeting in ancient chapel of St. Mary's, recently deceased.
- HUGHES, J. V., of Cardiff University College, formerly of Pontypool College, accepts invitation to Welsh Baptist Church, near Bridgend.
- JONES, SAMUEL, late of Dolau and Rhayader, has commenced his ministry at Wellington, Salop.
- JUNIPER, W. J., Ridgmount, commenced his ministry 28th March.
- OAKLEY, ARTHUR, W., of Broughty Ferry, has accepted pastorate of church, High Street, West Bromwich.
- PARRY, CEFNI, D.D., has resigned pastorate of Welsh Church, Holywell.
- ROBINSON, J., Little Kingshill, recognised as pastor 23rd March.
- ROBERTS, R., Pentre, has accepted call to Welsh Church, Castle Street, London. Commences his pastorate June next.
- WILLIS, R. EDGAR, of Pastors' College, has accepted call to pastorate, Bildeston, Suffolk.

REVIEWS.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. III. Leviticus—Numbers XXVI. London: Hazell, Watson, & Viney, 52, Long Acre, W.C.

THE first instalment of Dr. Parker's great enterprise raised expectations which it will be difficult to fulfil, and from which a weaker man than he would shrink. The second volume was like unto the first, and the third is in no way inferior. We were not without apprehensions that even the minister of the City Temple would find his powers taxed by a series of consecutive discourses on the provisions of the Levitical Law, in which there are so many regulations adapted to an earlier stage of religious development, and, in form at least, totally inapplicable to the life of to-day. But before we had read the introduction, our apprehensions vanished, and we felt ourselves in the hands of a strong and capable guide, who can not only depict historical scenes with a vivid realism, and deduce from them lessons of world-wide force, but who is able also to pierce through the antique form of the Levitical institutions, and seize upon the eternal principles of which

they are the expression, making luminous the truths underlying them, and indicating the processes whereby they restored, healed, and strengthened the soul. There is no fear that this book of Leviticus will be thrown aside as antiquated. It is, as our author says and as his whole discourses show, "the Gospel of the Pentateuch, glistening with purity, turning law into music, and spreading a banquet in the wilderness." It illustrates, in a remarkable manner, the principles on which God deals with sin and sinners, and sets forth in unmistakable outlines the method of pardon and purification. In Dr. Parker's hands, "the Gospel in Leviticus" is no conventional or unmeaning phrase, but a phrase full of solemn truth and beauty. The sermons in this volume are among the ablest and most remarkable discourses with which we are acquainted; magnificent vindications of the law of righteousness as universally and eternally binding, flashing with manly indignation against meanness and wrong of every kind, tenderly sympathetic towards weakness, and resistless in their pathos. The heart of the preacher seems at times burdened with sorrow at the thought of the world's sin, and his pleadings have a passionate earnestness born of fellowship with Christ. And how intensely practical is his religion! No maudlin sentiment or empty professionalism can live under his withering scorn. May God give him health and strength to complete this greatest work of his life.

THIRTY THOUSAND THOUGHTS: Being Extracts Covering a Comprehensive Circle of Religious and Allied Topics. Edited by the Rev. Canon Spence, Rev. J. S. Exell, M.A., and Rev. Chas. Neil, M.A. London: Kegan Paul, Trench & Co., Paternoster Square. 1885.

THE eulogies pronounced by so many representative critics on previous volumes of this great undertaking will not be withheld from this. The sections now before us embrace the Jehovistic names and titles of God, the attributes of God, sins, and Christian dogmatics. The editors and their subordinates must have ransacked the entire range of literature for appropriate extracts, and have overlooked little or nothing of primary worth. On whatever aspect of the subjects dealt with we wish for enlightenment, we have but to turn to this work, and we shall be sure to find something to the point. Many of the extracts are of an abstract philosophical character, and bring the subject before us in a formal and ratiocinative style. Others are more popular in their character, and are confessedly designed to illustrate, so that they may be used in sermons, addresses, and speeches. The divisions of the work have been determined with great care, and so as to scientifically map out an entire scheme of theology and ethics. Take the section on sin, for example. In Part I., which deals with sin generally, we have sub-sections on the meaning of the term, its definitions, its descriptions and real character, the distinction between sin and crime, the nature of sin, human depravity, consciousness of the existence of sin, its characteristics, its various classes and aspects (of which ten are enumerated), excuses for sinning, punishment of sin, &c. In Part II. we have a classified list of sins, such as, among others, abuse of privileges, ambition, apathy, apostasy, cowardice, doubts, inde-

cision, insincerity, irreverence, presumption and profanity, selfishness, superstition, vanity, worldliness. This section is fittingly followed by another, which discusses the restoration of the normal relations between God and man, in which we again find skilful analysis and orderly arrangement, such as aid clearness, thoroughness, and symmetry of thought. The work would, of course, be beyond the power of any one man. It is, not only as to the production of these fine extracts, but as to their collection, the work of many minds, and to future generations it will remain as a monument of comprehensive knowledge, fine tact, and remarkable insight into the needs of those whose mission it is to teach their fellow-men the truths of the Gospel. In its own line this book, or series of books, is immeasurably ahead of all others.

FROM THE PIT TO THE THRONE: or, Scenes from the Life of Joseph. A Course of Sunday evening Sermons, Principally Addressed to Young Men and Women. By F. Meyer, B.A. London: Elliot Stock.

EMPHATICALLY a book for the times, dealing with an old-world biography which is as full of vital interest and of spiritual power to-day as it ever was, and the lessons of which are as imperatively needed. Clear narration, subtle analysis, keen knowledge of human nature, exquisite delicacy of feeling, forceful appeals to the conscience, intense earnestness in the endeavour to lead to Christ, and sound ethical principles, are manifest in every sermon; and, combined as these qualities are with a pleasant style and a power of apt illustration, they give to the volume a worth which is sure to be acknowledged by a wide circulation.

DOCTRINE AND DOUBT; or, Christ the Centre of Christianity. By the Rev. Samuel Macnaughton, M.A. London: Hodder & Stoughton. 1886.

WE regard it as a hopeful sign of the times that Christian ministers of all denominations are fully alive to the necessity of offering wise and sympathetic guidance to minds perplexed with doubt, of which, alas! the name is legion. The air around us is charged with the elements of unbelief. The poison is everywhere at work, and we must be ready with the antidote. Mr. Macnaughton rightly endeavours to approach God, not primarily from the side of the intellect but from that of the heart. He sets his foot on the solid rock of fact—the fact of sin, and of the longing for freedom from it; the fact that Christ has lived and died and risen from the dead, and that His life *cannot* be explained apart from His Deity; the fact, again, that the Holy Spirit clothed the apostles with new and unexampled strength, and that faith is still a regenerative power working for righteousness, peace, and joy in the Holy Ghost. Mr. Macnaughton wields a practised pen. His style is easy and fluent. He is skilled in the use of terse and condensed sentences, is well versed in science, and able to draw from its discoveries many pleasing analogies and confirmations of the Christian faith. His book, which traverses the principal themes of Christian doctrine, is eminently readable.

PLATFORM AIDS. London : Hodder & Stoughton. 1886.

A SUPPLEMENTAL volume of "The Clerical Library," intended to furnish assistance to speakers on the platforms of our Home and Foreign Missionary Societies, the Bible Society, the Sunday School, Temperance, and other philanthropic agencies. It contains speeches on these and kindred subjects by some of the most eminent orators of recent times, and a large number of anecdotes and illustrations. Every section of the Church is represented. Among the Baptist authors quoted, we notice the names of such brethren as Brock, Caine, Chown, Hunt-Cooke, Culross, Charlesworth, Mursell, and Spurgeon. Mr. Hunt-Cooke's essay, "Anent Taking the Chair," contains some useful hints which may be noted with advantage.

SONGS OF EARTH AND HEAVEN. By Newman Hall, LL.B. London : Hodder & Stoughton.

MR. HALL has poetic gifts of no mean order—insight, imagination, delicacy of feeling, and the power of harmonious expression. Many of his Sonnets and Hymns will endear themselves to the hearts of devout and appreciative readers. The sonnets on "Hampstead Heath" and "Bolton Abbey," the "Mountain Thoughts," "At Pontresina," "Solace in Nature and Friendship," and several of the Penitential Hymns, are perhaps the best of the pieces, while the Children's Hymns are for their purpose admirable. The volume will be prized by Mr. Hall's numerous friends, and will prove a valuable aid to devotional feeling.

PEARLS OF WISDOM: From the Parables of Christ. By A. L. O. E. London : Morgan & Scott, 12, Paternoster Buildings.

THE lady whose initials appear on the title-page of this book is a favourite author with all English readers, old and young alike. For some years past she has been labouring as a missionary in India, and in this volume we have a series of addresses on the parables of Our Lord, written from an Oriental standpoint, and illustrated by Hindoo customs and experiences. There is a charm in the very simplicity of the book ; while the Oriental setting of the lessons will throw new light on Christ's teaching to readers in the West, and enable many speakers to use His words of wisdom with greater directness and power.

JAMES SCOTT : A Labourer for God. By Rev. Andrew A. Bonar, D.D. London : Morgan & Scott.

THE life of a noble-hearted evangelist, who took a prominent part in the revival work witnessed in Glasgow from 1874 and onwards. Mr. Scott was very successful as a student in the University of Glasgow, and might have taken a high position in the ministry of the Free Church. But he devoted himself to the evangelistic work inaugurated at the time of Messrs. Moody and Sankey's visit,

and after what seems to us a too brief career was called to his rest. We wish all young men would read this brief memoir.

CHARACTERISTICS OF ENGLISH POETS. From Chaucer to Shirley. By William Minto, M.A., Professor of Logic and English Literature in the University of Aberdeen. Second Edition. William Blackwood & Sons, Edinburgh and London. 1885.

IF criticism be the chief function of our age, it cannot be said that we fail in fulfilling it, for never has criticism been so abundant, so impartial, or so thorough. It has attained an excellence both as a science and an art, to which previous ages offer no parallel. Mr. Minto's "Characteristics of the English Poets" is no mere Handbook, which aims to compress into the shortest space such information as is deemed requisite for the "getting up" of a subject. It is a serious philosophical study in which, to use his own words, he seeks to "bring into as clear a light as possible the characteristics of the several poets within the period chosen," and to "trace how far each poet was influenced by his literary predecessors and contemporaries." His success has been such that no subsequent writer would think of neglecting his work. Many of the opinions which he originally advanced on his own authority are now generally accepted, and the more his book is read the more will it be appreciated. The studies on Chaucer and Spenser are luminous and discriminating; and in the few pages devoted to Sir Thomas Malory, admirers of Tennyson will find some useful criticism on the "Idylls of the King." The chapters on Shakespeare are worthy of the great genius to the elucidation of whose sonnets and dramas they are devoted—vigorous, unconventional and incisive. The view of Hamlet's age as seventeen or eighteen—and not, as has been frequently supposed, thirty—has much in its favour and is not easily refuted. In one of the Appendices Mr. Minto gives what he regards as an unrecognised sonnet by Shakespeare, and carefully discusses his claims to its authorship. This is in many respects a model book of criticism, and, to the students who master it, it will reveal treasures of unsuspected meaning in our old writers, an acquaintance with whose works was never more necessary and useful than it is to-day.

GESTA CHRISTI; or, A History of Human Progress under Christianity. By C. Loring Brace. Second Edition. With Corrections and Additions. London: Hodder & Stoughton. 1886.

No more valuable apologetic work than Mr. Brace's "Gesta Christi" has appeared for several years past, and it is, therefore, no matter for surprise that it

has so speedily passed into a second edition. Its line of argument is at once concise, practical, and conclusive. It presents us with a vivid contrast between the world before and the world after Christ, and effectually enforces the claims of Christianity by bidding us look on this picture and on that; and shows how the Gospel is still operating as the most powerful and beneficent of

all moral forces, and is in advance of our highest ideals in every sphere of thought and activity, while we are also indebted to it for our most influential motive powers. We welcome the work, not only on the ground we have indicated, but because amid the widespread perplexity and sense of helplessness created by the political and social problems of our age, it suggests solutions, reconciliements, and methods of action which will be found as effective in practice as they are sound in theory. The volume is the fruit of large and varied scholarship, a valuable repository of facts illustrating the changes introduced by Christianity in regard to the position of women, marriage, personal purity, slavery, war, torture, piracy, pauperism, prison discipline, and all matters relating to social order and government. The arrangement of the book is admirable, its style clear and persuasive, and its spirit transparently candid. The supplementary chapter on Christianity and Art in the Middle Ages is a valuable feature of the new edition.

SCIENTIFIC SOPHISMS. A Review of Current Theories concerning Atoms, Apes, and Men. By Samuel Wainwright, D.D. London: Hodder & Stoughton. 1886.

A CLEVER, courageous, and timely book on subjects which everywhere confront us. Dr. Wainwright meets the materialists and agnostics on their own ground, and refutes them by their own admissions and arguments. He has calmly surveyed the whole position indicated by his title and mastered its contents. Steadily contemplating the end he wishes to reach, he advances

step by step by aid of the very men who wish to lead him in an opposite direction. Quoting at length from the writings of Darwin, Spencer, Huxley, Tyndale, and Bain, he shows how they contradict themselves and one another, so that no reliance can be placed on their claims to teach. The work is able and ingenious, and though its tone is earnest and reverent, it affords no small amusement.

"THE VALLEY OF WEEPING, a Place of Springs." A Practical Exposition of the Thirty-second Psalm. By the Rev. Chas. D. Bell, D.D., Hon. Canon of Carlisle Cathedral, Rector of Cheltenham, &c., &c. London: Hodder & Stoughton. 1886.

A SERIES of devout, earnest, and thoroughly evangelical discourses on a psalm which will always stand high in the affections of God's people, and which should be frequently in their thoughts. Preaching of this order meets the deepest needs of our life, and ministers comfort, strength, and hope, such as every awakened soul yearns for, turning "the bitter tears of repentance into the wine of heavenly joy." The simple, unaffected style of the volume enhances its worth, and will commend it to readers of every class.

TEACHING AND TEACHERS; or, The Sunday-school Teachers' Teaching. Work and the other Work of the Sunday-school Teacher. By H. Clay Trumbull, D.D. London: Hodder & Stoughton. 1886.

WE do not know whether Dr. Trumbull's masterly and comprehensive

treatise on Sunday-school Teaching has previously been issued in an English edition, but it has commanded an extensive circulation and been warmly appreciated in America. We anticipate for it equal success in England. It covers the entire area of the subject. Such as the principles, the elements, and the methods of good teaching; the preparation for it, and the teachers' other work in looking after the scholars and aiding their Christian decision, and it discusses every aspect of the subject with sympathy, tact, and discrimination. It abounds in wise counsels and practical suggestions, and is one of the books that inspire as well as instruct. Every Sunday-school teacher ought to "read, mark, learn, and inwardly digest" this judicious and helpful work, and for this reason it should find a place in every Sunday-school library.

LIFTED CLOUDS; or, The Life Story of Bella Cooke. A Record of Loving-kindness and Tender Mercies. Written by Herself. London: Hodder & Stoughton. 1886.

MRS. COOKE is an English lady who, early in her married life, left England for America, and was soon after her arrival subjected to the keenest of all earthly trials in the death of her husband. In addition to the burden which rested on her as the sole support of her children, she had to struggle with shattered health, and with sufferings of no ordinary acuteness. She has lived under these conditions to her sixty-fifth year, and gives to the world the story of her remarkable life. Not only has she been enabled to bear her sufferings with calm and chastened submission, but has, amid them all, thought and planned and worked for others. Her labours among

the poor and the outcast have certainly been heroic, and, according to the testimony of those who witnessed them, were very largely blessed by God. The greater portion of this book consists of extracts from Mrs. Cooke's diary, and of letters addressed to her friends. The other parts contain letters from her friends, and testimonies to, and estimates of, her character.

THE MOSAIC ORIGIN OF THE PENTATEUCHAL CODES. By Geerhardus Voss. With an Introduction by Prof. William Henry Green. London: Hodder & Stoughton. 1886.

WE learn from Prof. Green's introduction that this treatise was prepared by its author in competition for the Hebrew fellowship at Princeton, which was awarded to him. It is characterised by thoroughness of research, fearless discrimination, and manly fidelity to the principles of the evangelical faith. The Pentateuchal laws form the most important battle-ground of Biblical discussion in regard to the composition and authority of the Old Testament. The literary analysis of Genesis resulting in its "divisibility" has in no degree demonstrated the inconsistency or weakened the authority of the book. But if the composite character of the subsequent books of the Pentateuch could be proved, the Mosaic authorship of their legislation could not be maintained. Mr. Voss shows that the linguistic and literary arguments of the negative critics possess little weight; and, at still greater length, he investigates the internal evidence—the evidence yielded by the laws themselves—in favour of their Mosaic origin. He proves that, apart from this theory, the problem before us is simply inexpli-

cable, and that the anti-supernaturalists are inevitably landed in gross and utter confusion. The evangelical theory is not only the oldest and most reverent—it is also the simplest, the most rational, and most consistent. Of course no amount of argument will convince those who start from the assumption that the supernatural is *per se* incredible and absurd. But we cannot conceive a candid and unprejudiced mind remaining in doubt after a perusal of Mr. Voss's thesis. Very cordially do we subscribe to the assertion of Prof. Green, that "for such as wish to gain a general knowledge of the present state of critical questions concerning the Pentateuch, the range of the discussion, and the arguments employed on each side, we do not know where a more satisfactory exhibition can be found of what intelligent readers would wish to learn in so small a compass."

THE AUTOBIOGRAPHY OF GEORGE FOX.

From his Journal. Edited by H. Stanley Newman. London: S. W. Partridge & Co., 9, Paternoster-row.

GEORGE FOX, the founder of the Society of Friends, was not a man of profound

philosophical genius, nor can he be regarded as a great theologian. But he was a man of intense earnestness and commanding piety. His doctrine of "the inner light" contained a truth to which no evangelical Christian can consistently object, and which is now with certain restrictions embodied in the creed of all our churches. He lived in stirring and eventful times, when his testimony was sorely needed, and bravely did he suffer persecution for conscience' sake. This record of his conversion, his journeys, preachings, trials before magistrates and imprisonments, is full of pith and power. It is written in racy, vigorous English, and reveals the innermost workings of a strong heroic soul in conscious fellowship with God, and brotherly relations with men. It is a book to be read again and again. Every fresh perusal will yield invaluable help in the struggles and aspirations of our spiritual life. Mr. Newman supplies an admirable introduction, historical and critical. The work has been most beautifully printed and strongly bound at the Orphans' Printing Press, Leominster. We should like to see more books got up in the same style as this.

LITERARY NOTES.

HENRY VAUGHAN'S "Silex Scintillans" is the last of Mr. Elliot Stock's facsimile reprints. Vaughan's work, though unequal, is marked by vividness and clearness of imagination, exuberant fancy, and a mastery of rhythmic expression unusual in the religious poets of his time, and, in addition, a sympathy with nature and an insight into the charm and mystery of childhood quite beyond them. His religious tone is more robust than Herbert's, with whom he is often compared, nor is he so greatly indebted to

Herbert as is often supposed. The present reprint contains only the first part of the "Silex," but has every advantage that careful editing and excellent printing can give. To many its interest will be enhanced by the fact that it was the last work of the late Rev. W. Clare, of Adelaide, a gentleman well known to many readers of this magazine.

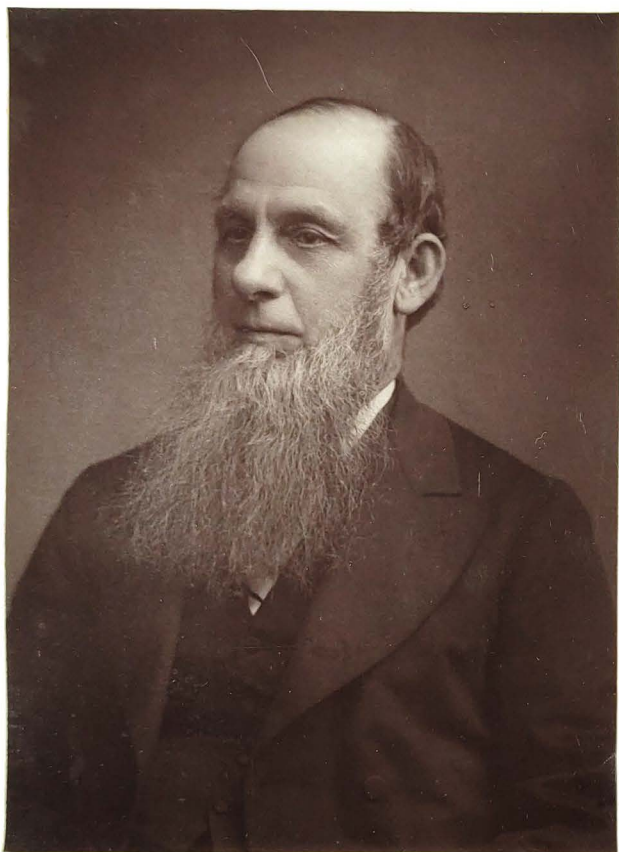
Mr. David Douglas, of Edinburgh, has in the press a new edition of the late Principal Shairp's "Studies in Poetry and Philosophy," with an Introduction by the Dean of Salisbury. Though these fine essays were published so long ago, the papers on Wordsworth and Coleridge have not yet been superseded. It is also in this volume that the masterly discussion of "The Moral Dynamic" appears. The re-issue will, therefore, be most welcome.

We have received the Second Series of Dr. Cox's "Expositions," a volume which is in every way equal to its predecessor, and which will doubtless obtain an equal circulation. Our detailed notice must, however, for the present month, stand over. The publisher is Mr. T. Eisher Unwin.

A popular edition of Mr. Froude's valuable work, "Oceana," has been recently issued. A wider circle of readers will thus be gained for a book which is eminently adapted to the present time, and which cannot fail to promote a unification of the feelings and aims of England and her Colonies.

Messrs. Routledge's "Pocket Library" is indisputably the best and most tasteful of the series of reprints now in the market. The latest additions are Macaulay's "Lays of Ancient Rome" and Goldsmith's "Vicar of Wakefield"; in print, paper, and binding everything that could be wished. Few books, even in these days of artistic printing, are so tasteful, charming, and satisfactory. We are glad to see that a somewhat similar edition of Thackeray is promised.

The new edition of the "Lives of Robert and Mary Moffat," announced by Mr. T. Fisher Unwin, will, it may interest our readers to know, contain a special Introduction and a supplementary chapter. The latter will explain more fully than the earlier part of the book Dr. Moffat's physical and moral characteristics, and the curiosity which Mrs. Moffat's delightful letters have roused will be in some degree satisfied.



Yours ever & truly,
Chas. Williams

THE
BAPTIST MAGAZINE.

JUNE, 1886.

THE PRESIDENT OF THE BAPTIST UNION.



T has been said—we have forgotten by whom, if we ever knew—that

“The best laid schemes o’ mice an’ men
Gang aft a-gley.”

The same thing has been more devoutly expressed in the well-known, and oft-repeated, proverb, “Man proposes, but God disposes.” We had proposed to have the portrait of the new President of the Baptist Union in our May number, and so present our readers with the exceedingly good likeness which the London Stereoscopic Company have been so fortunate as to secure for us at the time that the Spring Session of the Union was being held, and universal interest was being felt in the President and his deliverances from the chair. But the intervention of Divine Providence in the removal, first, of the Rev. Hugh Stowell Brown, and then of Dr. Stanford, frustrated our intention; for it was felt by us, and others, that *then* was the time, and the only time—or, at least, by far the most appropriate time—for the likeness of these lamented brethren, which so many would be glad to have, to appear. However, neither the interest in Mr. Williams, nor the interest in his address, is likely to be ephemeral, and we trust that his portrait, so life-like as it is, and the following account of his

life and work will be as acceptable now as it would have been in May.

Mr. Williams was born in Bermondsey, London, on July 15, 1827. His father was a deacon of East Street Baptist Church, Walworth, at that time under the pastoral care of the Rev. Mr. Davis, the father of Joseph and Ebenezer Davis. "My memory takes me back," writes Mr. Williams, "to the time when, a tiny and weakly boy, I was taken by my father to the prayer-meeting before the morning service, and afterwards sat on his knee in a square pew near the vestry door, wondering when the good man in the pulpit would say, Amen. My father preached a good deal—not only in country chapels, but also in workhouses and lodging-houses—and was quite zealous in the work. God also favoured me with a thoughtful and Christian mother, who not only talked to me about the Saviour, but often prayed with me, and frequently put good books and pamphlets into my hand that I might read them to her. To her I owe more than I can tell, perhaps unspeakably more than I think. The successor of Mr. Davis at East Street Chapel was an exceedingly particular Baptist, so particular as to have little sympathy with the Baptist Missionary Society, and so the church became identified with a Calvinism more Calvinistic far than Calvin would have acknowledged, and my father severed his connection with the place. As I look back to those distant days, I think, with much thankfulness, of the ministrations of a godly clergyman in Bedfordshire, whose church I attended when at a boarding-school; of sermons preached by the Rev. J. Aldis in the old chapel at Maze Pond on a Sunday afternoon, and especially of one preached at New Park Street Chapel, when the new meeting-house at Maze Pond was being built, from Proverbs xxix. 1; and of Mr. Angus's junior Bible-class, of which I was a member, and which was of immense service to me in those early days. The lines fell to me in pleasant places, and certainly I did not lack helps and influences in those fondly remembered times."

Mr. Williams's youth was spent at Farnham in business pursuits. There he found a friend in his master, Mr. James Tily, who, he testifies, still remains one of the most valued of his friends. His master's fidelity to conscience influenced him for good greatly. Another friendship formed at Farnham was with the late lamented Charles Vince. The two young men became very intimate companions.

They made their first speeches on the same occasion. This was at a discussion at the Mechanic's Institute, the subject being either "Robert Fulton and Steam Navigation," or "Dr. Jenner and Vaccination." Speaking of Mr. Vince, Mr. Williams has said: "He did more than fulfil the promise of his youth. Charles Vince was to us, who knew him at Farnham, a hero. The only question was whether he would become a great poet, a great politician, or a great preacher. That he would become a great man we never doubted." The first sermon preached by Charles Vince was on the Sunday after his friend, Charles Williams, went to College; and it fell to the lot of the latter to preach for him at Graham Street, Birmingham, the last Sunday of his life on earth.

It appears that Mr. T. Jeffrey, now of the General Post Office, exercised a large and beneficial influence on the young men, and had much to do with keeping them in right paths. As to his conversion, Mr. Williams says: "Who can tell, precisely, all the agencies that made him a Christian? A dying scholar—I was teacher of the infant-class in a village Sunday-school—who spoke to me of the Saviour she had been taught by me to love, while I felt that I did not myself love the Saviour; a sermon by the Rev. J. Fernie, on "Justification by Faith"; an earnest word from Mr. Jeffrey one Sunday evening, as we were leaving the chapel, had not a little to do with my trusting in the Saviour, and consecrating myself to His service. I was admitted to membership in the Congregational Church at Farnham, having been previously baptized by the Rev. G. Cole at Church Street Chapel, Blackfriars, on October 2, 1846."

From Farnham Mr. Williams went to Newport Pagnell College, where he studied for the ministry, under the Rev. W. Froggatt. On leaving College, in 1849, he ministered as a supply for a year and a half at Hallaton, in Leicestershire. Here he found a wife, "to whom," he is known to have said, "I owe so much as not to know whether she or my mother has been the greater blessing to me."

In 1851 he removed from Hallaton to Accrington to take charge of the church he now serves. In 1864 a difference about the admission of a Presbyterian to communion led to his resignation. For five years he was pastor of the church at Portland Chapel, Southampton, the church of which Dr. Maclaren was pastor before his removal to Manchester. In 1869 he returned to Accrington, to the

people of his former charge; "and here," says he, "I am the debtor of hundreds of kind friends, whose confidence and love are a rich reward for some thirty years of happy service."

In the second period of Mr. Williams's ministry a large and beautiful chapel has been erected, seating upwards of a thousand persons. The church now numbers 462 members, the Sunday-school 1,268 scholars, and there are eighteen recognised local preachers. For many years Mr. Williams was secretary of the Cheshire and Lancashire Association of Baptist Churches, and he has held the office of Moderator.

To the denomination at large the President of the Baptist Union has rendered excellent service. He helped to establish the Pastor's Income Augmentation Fund; and, in conjunction with Dr. Landels, was mainly instrumental in founding the Annuity Fund. In mission work, both at home and abroad, he has ever felt a lively interest and taken a zealous part. During his year of office as President of the Union he proposes to devote himself, as far as possible, to the service of the village churches and the Home Missionary Society. Our President is an able writer. He has long been known as a contributor to the periodical press of the denomination. He is the author of an excellent manual on "The Principles and Practices of Baptists," and "The Case for Disestablishment," published by the Liberation Society, was compiled by him.

This leads us to say that, as a controversialist, he has rendered good service to Nonconformity. "During his first pastorate at Accrington," says the *Freeman*, "in the year 1861, he engaged in a remarkably vigorous Anti-Easter Due crusade. The Vicar of Whalley, at Altham, an adjoining village, had seized the goods of two Wesleyans by order of the local magistrates. This led to an extraordinary popular demonstration at the sale by public auction, and some thousands of the people of Accrington and Rossendale pledged themselves to resist payment. Mr. Williams wrote a vigorous article on the subject in the *Christian Spectator*, of February, 1861, and soon after had the satisfaction of seeing the demand for Easter offerings abandoned throughout Lancashire, which has never been revived. The well-known and amusing story of the conflict and rout of the Rev. J. Massingham, at Clayton-in-the-Moors, is not likely to be readily forgotten, when the appointed champion of State-churchism

received such an ignominious defeat that he is not likely ever to cease to regret he measured swords with Charles Williams."

Mr. Williams is perhaps the best debater in the Baptist ministry. He is always ready, and always fluent and forcible. Certainly he is one of our foremost preachers, and one of our most successful pastors. He is loved by his younger brethren for the truly brotherly spirit he ever manifests towards them, and it is not too much to say that he has the confidence and respect of all.

EDITOR.

[Mr. Spurgeon's unfortunate illness, which all regret, has prevented him giving our photographers a sitting. We hope to give either his portrait, or the Rev. J. P. Chown's in our next.]

THE PIETISTS.



HOWEVER carefully studies the history of Christianity will hardly fail to note the operation of two opposite tendencies. The one is the universal tendency of human nature, when left to its own resources, to decline, decay, and become corrupt. The history of the race of Israelites, the history of all systems of heathenism, and the history of almost every professing Christian Church, presents the same melancholy features. The other tendency—indeed, it is much more than a tendency—is that of which all systems of Scriptural Christianity offer plain proofs; the tendency to rise, expand, and grow, taking root downward and bearing fruit upward. Examples crowd around us all down the stream of history. The history of State Churches, on the other hand, exhibits sad proofs of the other tendency—the tendency to decline, decay, and become corrupt. We see this at home; we see it, also, on the Continent of Europe, in both the Reformed and Lutheran Churches.

It is very certain that Luther's convictions would have led him, as the convictions of some of our English Reformers would have led them, in reforming religion and establishing a pure form of Christianity, to adopt the Divine plan of church constitution, as expressed in the

memorable words of St. James: "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*"* It is the elective or selective principle on which God acts in the displays of his grace in gathering and upbuilding a people "redeemed from among men." A parish is not a church, nor is a kingdom, *as a kingdom*, any part of the true Christendom. But Luther's Reformation, like the same mighty work in Great Britain, took the form of State-churchism. One outcome of this was the 'Thirty Years' War ;" another the speedy decline of vital Christianity. This was not general at first, and it never became quite universal, though in less than a hundred years after Luther's death orthodoxy in theology was, in a multitude of cases, a form more than a life. Hence Christianity was so much the less a power. What became known as Pietism, a term which was applied at first as an approbrious epithet, was simply the operation of one tendency to counteract the other. The difference was great, as between the running stream, which, springing from a pure fountain, purifies all the affluent waters that blend with it; and the stagnant pool which, having no life, becomes more and more dead and impure, if not corrupt and fetid.

Pietism, which bore resemblance in many points to English Puritanism, was not a new system displacing a previous one, nor a grafting of a new scion on an old stock, necessarily supplanting former growths. It was not a system at all, at first; if, indeed, it ever became a system. It was a regeneration, a spiritual awakening, a resurrection.

It was wide-spread and lasting, taking rather different forms in different places, and exhibiting in some few cases exaggerations of simple Christianity, which, however, were not the result of its own development, any more than the fungi that fatten on the oak are of the oak.

The names principally associated with it were John Arndt, John Gerhard, Philip Spener, and Augustus Hermann Francké, the founder of the Orphan Houses at Halle.

John Arndt was born at Ballenstädt, in Anhalt, in 1555. The writings of Bernard of Clairvaux, Thomas à Kempis, and Tauler, mystics belonging to the Church of Rome, nourished the spiritual life

* Acts xv. 14.

which had been imparted in his early youth. He pursued his studies at Helmstadt, Wittenburg, Strasburg, and Basle. He first turned his attention to medicine, but a deliverance from a severe illness led him to devote himself to theology. At the age of twenty-six, he became master of a school in his native town, and, two years later, pastor of Badeborn, in Anhalt. Here he was subjected to persecution. The reigning duke gradually turned from Lutheranism to Calvinism, and joined the Reformed Church. Arndt could not yield his conscience to the prince, so, after seven years' ministry, he was deposed. He found an asylum at Quedlinburg, where were some people like-minded. Others, however, occasioned him severe sorrow and trial. After seven years at Quedlinburg, and after many other sore trials and heavy losses, he accepted a call to Brunswick. It was here, when fifty years of age, he published his famous book, "True Christianity," which has been greatly blessed of God, and also greatly opposed. It had at once a large sale, and produced a profound sensation in the theological world. The character and aims of Arndt, his preaching, and the spirit of his writings and labours generally, may be gathered from his reasons for publishing his famous work, as given towards the close of his life (1621) in a letter to Duke Augustus:—

"I desired," says he, "to withdraw the minds of students and ministers from theological pursuits; to lead away Christians from a dead to a living faith; to lead them from a mere knowledge to the actual practice of faith and godliness; and to show what is a true Christian life, which is one with true faith; and what the apostle means when he says, 'I live, yet not I, but Christ liveth in me.'"

This first book was welcomed throughout Germany, in palace and cottage alike; and in a few years a reprint appeared in Switzerland, under the title: "The Death of Adam, and the Life of Christ." Some of his own colleagues, however, from jealousy or some other reason, bitterly opposed him. A few stood by him, but many caused him bitter sorrow. John Gerhard intreated him to issue the remaining three books on the subject, and complete his entire scheme. This he eventually did, but for a time insuperable difficulties prevented it. In 1608 he received a call to Eisleben, where he enjoyed more freedom from harrassing conflicts; and three years later, he received a call from the Duke of Zelle to become court chaplain and

superintendent. He had endeared himself to his Eisleben flock, by his faithful preaching and his labours during the visitation of the plague; and they were loth to surrender him, but a sense of duty prevailed with him to remove. Here in Lüneburg he spent the last and calmest years of his life, and largely promoted the interests of true religion, dying at the age of sixty-six.

His book is said to have had a greater acceptance in Germany than any other work, excepting the well-known work of Thomas à Kempis. No other book has so often been republished. The latest German edition was edited by Dr. Krummacher, and has been translated into almost all European languages, and by the Halle missionaries even into Tamil.

“In the character of his piety,” says Professor Tholuck, “Arndt was distinguished even from the better theologians of his day. While we look in vain to them for evidences of a more lively union between Christ and the believer; and but rarely meet with expressions which evince a warmer participation of the feelings, or the spiritual self discipline of the inner man; we find all this appropriately expressed in Arndt’s writings. This devout man is always the same, even in the confidential outpouring of his heart to his friends. We cannot say that we have met with a single one, in that small circle of theologians in the first decades of the seventeenth century, distinguished for their practical Christian earnestness and concern for the evils of the Church, in whom we find an equal thirst for sanctification, and so much happiness in God.”

This is a high testimony coming from such a man as Dr. Tholuck, and in relation to such a time. And there are not a few who will be ready to say, “If this is Pietism, let us have more of it.” But the name had not yet been invented.

Before we pass on to John Gerhard, it may be well to notice that in Arndt’s day—and Gerhard was in part his contemporary—the current of theological opinions and preaching ran almost exclusively in the direction of objective Christianity. The doctrines of the Gospel, justification by faith and its kindred truths, were held and taught, however, too much as mere dogmas, without reference to their practical bearings, and their sanctifying effect on the heart and life. The preaching was therefore nearly powerless for good, and too often the pastors and the bulk of their flocks were as spiritually dead as their

creed was theologically sound. There was none too much of "*Christ for us*," but there was all too little of "*Christ in us*."

Arndt was as theologically sound as the most orthodox of his brethren, and his writings are not wanting in clear statements of doctrine, but this teaching possessed what theirs did not, a faithful representation of the inner life, and strong claims for the power of godliness. Some of them dealt him heavy blows, being more alarmed for their cherished orthodoxy than concerned for the declaration of "the whole counsel of God." One of his opponents charged him with all sorts of errors, and another went to the awful length of saying that "he did not desire after death to go to the same place where Arndt would be."

But others estimated him more truly. "This book," says one—Arndt's "*True Christianity*"—"has made a Christian of me ;" while another pastor remarks: "Whoever does not relish Arndt has lost his spiritual appetite." The book, in fact, became so popular, that some of the Romish Mystics altered it to suit their own ideas, and published versions in which they also took liberties with the author's name.

John Gerhard must not be confounded with Paul Gerhardt, the celebrated hymn-writer, who flourished in the next century.

Gerhard has been described by Tholuck as "the most learned among the heroes of Lutheran orthodoxy," and at the same time, "the most amiable among learned men." He was born in Quedlinburg, in 1582. When fifteen years of age, he had a severe illness, followed with deep melancholy. Arndt was then at Quedlinburg, and his visits, Scriptural teaching, and godly influence, were blessed to the sick lad, who promised that, if God would restore him, he would devote himself to the ministry. As a student he devoted himself to the study of science, philosophy, and theology, and for a time, medicine also. Another severe sickness befel him, when his earnest living piety became more apparent, and was greatly deepened. He was made superintendent of Heldburg when only twenty-one, having already received his diploma as D.D. He had repeated calls to settle at Jena and Wittenburg as a professor, and ultimately, by reason of the wishes of George I., Elector of Saxony, he settled at the former place.

Besides his connection with ecclesiastical affairs, and his work as a professor, he found time to write several valuable books, and was

constantly the adviser of the Protestant princes. At the desire of Duke Ernest the Pious, he edited a commentary for the laity, contributing several portions himself. He gave great prominence in all his writings to the necessity of studying the Holy Scriptures, and while holding fast the old theology of the Reformation, he urged the necessity of heartfelt religion, and the practical nature of theological studies.

Gerhard was a man of unaffected simplicity, warm affection, great tenderness of spirit, extreme caution and great love of peace, and withal possessed of such a confidence in God that he was unshaken in the most fiery trials.

His most popular work is his "Sacred Meditations," composed when a student, and written after the manner of Augustine, Bernard, and Luther, and abounding, it is said, with passages of great force and beauty and Scriptural clearness. His over-mastering labours hastened his death, which took place 20th August, 1637.

Two years before Gerhard's death, Philip Spener was born, at Rappolsweiler, Upper Alsace. His mind was awakened by means of the Countess Rappolstein, who took the thoughtful boy under her patronage. He was only fourteen when she died, but the peace of her mind, her readiness to depart, and her trust and joy in her Saviour, confirmed his faith, and led him to devote himself to God more entirely. The same year he commenced his theological studies at Strasburg.

At the age of nineteen, he became tutor to the Princes of the Paatinate, and delivered lectures on philosophy and history. After travelling for three years, he was made Doctor of Theology at Strasburg, and shortly afterwards settled as chief preacher at Frankfort-on-the-Maine.

His sermons were eminently practical, and by many were well received; and these, together with his books, especially his *Collegia Pictatio* and his *Pia Desideria*, tended to bring about a great and radical change in Protestant Germany; nothing less indeed than a great spiritual revival, which the writings of Arndt and Gerhard had testified the need of, and partly prepared the way for.

Theology had been reduced to a science, which many studied altogether apart from the Holy Scriptures. Spener pointed out that, by these means, while the form of sound doctrine had been retained,

the living soul of Christianity had departed, so much so, that, in very many cases, pastors and people alike were strangers to the Bible, and destitute of experimental piety. He urged the necessity of founding the doctrinal teaching of the minister entirely on the Bible, and he in like manner insisted that no one could preach the Gospel a right unless he had himself first felt its transforming power. Instead of doctrinal subtleties and scholastic definitions as the basis of sermons, he urged that the great truths of man's sin and condemnation, the love of God, the redemption of Christ, and renewal and sanctification by the Holy Spirit, should occupy the chief attention of the preacher in his sermons.

Nor was he one who said and did not. His own preaching was simple and yet powerful, his manners unassuming and agreeable, and "the common people heard him gladly." In connection with his preaching he held semi-social meetings in different places, where, in a still more familiar way, he presented the great truths of the Gospel, conversing with and advising the anxious, questioning inquirers, and explaining what they did not understand.

When he left Frankfort-on-the-Maine, he was for five years court preacher at Dresden. Here he commenced quite a novel branch of work, busying himself with the instruction and catechising of children. In this he was violently opposed by some of the clergy, who could never tire of reproaching him for what they considered his innovations. But he was popular nevertheless.

Spener was truly faithful as well as tenderly kind. He comforted the feeble-minded, but he also warned the unruly. Even the Elector of Saxony, John George III., came in for a share of his faithful admonitions, both in public and in private. Hence he did not relish his sermons, "which were seasoned," says J. C. Jacobi, "with the salt of Divine wisdom, and were most quick, and piercing to the very heart." Still less could His Highness endure his private visits, when he would hold him in displeasing conference about his present and future state, "dealing plainly and roundly with him, as an ambassador of God and Christ, and manifesting the only way to true happiness, both here and hereafter." The Elector was offended at his plainness, and there were not wanting men in the clerical office ready and eager to make the worst use of his anger and their dislike and enmity.

One thing had offended some of the University professors and

roused their resentment, and they could not overlook it. Spener had set up in his own house the catechising of little children, believing that in this practice he was following the injunction of the Good Shepherd: "Feed my lambs." He knew, too, that for a reformation in the direction of practical godliness to be enduring, it must lay hold of the young.

Two books published by him while at Dresden were widely useful. The one set forth the discriminating marks of the work of grace, and was much prized by the sincere and earnest minded, both pastors and people. The other contained a set of Sunday sermons on evangelical duties, in which he traced the wide difference between those graces and virtues which proceed from the Spirit of God—from love to God and faith in Christ—and those which are merely external and moral.

But the evil designs of Spener's adversaries were over-ruled for the furtherance of the work he had at heart. He was indeed dismissed from Dresden, but he was cordially invited to Berlin. Frederic I. of Prussia, then simply Elector of Brandenburg, most gladly and cordially inviting him to take the superintendence of some of the Lutheran churches in his dominions.

This appointment gave a powerful impetus to the cause of spiritual revival, and when the New University had been inaugurated at Halle, Dr. Spener was the means of placing there some of the leaders of the new movement. Spener ended his life peacefully; but he still lives in his numerous works, and in the results of the movement of which he was so great an instrument.

But there were contemporary movements elsewhere in the same direction. At Leipsic, for instance, some of the members of the University commenced a kind of conference among themselves, for the better understanding of the Scriptures, and for the regulation of their studies and conduct by its teachings. They met once a week, at first without public prayer either at the opening or closing of the conference, but as they went on, less regard was paid to theological learning than to practical piety, and prayer came to occupy its proper place. The numbers and the zeal of the attendants increased, a vehement desire to study the Holy Scriptures grew in some and was awakened in others; they came to love the Sacred Word, and to search more and more into its depths and fulness; while there was a fervent breathing after the life of Christ, accompanied by sincere

endeavours to promote His holy religion, both in themselves and in others.

One of the founders of these meetings, and the one who perhaps more than any others imbibed their spirit and extended their influence, and carried that influence into energetic and widely useful action, was a young man of whom there is no space in this paper to mention more than his name—Augustus Hermann Francké, the founder of the Orphan House at Glaucha, near Halle, which grew into a group of institutions which have been the model for numerous others in Germany, Great Britain, America, and other parts of the world.

To describe the further expansion of the Pietistic movement, the opposition it encountered, the success it achieved, the work it accomplished, and its subsequent decline, are beyond the limits of this paper. And the same may be said of another branch of its work—the school of hymn-writers it produced, including, besides Francké himself, and his son-in-law, Freylinghausen, such names as Bengel, author of the *Gnomon*, Winkler, Spener, Neander, Ernest and J. C. Langé, Bogatzky, and at least forty more, whose works still live, and some of them in English translations.

It would be proper, also, to include the Moravian movement as one of the outcomes of the Pietist revival; and to notice the results of the teaching of the Moravians, Peter Böhler, Zinzendorf and others, in the brothers Charles and John Wesley, and in the great Methodist movement in this country.

People who sing the grand evangelical hymn,

“Jesus, Thy blood and righteousness,

may not need to be told that John Rothe (not Zinzendorf) its author was a Pietist and pastor of Bertholdorf, in which parish Zinzendorf's estate and the celebrated Herrnhut settlement are located. He was too much a Lutheran to be a Moravian, but he was a man of deep and exalted piety, and his hymn, in the English dress Wesley put it into, will never die. May all the readers of this sing, and never cease to sing,

“Jesus the Lord our righteousness.”

R. SHINDLER.

IMPRESSIONS OF DR. STANFORD.



HE remark was made to Dr. Stanford a few days before his death, "I do not like to look upon a dead face. It has the appearance of catching a man at a disadvantage. He gives you no welcome. You see him when he cannot see you." "Yes," was the response, "and it is a pity that the photograph of the dead face, should hide for ever afterwards that of the living one."

In one respect all biography implies this disrespect. Who does not say to Froude: "Why did you listen at keyholes for the whisperings and moans of a human sufferer? Why pass round the scraps of waste paper whereon a frail man had scribbled his failings?"

Although no biography could record a purer and less murmuring spirit than Dr. Stanford's, we should look in vain for stirring incidents in a life so largely domestic, and so much a student's. Dr. Stanford's birth and early struggles have no concern with us except as they point to the noble life born and the indomitable will which ventured, on so frail a vessel, to enter upon a life-long struggle. Here I may venture to state my first impressions.

ABILITIES.

No man seemed to think into the heart of a question, or to set his thinking in such precise and delicate language with greater ease. Nowhere was this so manifest as in preaching and in conversation. There was no hesitation. No balancing of rival terms. The thought and its clothing were apparently intuitive. Other builders allow us to see the chippings of stones and splashes of mortar, but he never. He became aware of this impression of mine. I see the grand old face again. The lower jaw is at work—always a sign of biting laughter-stuff, and then comes the explosion, hearty and loud. "Have I read Carlyle's definition of genius?"—the transcendent capacity for taking trouble, "that is my only power." He refused to be taken out of the band of hard workers. And whatever value we may attach to the quality and forces of his mind, no doubt, as with all other successful

men, his success was due to constant and hard work. The word we heard was correct, the best in fact ; but the choice, and the struggle involved in the choice, was before it was uttered and elsewhere. On the last page of his last work are the chisel marks of the labourer, and not the perfect lines of the architect. A few details of this "transcendent capacity for hard work" may not be out of place. From early morning to the dinner hour the study (especially since blindness) was held against all comers. No admittance, business or no business. Thank God for that example ! For once an exception is made ; let us go in together. The study is unlike most studies. No book is on the table, not a scrap of paper is to be seen anywhere. And not even a waste-paper basket is provided. The question on your face is, "Is this a workman ? What does the workman use ? How does he do his work ?" There are the well filled-shelves, each section by itself—classics, poetry, science. Gill stands his ground, although in touch of Henry Clarke. The Fathers are there. Lewes has a place by Reid, and Bain thinks side by side with Huxley. He—the workman—knows the place of each book—in all, I believe, three thousand. A book was asked for one night, and the trembling figure goes up the stairs without light—indeed it would not have been light to him—there is a quick return, and then the question, "I cannot see this book, but it was in the place of the one you mentioned. Is it the right one ?" It was the book. But your question is still unanswered—How does this workman do his work ? No pen is in use. Sunday's sermon, if needed for a special purpose, is written on the following Monday. The materials are gathered, digested and then come plan and forms of expression. The only workroom is the mind ; the study is the seclusion that it needs. Dr. Stanford frequently disparaged this mode, and yet it may be doubted if any other would have given such mental precision or such living pictures. To a splendid memory were added a strong vigorous appetite for all kinds of knowledge, and then the power of using this information to the greatest advantage. Few men knew more. Fewer knew how to use what was known. He needed no assistance in conversation, and gave none until asked. He could wait patiently for the word of which you were in search ; allow you plenty of time to select the best illustration that the foggy condition would permit. And if not the best—possibly the worst—would wait till you started the laugh,

but afterwards it was a question which could laugh heartiest, loudest, or longest. The meaning of this was—the independence I claim for myself I give to you. Transcendent capacity for hard work. He had that. No man worked harder, no man enlarged the capacity more. But Carlyle and Stanford overlooked that this transcendent capacity is a birthright, not an attainment. What we become is sequel to what we have been born.

PULPIT.

It was here, as might be expected, the three leading marks of genius were seen—absorption, mastery of subject, enthusiasm. No one knew how ill he was, for the pulpit was a narcotic as well as a stimulant. From the opening to the close of the service self-consciousness was gone. He had no struggle with pulpit nervousness, as we generally understand it (over-consciousness), nor indeed did he remember his physical disabilities. His prayer, remarkable for simplicity, and the evident overflow of his life *began at the throne*. He never prayed himself into prayer. And the prayer was no preliminary to the sermon. He talked either with man to God, or to man with God. The service all through was within the gates. His sermons were unequal; yet few modern preachers have less inequality. The same applies to the single sermon. The sermon was no poem or basket of flowers, much less fleshless, sapless vertebræ brought in for anatomical illustration. It was a living truth, voiced by a man of keen prophetic insight and rare culture. The first few sentences were explanatory, clearing the deck for action, and then all weapons, from smallest pistol to gun of heaviest calibre, were brought into service. No sermon was a single “deck-swivel.” It was the armoury of ancient and modern weapons. He was gentle, lovable, and the “truth was uttered in love;” but it would be wrong to suppose that this love of his was a poor, pitiful, whimpering, muscleless sentiment. No man ever cared less for personal results from the honest outburst of conviction. In him you had John and Elijah. Love for the noble, but pitiless scorn for the mean. He kept flowers and thunder. I remember the substance of an illustration. A man believes his sin is so innocent, indeed a necessary of life, he cannot make money without its use. Now the preacher points to the eagle flying over the Himalayas. Some object,

doubtless its prey, arrests its attention; then there is the quick, sharp swoop, and it is rising again with ease and satisfaction, for its food is now held by beak and talon. It looks, said the preacher, like a dry withered stick until the sharp talons make it writhe in agony: food! food! rings out with emphasis. Yes, food; see the arched head getting nearer, nearer the neck of this kingly bird, and then the fatal shaft penetrates the life. No, sin is evidently, diluted or undiluted, no food. The main thought of his sermon was never forgotten in the wealth of illustrations. It was always in view, and driven home with persistency and care. Had he been spared to finish the work upon which he was engaged I think it would have been his most suggestive book. No doubt all his works have an undertone; but they are too perfect in form for what, from a ministerial point, we may call suggestive. In the Acts—the work referred to—his descriptive powers dealt mainly with men, character, and principles of church government. The sermon on Ananias must have been very graphic. I was elsewhere that morning; but I asked my youngest—a bunch of electric wires—what the Doctor preached about. The reply was—“Oh, a good round one—it was about an awful man, do you know him? Ananias *sitting at the fire* (New Testament, Sapphira) making up a lie.”

In no part of the sermon was the whole full life so clearly felt as in appeals to the lost. It was here I confess (not unworthily) that doubts about my own part in this double ministry fill my mind. His flights were his own. The machinery weaving the delicate fabric was God's gift to him. But here is a point where fancy and delicacy of touch do not appear, and here man can share with man the common task of seeking the lost. No; it was here I felt he excelled. He forsook the pulpit, his arm was round the neck of some poor brother, and the speech, sometimes the chiding of love, then the pleading of a strong man who foresaw danger—no, coaxing as only a noble elder brother can who claims the right, then standing, within the white light of the throne, stating with emphasis the demands of God.

It has been stated by Mr. Waylen, in the April number of the Magazine, that Dr. Stanford held in guilty reserve certain points of theology out of consideration for the young men of his congregation. It is painful to see how the life, reputation, and future usefulness of

a man are at the mercy of a memory whose accuracy is, with self concern, shielded by the phrase, "or words to this effect." That phrase is well known to judge and jury. "Words to this effect"! Is it in this curt and unknighly way a dead man is made to give support to theories—right or wrong—with which he has no other connexion than that of aversion? To defend his orthodoxy may be a matter of importance to many, but to defend his manhood is important to all. The man who alleges that Charles Stanford kept back certain views of truth, through fear of consequences, near or remote, personal or relative, never knew the transparency and simplicity of his character, or the grand daring of his will. Friendship has before now forgotten the forget-me-not in its wild haste to sow hemlock seed upon a brother's grave. Why not? It is only a grave.

But is there anything to support this charge of Mr. Waylen? Let us think out the meaning of the following scene. A weary man, suffering from diseases, which, according to medical science, sap principally the resistive forces of the mind so needed to a more than one-sided controversy. Debate exhausts; persistent long-winded, loud-lunged argument on this, or that, perhaps the latest craze, meets at length with the silence of spent strength, or the weary, but fatal, acknowledgment, that human knowledge is limited. How much a keen-eyed propagandist can build out of one or other of these!

Mr. Waylen quotes from memory a remark made by Dr. Stanford, at a period of his life when heart disease sorely afflicted him, "I often feel so near to the eternal world that it seems as though I might at any moment be chloroformed, and wake up in the morning of the Ressurrection." Most men would have thought of the suffering, and the passionate craving for relief. Mr. Waylen sees, hears nothing more than "To the sleep of the saints he fully assented." That Dr. Stanford asked questions of himself and others, is but to say that he shared our common limitations and inquisitiveness.

What question could his nearness to the eternal world suggest oftener than "How can these things be? How far does sleep extend? Is there a pause between 'Absent from the body, and present with the Lord?'"

To the private ear of friendship a loving and suffering man will confide the questions which are of nearest interest, and so soon to be settled. But a question is not an affirmation. It need not imply

hesitation, or anything besides want of light or physical health. To Mr. Waylen's affirmative the writer offers a direct and positive negative.

Let Dr. Stanford speak for himself. As far back as 1861, in describing the death of Joseph Alleine, he says, page 370, "When just passing through the shadows that border the spirit land," &c. In "Symbols of Christ," see page 323, on the "Awakener." See also his last work, "The Evening of our Lord's Ministry," page 91:—"He comes to receive us (when we die) as you might ride up to a school door to open it, and to receive a beloved child returning home. He also comes to receive us to Himself at the last day. This coming differs from the former. The one is private, the other public; the one is to receive *their souls*, the other is also to receive *their bodies*.' Upon the other question raised by Mr. Waylen, "Conditional Immortality," an equally decided negative must be given. Early in our connexion he spoke freely his own views upon the whole question. Immortality and Life in Christ were not identities, in thought, or in fact. Life in Christ determined *what* the life was, and should be. Life in Christ was aspiration, fellowship with God, increasing likeness to God. Immortality is existence indefinitely prolonged. The one means you live; the other what you are. To Christ you owe the one, to the fact of being born the other.

The New Testament may not be God's final revelation of the future of unrestored man. But it suggests no other. Man—as far as it flings light upon his future—goes out, and on with the character and tendencies he had here. All beyond this is speculation, speculation from larger or narrower interpretation of terms, or from views of the nature and capabilities of Divine Love. In "Symbols of Christ," page 266, we have a line frequently in use with him—"When man is in danger, and in danger from the worst evil that can light upon him, surely a knowledge of the fact is his first necessity; and that wisdom is the wildest folly, that refinement is cruel as the grave, which would conceal the terrible possibilities of the future, would sink every attribute of God in the single conception of mercy, and would ruin the soul to spare the sensibilities."

The correctness, or incorrectness, of his views is not the matter in question; but is his name to be identified with views the opposite to those he held? Of any designed, or cowardly *suppressio veri*, he was


utterly incapable. Life in Christ, Mr. Waylen is right, all began, continued, ended there for his own life. He reached all in finding Christ. Whatever wealth of heart or head was his by natural endowment found its value and currency in Christ. Yes, its currency; for his life and thought have flown out to poorer lives in every sphere of the Christian world. The many know his ability, but to the few drawn within the circle of his friendship, is known the deep intense life of trust and hope. Trust and hope fighting day by day against weakness, blindness, doubt, and fear. Earth is not less loved, and cheerfully enjoyed, because its flowers are gone from sight. Heaven is nearer, clearer because the seeing is from within. His death ends no controversy. In his grave is buried no feud. He lived and lives. In the Christ he loved, time and eternity, earth and heaven have involved no other change than from near to nearest. The life so long near to Christ, and present with us, is but near to us and present with Christ.

S. B. REES.

[Just one word is demanded from the editor relative to that part of Mr. Rees's article which refers to the "Recollections of Dr. Stanford," by Mr. James Waylen, which appeared in last month's BAPTIST MAGAZINE. The "Recollections" in question were inserted in all good faith by us, for our *impression* was that Dr. Stanford really held the views attributed to him by Mr. Waylen. How we got that impression we could not say, unless it was from Mr. Waylen himself, for we remember years ago hearing him say the very same thing, as having been uttered by Dr. Stanford. Probably we the more readily received the impression from the fact that, whatever may have been the place assigned by the doctor to the solemn question of human destiny in his oral deliverances to his people, there is nothing in his published works, so far as we are familiar with them, which *distinctly and incontrovertibly* show what was his teaching in regard to it. This leads us to say that we think that when our esteemed contributor says that Mr. Waylen has charged his departed friend with "guilty reserve," and with having concealed his views "for fear of consequences," presumably of a personal kind, he is a little unfair. We feel sure that Mr. Waylen would be the first to allow the fearlessness of the doctor's character; indeed, we distinctly remember him saying to us some long time ago "Charles Stanford never knew the fear of man." But while a faithful man of God, such as our lamented brother unquestionably was, may have no fear of consequences to himself

we can quite understand that he might be influenced by regard to consequences *in the case of others*. It was in this sense that we interpreted Mr. Waylen's words—"He was reticent of his views on these and cognate subjects, anxious (as he said) not to rouse a controversial spirit among the young men of his congregation." A pastor is very properly anxious for the peace of his church, and, to avoid controversy and division, may not give prominence to views of his own which he may not regard as vital, and which if brought prominently forward by him would give rise, perhaps, to division and strife. This we should not ourselves call "guilty reserve," but simply such reserve, thoughtful for the good of others, which Jesus Christ practised when He said, "I have many things to say unto you, but ye cannot bear them now." Mr. Rees desired us to put in what he had written about Mr. Waylen's statements, and not to "leave out one word." We have done so. Our desire is to be just to all; most of all would we be just to the dead. Although Mr. Waylen was mistaken as to his friend's views, it has, perhaps, been well that he should have made known his mistake; for it has probably led to the disabusing of other minds besides our own. That Dr. Stanford's words have had an interpretation given to them which they were not designed to bear, and that he did not assent to the doctrine of the unconscious condition of the dead between death and the resurrection, or to the doctrine identified chiefly with the name of the respected Chairman of the Congregational Union, must now be accepted on the authoritative statement of those who are in the best position to know.—
[EDITOR.]

MILTON.

AIL, mighty bard! that knew so well to sweep
 The human heart, that harp of many strings,
 All tuneful, and whose music sweetly rings,
 To him who deftly touches. Can we weep
 That he who boldly scaled the towering steep,
 And visions saw to mortals rarely given,
 Of deeds of glory wrought in highest heaven,
 Should close his eyes in mournful darkness deep?
 Though o'er his path its gloomy pall is spread,
 And deep in shadow lies his future way,
 In lowly strength he bows his reverend head
 To Heaven's all-wise decree, and for the day
 In hope he looks and sees, through earth's dark night,
 The glorious dawning of the heavenly light.

WILLIAM FINNEMORE.

EXPERIMENTAL EVIDENCE OF THE TRINITY.



It is admitted that the doctrine of the Trinity cannot be understood. To say that three personal distinctions exist in one personal God is apparently to defy all experience. Yet it is to experience of the facts on which belief in the Trinity rests that we must attribute the steadfast profession of this doctrine by the Church. Those facts are brought under observation by the economy of grace, and are introduced into the sphere of Christian consciousness by their relation to the new life. Historical solidity and verification in consciousness are claimed for all Christian beliefs. This claim is put to a severe test in the case of a doctrine which transcends all known analogies. If the claim can be met in the present case, the Trinity has found experimental evidence of two kinds—and that without resorting to psychological arguments for the *a priori* necessity of a Trinity. It may be worth while to illustrate the nature of experimental proof of doctrine by showing its availability in the present case.

Biblical history may involve a doctrine. That the Trinity was brought to light by the Divine procedure in the economy of redemption is not likely to be disputed by any Trinitarian. The Scriptures do not present us with speculative truths, but with realities in which men have practical concern. We should look for evidences of the doctrine now before us, not to the mere letter, but to the very substance of the New Testament as the record of a new dispensation.

It will be more seriously questioned whether the testimony of Christian consciousness should be taken on such a matter. Can a man be "conscious" of the tri-personality of God? In reply, it may safely be affirmed that, if the tri-personality is revealed by what God does for man, the results wrought in man may not improbably correspond to the peculiar agency that secured them. They may not, it is true, exclude an anti-Trinitarian view, but yet may be in especial harmony with the Trinitarian. In any other case, effects, duly studied, testify to their causes. In this case, the nature of those effects makes their testimony the more emphatic, if not the more

trustworthy. The noblest human powers—reason, affection, conscience, will—find full employment only toward that Being who made man for Himself. When, therefore, any doctrine as to God is fitted to call forth, and, more significant still, to sustain through all generations, the largest activity of those powers, this experience affords a well-nigh resistless testimony to the truth of the doctrine. Indeed, when due care has been taken not to mistake an attestation for a discovery of truth, nor a transient for a perpetual response from within, the energy of convictions thus formed cannot be thought extravagant by anyone who holds religion to be a normal employment of rational beings. Further still, to possess the faculties of a rational being is to bear the image of God. The simplest, though a figurative, way of showing that the evidence of Christian consciousness may be admitted as to Christian doctrine, is by appeal to the fact that man is the image of God. As such, he finds in himself a standard with which he not only may compare, but cannot help comparing, alleged truth about the Divine Being. The image, we know, is marred; and therefore men have believed in gods as false as the likeness. But when the true God is revealed, He is sure, sooner or later, to be recognised as the Original of the image, and the defacement itself is seen to be such. It is not, therefore, improbable that, not the doctrine of the Three in One, but the facts of which that doctrine is an attempted unification, may prove to be both revealed by the Divine economy and attested by Christian experience. Some slight detail is all the further illustration which may here be attempted.

The Divine dealings with Israel steadily tended to convince the people that Jehovah was a personal God, and the only God. Nothing that occurred in connection with the coming of Christ has raised a doubt on these points. Christian consciousness corresponds to the external revelation of Divine personality and unity. The intelligence, moral feeling, and will thus revealed are necessarily understood by us to imply personality in God, because the same faculties mark man as a person. When satisfied that such a God exists, it is equally clear to us that no other God exists. So unqualified support does monotheism find in the workings of the human mind, when familiar with the conception, that, while it may not be impossible to engulf Christendom in doubt whether there is a Supreme Being, that enlightened part of the world cannot conceivably

be brought to regard as Deity a being inferior to the Christian's God, still less to believe that more than one God exists. The wane of polytheism is not due to argument. Few among us could prove the Divine unity. To what, then, is it due? The solemn joy with which we receive assurance that an All-perfect Being exists, is the response, even the claim, of our moral nature. Those moral sentiments which recognise that God must be, are shocked at the denial of His existence, the doubt of His perfections, or the division of His honour with other gods. Thus the first factor in Trinitarian belief—the unity and personality of God—is experimentally revealed and attested.

Accepting without qualification the personality of the Supreme Being, we find experimental evidence that there are three *quasi* persons in the Godhead. How "person" is here to be distinguished from the ordinary meaning of the term, it is hopeless to inquire. Yet the New Testament notifies us that Divine acts exhibit personal distinctions between the Father, Son, and Holy Spirit. The first person is revealed by those acts which present to us the Son and the Spirit. No separate discussion of the Father's personality need be undertaken in so brief a sketch as the present. We turn to the Divinity and personality of the Son.

That Christ is Divine was made ever clearer by all He said, did, and bore. The critical study of His character has not tended to rob Him of His honours. Christian consciousness reaffirms the self-revealed Divinity of our Lord. The Christian is aware of benefits to which he responds with a trust, a love, an offer of service, that amount to Divine homage.

That the Divine in Christ, the eternal word, was personal before the incarnation is made known by the facts that having, as a personal agent, created all things for God, He was sent as a Divine person into the world, and that all His proceedings while among men are made intelligible by His own consciousness of such a pre-existent Divine personality. "Before Abraham was, I am." The Christian, in turn, as the object of these proceedings, experiences benefits correspondent to, hence corroborative of, that pre-existing personality which the proceedings imply.

Concerning experimental evidence for a Holy Spirit, we may notice that there is only a formal distinction between testimony from His offices and from our experience, since the sphere of those offices is the

human breast. The Divinity of the Holy Spirit is not in question among those who believe in the inspiration of prophets and apostles, or in the renewal and guidance of men by influences from God. These acts are essentially Divine, and their fruit corresponds. The fruits of the Spirit would not of themselves justify belief that the Spirit of God had produced them. The Holy Spirit is not, as the incarnate Word was, a phenomenon presented to the senses, the supernatural character of which is confirmed by physical signs. It operates secretly in the soul; and, without express warrant for ascribing its works to God, we should have been obliged to refer them to a native human capacity of self-transformation. But God claims to have done the work; and it is certain that, to the minds of most believers, Christian experience attests nothing more earnestly than that the work is of God.

The personality of the Spirit is also but indirectly exhibited and attested through experience. We cannot distinguish two persons in our own breast, one's self and the Spirit of God. Only the ignorant fancy that they do. Still less can we distinguish in consciousness the third from the second or from the first person of the Godhead. We can, however, affirm that a Spirit of God with attributes of mind and will was promised by Christ to come in His own place, and that the stimulus and direction of our mind and will corresponds to the personal offices which the Holy Spirit was to undertake. If the testimony of experience on this point is indirect, the advantage to us is proportionately great. What we, above all things, need, is not operations in our own breast, distinguishable from those of our own moral and religious faculties, but the animation of our own penitence, faith, love, and resolution.

In brief, the Scriptures declare and explain the acts by which the Trinity is revealed; while consciousness of what takes place in our experience to no small extent justifies, and beyond all question recommends, the doctrine of three persons in one God.—*National Baptist.*

E. H. JOHNSON, D.D.

THE ANABAPTISTS, ANCIENT AND MODERN.

THIRD ARTICLE.



JOHN MATHIAS, in 1532, claimed the gift of Prophecy, lost all control over his judgment, slew one who questioned his mission, and died before the walls of Munster upon a foeman's spear.

John of Leyden, or John Buckhold, who comes next, a butcher of Leyden, is described as "a crafty fellow, eloquent, very perfect in the Scriptures, subtle, confident, more changeable than a Proteus, a serious student of sedition; briefly, a most fervent Anabaptist."

This man was sent to Munster by the previously mentioned John Mathias, where he earned the credit of being "a perpetual thorn in the sides of the ecclesiastics, craftily sifting them about the business of Pædobaptisme for nine whole months." He and another, Hermannus Stappreda, formed conventicles and held meetings, until a public debate was called for and granted. One Rotmann stood tooth and nail for the Anabaptists. On the same side were Knipperdolling, Knippenburch, Kratching, and others. After the ecclesiastical battle followed a truce. The Anabaptists sent out into the country for their friends and filled the City of Munster with their restless co-religionists. They presently dismantle the churches, and turn out all who differ from them, seizing their goods, and bring down upon the doomed place the armies of the Church led by its bishops. These ecclesiastics lost 4,000 men outside the city walls before they made any impression. Meantime within, the Butcher of Leyden had procured himself to be made King of Munster. It is noted in the record that the common people tore their hair in mingled grief and astonishment at his folly; so that it is clear that there was among them a remnant of the good and sensible, even when their leaders had lost their reason. But things grew worse as the mad enthusiast cherished the dream of universal monarchy; received humble services from royal hands; sent out emissaries who were overtaken by justice, in the open country, whilst

the besieged were dying of famine within. Treachery at last completed the work.

“The ‘King’ was brought a captive to make sport before the bishop and his soldiers, who addressed him thus: ‘O thou castaway of mankind, by what deplorable means hast thou so corrupted and destroyed my people!’ He is said to have been convinced of his offences.” He was fastened to a stake, pulled piece-meal by two executioners with pincers red-hot out of the fire. The first pain he felt he suppressed, the second he implored God’s mercy. For a whole hour he was pulled and dilacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptism of the same punishment, which they suffered courageously; all whose carcases were put into iron baskets, and, as anathemas of eternal example, hung out of the tower of S. Lambert. And this was the retiring room of the Trajedy of Munster.”

We have had enough of this. In the history of the Anabaptists of those days we think we can see precious truths trampled beneath the feet of swine, which were soon to be rescued and reset in the lives of better men, and in the creed of purer churches. Of the Munster Anabaptists let these samples stand, and let them suffice. It is, after all, exceedingly difficult to form a just conception of the personal merits and demerits of the Munster Insurgents, because their historical portraits are painted chiefly by their enemies. We are invited in studying Church history, as written by them, to look upon the Anabaptists of the sixteenth century as an indiscriminate heap of dangerous fanatics, without one redeeming feature, whose right and natural destiny it was to be promptly exterminated in the interests of the throne, the Church, and the commonwealth.

That was the view of Luther and the Elector of Saxony; and, with a natural shudder for the torrents of blood that flowed, the martyr fires that were lighted, and the horrors of the torture chamber echoing with shrieks and groans, posterity has largely adopted the Lutheran view of the matter, and has rarely paused to ask whether they were too mad to have and to hold opinions, and, if so, what was their nature? Or to enquire carefully whether the peasantry who followed such men as Munzer, Hetzer, Balthazar, Hubmeyer, Felix Mentz, Conrad Grebel, Melchior Hoffmau, and George Jacob, were equally

unscrupulous in the means by which they sought to correct the existing evils of society. It is clear that their treason did not prosper. But we have need to remember the old adage:—

“Treason never prospers. What’s the reason?
Why! when it prospers, none dare call it treason!”

Mosheim, a most prejudiced writer, admits that some of them had sparks of reason left, and had reflection enough to reduce their notions into a certain form, and that they maintained, among others, the following points of doctrine:—

“1. That the Church of Christ ought to be exempt from all sin.

“2. That all things ought to be in common among the faithful.

“3. That all usury, tythes, and tribute ought to be entirely abolished.

“4. That infant baptism was an invention of the Devil.

“5. That every Christian was invested with power to preach the Gospel.

“6. And consequently that the Church stood in no need of ministers or pastors.

“7. That in the Kingdom of Christ civil magistrates were absolutely useless.

“8. And that God continued to reveal His will to chosen persons by dreams and visions.”

This account of their tenets is taken by him from Fueslin. He is compelled to admit that some who adhered to the most extravagant faction of that sect were men of upright intentions and sincere piety, who were seduced into this mystery of fanaticism and iniquity by their ignorance and simplicity on the one hand, and by a laudable desire of *reforming the corrupt state of religion on the other*. There, in the last phrase, we have the philosophy of the origin at that time, of the continued re-appearance, and even of the present tenacity and vitality, of Baptist doctrines and practices.

Let us revert again to *Mosheim*, and hear him speak upon the origin of Anabaptists.

“The true origin of that sect which acquired the denomination of the *Anabaptists* by their administering anew the rite of baptism to those who came over to their communion, and derived that of *Mennonites* from the famous man to whom they owe the greatest part

of their present felicity, *is hid in the remote depths of antiquity*, and is of consequence difficult to be ascertained." If there be any humour in that paragrah, the laugh is clearly on the Anabaptist side.

"The connection between the Mennonites and Munster Fanatics is as far as possible disowned, and the term Anabaptist with it." That is most true. Here is a case in point, one of many.

"That species of Anabaptism with which we are charged" (says Herman Schyn, an Anabaptist, 1729) "exists no longer, nor has it happened during the space of many years past that any, professing Christianity, of whatever Church or sect he may have been, and who had been previously baptized *according to the command of Christ*, has been rebaptized upon entering into our communion. It is, therefore, very true that the odious name of Anabaptist does not apply to us."

This is regarded by the editor of Mosheim as contemptible shuffling. We are of a contrary opinion and disown the term "Anabaptist" as emphatically as they.

The connection between the older English Baptist churches and their continental brethren, the Dutch Baptists, is very evident. It is generally admitted that the existing Baptist Church at Eyethorne was founded by Dutch Baptists in the year 1550. It is also clear that in 1609 six members of that church sailed down the Trent to Hull, and from thence to Holland, and that one Thomas Petch, soon after returning from Holland to Crowle, brought news of the death of two of these emigrants.

Most interesting, however, is the adroit way in which Englishmen convinced of believers' baptism, and in difficulty for lack of baptizers, resorted to the fountain-head in Holland for what they deemed the proper and orderly reception of the rite.

Some have said, though it has never been clearly proved, that John Smyth, Vicar of Gainsborough, baptized himself in the year 1606. In one case, A. is said to baptize B., and B. to baptize A.; but William Kiffin and his friends discovered a more excellent way than either of these.

In a MS. of William Kiffin's, we read that in 1640 "the Church under the pastorates of Jacob and Lathorp, after prayer and conference about baptism by immersion, none having then so preached it to professed believers, and hearing that some in the Netherlands had so preached it, they agreed and sent over Mr. Richard Blunt (who

understood Dutch), with letters of commendation, who was kindly accepted there, and returned with letters from them, John Batte a teacher there, and from that Church to such as sent him.

“Mr. Blunt baptized Mr. Blacklock, that was a teacher amongst them, and he and Mr. Blacklock baptized the rest of the friends who were so minded; and, many being added to them, they increased much.”

The Church soon after, considering that they had grown very numerous, without any breach of order or of good feeling, formed these immersed brethren *into a separate church* on the 12th of September, 1633, on the ground of convenience, at the same time testifying that they had acted from conscience and not from obstinacy, and so were entitled to their liberty.

That is the first chapter in the history of the Commercial Street Baptist Church. We only regret that space does not admit of our following, as we could with great ease, the chronicles of that Church down to the present. Are they not written in the books of that church, and in the history of the celebrated Norwich case, and elsewhere?

WILLIAM THOMAS ADEY.

JESUS OUR PROVIDER.

MATT. xiv. 15—21.



Thou who didst the thousands feed
 At eventide, across the sea,
 Wilt Thou not, Lord, supply our need
 Who look with longing eyes to Thee?

Thy hand and heart are still the same
 As when that mighty deed was wrought,
 “Jehovah Jireh” is Thy name,
 Thy power transcends our utmost thought.

From Thee we crave that living bread
 By which alone our souls can live;
 We wait upon Thee to be fed,
 Believing Thou art here to give.

O Jesus, open now Thy hand
 And satisfy our souls from heaven,
 And we, a humble grateful band,
 Will bless Thee for Thy blessing given.

J. FRANCIS SMYTHE.

THE BEGGAR'S BASKET: A STORY FOR THE FAMILY CIRCLE.



ELL, Miss Ritchie, it is your turn for the Beggar's Basket," said Mrs. Rolla.

"If it is, I suppose I must take it," said Miss Ritchie, holding out her hand—a very pretty hand in a very expensive kid glove. "Dear me, what trash people do put into it, to

be sure."

"Fill it as handsomely as you like, my dear," said Mrs. Rolla, laughing. "That's what we want you to do."

The Beggar's Basket was an institution of the Sewing Society—a fancy basket, with ribbons on the handle, which was filled with pin-cushions, pen-wipers, and other little nick-nacks, and handed to friends, who took something out of it and put in a shilling, or what they chose. As they were warned before, no change was given. If they chose to pay a sovereign for their toy, they could. A shilling was generally the full value of the article, and people felt themselves very generous when they had given half-a-crown. The members of the Society took it home in turn, keeping it a week each time, and everyone was sorry when her turn came.

It should be added that the Sewing Society was connected with a Presbyterian Church in Ireland.

Begging, even for the poor or the heathen, is not agreeable work, and no one liked to carry the basket back empty, so that its possession was a somewhat expensive honour.

Just now little Miss Ritchie, who had a very small allowance for her dress, and was very anxious to make a good appearance, was wondering whether this Beggar's Basket would cost her the new necktie and gloves for which she was preserving a one-pound note, the last shilling she would have until the end of the month. If no one brought anything, it might; she had not the courage to own herself so poor or so uncharitable as to put nothing in it.

She carried the be-ribboned basket home with rather a solemn face, therefore, and it grew more serious as father and brother shook their heads at it. All the week visitors, whose attention she strove to attract to the Beggar's Basket, were very unobservant, and Friday afternoon came, and it was empty. On Saturday the Society came.

"I must go without my tie and gloves," said Nellie Ritchie, "and give

the Society my one-pound note. No one will call now." And her tone was certainly not that of the "cheerful giver."

But who can prophesy regarding the future? At that very moment the door-bell rang, and some one asked for Miss Ritchie, and, rising, Nellie confronted an elderly gentleman who had been a great friend of the family, but who had for some time resided in a distant city. He was a warm-hearted, generous old gentleman, and loved Nellie as if she had been his own grand-daughter.

"I thought I must see you before I went, my dear," he said. "I have been at your papa's office all the morning, and I stepped in, though I must catch my train in an hour."

Then he chatted about his old friend, and past adventures, until suddenly catching sight of the Beggar's Basket, he crossed the room to examine it.

"The Sewing Society is still at work, I see," he said. "This is the old Beggar's Basket. Now show me something you have made for it, and I will take that."

"Those little velvet boot pin-cushions are my work," said Nellie. "There is never anything but trash there; wait and I'll put something else in."

She lifted from her desk a very neat and carefully embroidered letter-case.

"There," she said; "that should not have gone in, but that you were to be a purchaser. I made it for papa; but I shall make him another, Mr. Wortley."

"I shall treasure it," said Mr. Wortley, and put some money into the money-pocket of the basket. "And now," he said, "I must go. I should like to stay to tea, but I have no time. Do pay my daughter a visit soon. You will kiss me, as you did when you were a little girl? Good-bye. God bless you."

He was gone; and when Nellie had watched him out of sight and shut the door again, curiosity prompted her to peep into the Beggar's Basket. A crisp bank-note thrust itself partially out of the pocket; she drew it forth and saw, to her surprise, that it was of the value of five pounds.

"Dear old Mr. Wortley," said she; "how nice of him. Now I shall have my tie and gloves and the credit of being a magnificent beggar." Then a thought struck her, and she flushed scarlet.

"If Mr. Wortley gave the money," was the fancy that had crept into her mind, "it was to please me, and he gave it for something that was really not in the basket—my own letter-case that I had worked. If I put my one-pound note in the pocket in its place and keep the five no one will ever know. I want so many things, and the Society will think a pound quite well for the basket. Perhaps it would be a little mean, but one is

mean every day, and I can't think it would be dishonest—not very dishonest. He was my own old friend, and bought my own letter-case.”

It was all sophistry, and Nellie knew it as well as any one could; but as she held the crisp note in her fingers temptation overcame her. She drew her pocket-book from her pocket, put the note into it, and took from thence the one-pound note, which she put into the Beggar's Basket. She wanted so many things; papa was not generous to her. There was a new bonnet at Madame Gilfroy's that could be had for fifty shillings, and the rest would buy a tie and gloves and other things. Nellie was insatiable as to gloves, and liked light colours that soiled at once; and having argued herself into the belief that she was doing right, or at least not very wrong, she put on her hat and went out, returning the possessor of a new bonnet that became her superbly, of cream-coloured gloves and tie. The happy possessor, I could not say with any truth. She could not quite believe that every one who looked at her would not know just what she had done, and when tea-time came she sat behind the tray with the most woe-begone countenance possible. Not a smile could she give her father; not a pleasant word had she to bestow upon her brother.

Conscience had slumbered for a while, but it awoke with redoubled power, and all night the poor girl tossed upon her bed, unable to close her eyes, and longing to undo the deed that she had done. Perhaps, had she simply bought the bonnet, Madame Gilfroy would have taken it back, but she had had change from her and had spent it elsewhere. Nothing was to be done—nothing. When her next allowance came due she could of course give that to the basket, if she chose, but it was two weeks before that would happen, and, after all, she had done the deed. The stain was on her soul. She had robbed the poor; for the money in the Beggar's Basket was always given to the poor in some way or other.

Saturday afternoon came at last. The basket must go to the Society. As she handed it to Mrs. Rolla, that energetic lady exclaimed:

“Oh! why can't people be more generous? I've just heard of such a destitute family!”

Her heart sank. Had good Mr. Wortley's gift been in the pocket how pleased she would have been to have known how it would help, and to be placed, as she would have been, on the committee which would have purchased necessaries for that destitute family.

“I'm sorry there's not more in the pocket, Mrs. Rolla,” said she.

“I'm sure you've been very generous,” said Mrs. Rolla, “but I declare there's no use begging now, people are so mean.” And there the subject ended.

Poor Nellie sat in the corner sad and silent all the afternoon. Blame

her as you may you must have pitied her ; but the end had not yet come. She was to be punished even more severely.

The Sewing Society ended with tea and music, and conversation afterward. Gentlemen came for the ladies, and spent some time with them. To-night, as Nellie having refused to sing crept away to a quiet corner, "A gentleman for Miss Ritchie" was announced, and to her great astonishment, Mr. Wortley was ushered into the parlour.

"Surprised to see me so soon again, my dear," he said; "but the fact is, your Beggar's Basket brought me back. I made such a ridiculous mistake. I wanted, of course, to do something worth while for such an old friend as this Sewing Society, and I put in a five-pound note, but unfortunately, I had in my pocket a counterfeit note, marked with a cross in red ink. I did not get out my glasses, and so put that into the basket instead of a genuine one. I feared you might be put to mortification by my stupidity, so I hurried back. Besides, I want the counterfeit to return it to the dishonest person who palmed it off on me. I hate being cheated."

He held the bill towards Nellie with a bow. Mrs. Rolla hastened to the basket.

"To think we took it for a one-pound note!" she said. "What a good-hearted soul you are, Mr. Wortley!"

Then she plunged her hand into the pocket, drew forth the money, and looked at it.

"Why, I declare, it is just what I thought it!" said she.

Nellie turned pale as death.

Mr. Wortley said "Singular;" and whether the girl would have come to confession then and there is unknown, for at that moment the servant ushered in a lady—no other than the milliner, Madame Gilfroy.

"I beg pardon for intruding, ladies," she said in her high-pitched voice; "but I have a little business with Miss Ritchie here, and her home is a long distance off, and business keeps me close. Do you know, Miss Ritchie, some one has cheated you awfully. The five-pound note you gave me is counterfeit, and I came very near being arrested in consequence of offering it, for there is a 'b-a-d,' in red ink in one corner, that neither of us saw."

Mr. Wortley gave a start, and held out his hand for the note. Mrs. Rolla held up her hands. The ladies exchanged glances, and poor Nellie Ritchie felt herself growing deaf and blind, and, hoping that it was death that was creeping over her, fell fainting to the floor.

Poor old Mr. Wortley, horrified at the mortification to which he had brought the girl, whom, though he could not help blaming, he still loved and pitied, did all he could to hush the affair up. He put the genuine note

into the Beggar's Basket, and declared that he was sure matters could be explained.

Then he took his young friend to her home. It was a month before she left its doors again, for a violent fever followed her fainting fit, and for a long time she felt crushed by disgrace and mortification. Indeed, it is certain that in yielding to that one temptation, she marred and blotted her whole life.

The circle in which she had moved so proudly shunned her. Her father and brother lost their pride in her, and only forebore reproaches from pity for her sufferings. Her kind old friend, having had reason to doubt her integrity, could think of her only as a miserably weak and unreliable girl; and the story reaching the ears of a gentleman who had loved her, and whom she loved, affected his feelings to such a degree that he would have dreaded to make her his wife. Young, beautiful, and attractive as she was, her star had set. In a little village everything is known and remembered, and the girl who had begun life so happily ended it a sad, despised, and neglected woman, because of one weak moment in which she allowed herself to listen to the voice of the tempter.

THE RELIGIONS OF THE WORLD.



R. HURST'S "Outline History of the Church" gives the following populations to the creeds of the world, viz.:—Christianity, 407,000,000; Buddhism, 340,000,000; Mohammedanism, 200,000,000; Brahminism, 175,000,000; Confucianism, 80,000,000; Judaism, 7,000,000; all other forms of religious belief, 174,000,000. Of the Christian populations of the world, 131,007,449 are assigned to Protestantism, 200,339,390 to Roman Catholicism, 76,390,940 to the Oriental Churches. In the New World, comprising North and South America, the Roman Catholics are in the majority, having 50,931,983 of population to 36,936,800 Protestants.

BRIEF NOTES.



THE Rev. T. H. Martin's Third Article on "Why I am a Nonconformist," will appear next month.

THE May Meetings for the year 1886 are past and gone, at least, the Baptist May Meetings; for one is reminded that the "May Meetings" of some Christian bodies extend far into June. The Spring Session of the Baptist Union commenced on Monday, May 10th, after an introductory prayer-meeting conducted by the Rev. O. D. Campbell, M.A., of Nottingham. The new chairman of the Union, the Rev. Charles Williams, of Accrington, was introduced to the chair by the retiring President, the Rev. S. G. Green, D.D., who described him as "a pastor true, and, therefore, a man of power, in those other departments of service to which, in these days, the ministers of Christ were called."

IT is not our intention to give an account of our spring anniversary meetings and services, for that has been amply and well done by the denominational weekly papers. But to pass them over without any note or comment upon them might appear strange, if not indifferent and neglectful, on our part. Our notice of them, however, will be confined to just one or two points which seem specially to demand notice.

THE President's address aimed at nothing but the practical; perhaps the very best kind of address to proceed from the chair of the Union. Baptists have not forgotten, but gratefully remember, the manful efforts of Mr. Williams in connection with the establishment of the Annuity Fund, as well as some similar efforts which date further back; and if he now devotes himself, as he has intimated he will do, to the resuscitation of the Irish and Home Missionary Society, and to the service of the churches in rural districts, with the same ardour as he displayed in behalf of invalided and aged pastors and widows and orphans, he will double the obligations under which he has laid them.

THAT the rural churches need all the sympathy and help which influential pastors and churches can give them is clear. Their position has been one of increasing difficulty for years past. The reason for this—or rather the reasons—the readers of papers and speakers at the second day's session at Walworth Road Chapel clearly and forcibly presented. Migration and emigration, arrogant ecclesiasticism, and bad land laws, afford largely the explanation. Dr. Underhill, whose effective debating ability is only marred by his weak voice, made a telling speech. He showed how since the time of his boyhood the system of throwing a number of small farms into one large farm had depleted our rural congregations.

of the yeomen and small farmers who once were their chief supporters. He declared, what in fact is notorious, that "a tenant-at-will is the landlord's serf," and that "our landlord system has given such power and such control to the aristocracy or holders of land that we have become absolute strangers on our own soil."

THE hierarchy and the squirearchy have from time immemorial been the oppressors, and have sought to be the exterminators of rural Nonconformity. But the reform of the land laws must come, and so must disestablishment. The latter is ripe, fully ripe, for the practical statesman to deal with, especially in Wales and Scotland. Why, then, is not the grievance redressed, and justice done to long-suffering Dissenters? The Premier, who more than once has been placed in power by Nonconformist votes, has, for several years past, only had to speak the word and the thing could have been done. He now proposes to place the Romish party in the ascendant in Ireland, placing the Protestant minority completely at their mercy, because a majority of Irish representatives ask for it; Wales, where we are told there are six Dissenters to one Churchman, has been asking with unanimous voice, through her representatives, for Disestablishment, and he turns a deaf ear. If he is ready to make the most perilous experiment of giving a Sovereign Parliament to Ireland because four-fifths of the Irish representatives ask for it, why is he not ready to give the perfectly safe gift—which is only bare justice—of religious equality to Welshmen, when all their representatives in Parliament ask for it? Why is Mr. Gladstone not consistent? Why? We commend this "why" to the reflection of our readers.

THE foregoing reference to the Irish policy of the Premier reminds us of the letters we have had from some of our readers thanking us for our remarks in our last number. We beg to thank our friends for *their* thanks, and for the kind expressions their letters contained. The fact that we have received several letters expressing thanks and testifying concurrence, and not one of a contrary character, of course, by no means proves that all our readers agree with us on this burning question. Let those, however, who differ from us receive our opinions with that consideration which we humbly venture to deem belongs to the opinion of those who have personal knowledge of Ireland and the two sections of the Irish people—knowledge acquired by residence in the country; a tolerant hearing at least we ask. We are prepared to give to others what we ask for ourselves.

AMONG those who have written to us has been the able and estimable pastor of the Baptist Church at Waterford, the Rev. John Douglas, B.A. While thanking us for our "timely words," and "trusting that they will have due influence in Baptist circles," he complains of treatment which he has received from one of our contemporaries, in that he sent a communication to it for publication, on the sub-

ject of the Government proposals, which, after the lapse of a fortnight, was returned "without note or comment." Of course the conductor of every paper must be accounted the best judge as to what ought, and what ought not, to appear in the paper he conducts; but we cannot help thinking that our Baptist brethren in Ireland—who must be accounted the best judges as to what is best for them—should be allowed an opportunity of addressing their English brethren on this question, which so vitally concerns them. We shall be pleased to give Mr. Douglas space for a short statement of his views in the BAPTIST MAGAZINE, if he wishes it. At the same time we shall be glad to hear from other of our Irish brethren, and we assure them that their communications shall not be rejected if they should happen to contain views opposed to our own, at least on that account. The bearing of this Home Rule measure upon the Evangelical Churches of Ireland, and religious liberty and equality, has been too much lost sight of.

OUR space, available for notes, is gone. We intended to pen a note or two on the Baptist Missionary Meetings, but cannot. We cannot refrain, however, from expressing our pleasure that, in spite of unfavourable weather, on Tuesday and Wednesday in the week of the meetings, they were so good. Although there was a deficit, the financial statement must be pronounced encouraging. It is something to be able to report a constantly increasing income in these depressed times. May the Society be increasingly prospered, and the labours of our beloved brethren, the missionaries, be increasingly blessed.

MINISTERIAL REGISTER.

- BURROWS, R. A., Manchester College, has accepted pastorate of the Bolton Claremont Mission Church at Farnworth.
- CAMERON, T. D., of Lockee, has accepted the pastorate of the church, Lichfield Street, Willenhall.
- CAUSTON, A. J., Kislingbury, has accepted the pastorate of the church at Fakenham.
- COLLS, L. H., has been ordained as pastor of the Martyrs' Memorial Church, Eccles.
- DOWEN, Z. T. (F.G.S.), St. George Street, Macclesfield, having resigned, a farewell tea and public meeting was held under the presidency of the ex-mayor.
- DUNSTAN, E. TREMAYNE, formerly a Wesleyan Minister, late of Graffreinet, South Africa, has been appointed to take charge of the Bosworth Road Mission in connection with the church at Westbourne Park.
- DYSON, WATSON, North Parade Chapel, Halifax, at the request of the church and congregation, has withdrawn his resignation.
- FELLOWES, C. A., who has been assisting his father at John Street, Edgware Road, has accepted the pastorate of church at St. Helier.
- HOLLINSHEAD, JAMES, Kingstead, was recognised on 11th inst. as pastor.
- HOOPER W. A., Pastors' College, has become pastor of the church at Woodchester..

- HUGHES, D., Moss, Wrexham, has accepted a unanimous invitation to the pastorate.
- HUNTER, W. I., Bridlington, has accepted pastorate of Grosvenor Street Church, Manchester.
- JAMES, O. WALDO, Ebenezer Church, Aberavon, has notified his intention to leave this church on June 1st., having accepted a church in Pennsylvania, America.
- LEWIS, T. R., of Pontypool College, has accepted a unanimous invitation to the pastorate of the church, South Bank, Middlesborough-on-Tees.
- MAKEPEACE, J. F., Mansfield Road Church, Nottingham, assistant to Rev. Dr. Cox, is about to terminate his ministerial connection with the church.
- MANN, JOSIAH, formerly of Beulah Chapel, Harrow Road, recently expired in a railway carriage near Addison Road Station.
- OSBORNE, J. H., formerly pastor of the church at Poole, where he had been for 28 years, died somewhat suddenly 6th May.
- PARKER, W. ROWTON, Gainsborough, resigned.
- TOWNSEND, C. W., of Inskip, Preston, has accepted pastorate of church meeting at Conduit Road, Plumstead.
- WHITE, W., Monk's Road Chapel, Lincoln, has tendered his resignation. He is being urged by the church to reconsider the matter.

REVIEWS.

SUPPLEMENT TO BIBLICO-THEOLOGICAL LEXICON OF NEW TESTAMENT GREEK.

By Hermann Cremer, D.D. Translated from the last German Edition by William Urwick, M.A. Edinburgh: T. & T. Clark. 1886.

CREMER'S Lexicon of New Testament Greek is rightly regarded as an indispensable aid to New Testament exegesis. The power of Christianity is seen nowhere more distinctly than in the sphere of language. It has not only created new words to express thoughts and conceptions which had no previous existence, but has pressed into its service words whose chief significance arises from the new and deeper meaning which the Gospel has imparted to them. A most interesting and instructive volume might be written on the changed meaning of familiar terms effected by Christianity. Dr. Cremer omits from his lexicon all words which retain their ordinary classical meaning, and devotes his attention to those which have been altered or modified by Christianity, and which have, therefore, a specific New Testament sense. Constant use of this work, since the appearance of its first edition, enables us to speak of it with grateful appreciation. The discussion of the principal theological terms is an invaluable aid to the study of the Greek text, and frequently throws a flood of light upon it. Dr. Cremer, who is, of course, a scholar of the first rank, is content with nothing short of the best; and excellent as is his second edition (published by Messrs. Clark in 1878), he has introduced into his third and fourth editions much additional matter of great worth, and this is now presented to English students in a handsome "Supple-

ment." Some three hundred and thirty words not mentioned in the earlier editions are discussed in this, and a large proportion of the more important terms are treated more fully. In the former class, we may note such words as Ἀγαλλιάομι, ἀγαθός, ἀντίδικος, ἐλεημοσύνη, ἐπερώτημα, θρησκεία, παιδαγωγός, παιδεία, ποιμήν, σκοτία, σοφία, σοφός, σταυρός and σπέρμα (this word, by the way, does not appear in the index, doubtless as the result of an oversight). In the second class, we may note such words as ἄγιος, ἁμαρτωλός, διαθήκη, δίκαιος, ἰάσκομαι, ἱλαστήριον παλιγγενεσία, πιστεύω, πίστις, κήρυξ, ψυχή, ἅγιος, and many others which are connected with the distinctive doctrines of the Gospel. Mr. Urwick, whose translation is a credit to our English scholarship, has also supplied a new and copious index to the entire work, so that the student can refer to *Lexicon* or *Supplement* with perfect ease. Another feature of the *Supplement* is a full consideration of the Hebrew equivalents to the principal Greek words (see under ἄγιος, for instance), and a carefully prepared Hebrew Index, for which, again, we are indebted to Mr. Urwick.

We should be glad if a copy of this invaluable lexicon could be placed on the table of every minister in our denomination. It is a work in which scholars delight, and from which every intelligent student will draw copious stores of thought and instruction.

EXPOSITIONS. By the Rev. Samuel Cox, D.D. Second Series. London: T. Fisher Unwin, 26, Paternoster Square. 1886.

DR. COX has reason to be gratified with the reception accorded to the first series of his "Expositions." The literary organs of almost every section of the Christian Church, as well as the more purely critical journals, have given it a hearty welcome, and their judgment has been no less heartily endorsed by the general Christian public. We should ourselves have deeply regretted any other result of Dr. Cox's new departure, for we can ill afford to let so facile, so powerful, and so graceful a pen as his be unemployed. From some of his principal theological positions we have more than once felt constrained to express our dissent, and in his latest volume we find much to which we strongly object. But as we claim independence of judgment for ourselves, we freely accord it to others, especially when, as in Dr. Cox's case, it is united to a candour of spirit, a reverence of tone, and a chivalrous courage which we must all admire. The main value of the book arises, in our estimation, from the fact that it is the result of a resolute and manly endeavour to find out the meaning of the Divine Word, not only in its familiar but in its more obscure and difficult aspects. Dr. Cox is in many respects an ideal commentator. He is no indolent repeater of other men's thoughts, no slave of conventionalism or adorning of empty common-places. His disposition and habits lead him beyond the beaten track, into fields that have been but rarely traversed, and ground which is not overwrought. The consequence is that his studies possess a degree of freshness to the charm of which no intelligent reader can be insensible. Among the discourses which, on this ground, deserve special notice, are those on "The Transfer of the Religious Unit," "The Wineskin in the Smoke," "The Psalm of Hezekiah," "Baruch," and "Baruch's

Book," and "The Consecration of the Firstlings." There is also marked freshness of treatment in the sermons on "Sentiment and Sentimentalism," "Friend, Go Up Higher," "Our Burden Our Blessing," "Gaining and Losing the Soul, &c." There are, as we have said, many points from which we dissent. Ingenious as is the pleading in the first of the sermons on "The Gospel to the Greeks," we certainly cannot sanction the idea that "the man Christ Jesus had advanced far in his recognition of the loving and redeeming purpose of the will of God, in the months which intervened between his interview with the Syro-Phœnician woman and his conference with these Greeks in the Temple." His treatment of the Syro-Phœnician woman was based on entirely different reasons than those which Dr. Cox alleges. So, again, the doctrines of original sin and of the atonement mean a great deal more than we should suppose from pp. 355—359. Dr. Cox lays far too great a stress on the authority of "the word *within*," and attributes to human consciousness a power which it does not possess. It is, again, surely strange (to refer to an entirely different matter) that he should affirm, with regard to Jonah iv. 2, that he is not aware of its having ever been pointed out that this verse is the key to the whole book of Jonah. This is, at any rate, practically stated in Archdeacon Peroune's "Introduction to Jonah" in the Cambridge Bible for schools (p. 16). See, also, Dr. Payne Smith's "Prophecy a Preparation for Christ" (p. 253). How Dr. Cox can have persuaded himself that because Our Lord and His Apostles kept the passover in a modified form—"reclining on couches, drinking wine, singing joyful Psalms," the Church has, therefore, a certain power over the forms of worship, and may change believer's baptism into infant sprinkling, we are at a loss to conceive. If Dr. Cox will carefully distinguish between the first observance of the Passover in Egypt and all subsequent observances; if he will note the changes that were necessitated by the simple departure from Egypt, and mark how all modifications were in absolute harmony with the spirit of the festival, and neither detracted from nor added to its meaning, he will see how little sanction is thereby afforded for the changes he regards as permissible, and in regard to one of which the late Dean Stanley has rightly said that "the change from immersion to sprinkling has set aside the most of the Apostolic expressions regarding Baptism, and *has altered the very meaning of the word.*" Pædo-baptists will probably welcome Dr. Cox as an ally, but we are sure that his appeal on their behalf will do little for the support of a practice which rests on such precarious grounds. Does he cruelly intend to suggest to them the only possible reasons for the continuance of a rite which has no direct evidence and no Scriptural sanction to urge in its favour, as if he should contend, "You can say nothing for yourselves, but I will venture to say this for you"?

THE APOSTOLIC AND POST APOSTOLIC TIMES: Their Diversity and Unity in Life and Doctrine. By Gotthard Victor Lechler, D.D. Third Edition. Thoroughly Revised and rewritten. Translated by A. J. K. Davidson. Two Vols. Edinburgh: T. & T. Clark, 38, George Street. 1886.

THE original edition of Professor Lechler's elaborate treatise was published in 1848 as a Prize Essay, under the auspices of the Teyler Theological Association in

Haarlem, and was intended to refute the speculations of Baur and the Tübingen school in regard to the contrarities and antagonisms of the Apostolic teaching. The treatise aims to show that the Gospel preached by Paul is essentially the same as that which was preached by the other apostles; that the diversities which exist are formal and accidental, and may be accounted for by idiosyncrasies of character, training, and position. The same truth may be variously apprehended by differently constituted minds, and applications and developments of it may be seen and demanded in one situation which would not be thought of in another. So, again, the churches founded by one apostle were not hostile to those founded by another, although one community might have a clearer and more comprehensive hold of the truth than another, and might also give prominence to certain of its aspects which in another community were not deemed of such vital importance. The Gospel, while in itself one and indivisible, gives full scope to the play of individual freedom. It respects the law of liberty, and does not demand us to shape all our thought and experience in one rigid mould. It recognises the complexities of human character, and does not destroy, but merely controls, the original and constituent elements of our nature. The very fulness of the Gospel as regards its substance, and the very freedom of its spirit, render necessary the diversities of which the rationalistic critics complain as fatal to its unity, and the absence of which they would resent even more fiercely as derogatory to the dignity of our intellectual and spiritual manhood. Prof. Lechler's plan is to discuss, first of all, Primitive Christianity in its life—the worship and the work of the churches, their domestic life, their intercourse with unbelievers, &c. He next reviews the Apostolic doctrines as presented in the Acts of the Apostles and the Epistles, carefully noting the teaching of the four principal apostles, James and John, Peter and Paul, and then entering upon a minute comparison in order to show their substantial harmony. He finally deals with the Post Apostolic period to the end of the second century, discussing the principal conceptions of doctrine among both the Jewish and Gentile Christians, and tracing the rise of the Gnostic and other sects. This last part of the work is somewhat sketchy, though it amply refutes the specious and one-sided speculations of the Tübingen school. The work, as a whole, shows a remarkable grasp of the problems to be solved, a mastery of the conditions which gave rise to them, and of the principles which alone can yield an adequate solution. Candour of statement, lucidity of style, combined as they are with resource of scholarship and powerful dialectic skill, render the work of exceptional value.

PRAYERS IN THE CONGREGATION. By Rev. Henry Ward Beecher. Selected and arranged by Rev. J. R. Brown. London: James Clarke & Co., 13 and 14, Fleet Street. 1886.

WHATEVER may be thought of Mr. Beecher's occasional eccentricities in preaching, there cannot, we imagine, be two opinions as to the spirituality and power of his prayers. To join intelligently in such prayers is without doubt to be borne into the very presence of God, and to speak with Him as a man speaketh with his

friend. Lofty adoration, devout rapture, and glad thanksgiving are combined with the lowliest confession and the most earnest entreaty. Rarely have we heard or read utterances so pure and beautiful, so delicate in feeling, so full of victorious faith in God, and of generous sympathies towards men. Even those who do not approve of models of prayer will find their perusal of this volume an elevating and ennobling power, a power that will foster the true spirit of prayer, in whatever words it may be expressed.

CHRIST AND THE JEWISH LAW. By Robert Mackintosh, B.D. London: Hodder & Stoughton. 1886.

It is a rare thing for a new writer to gain such immediate and universal recognition as Mr. Mackintosh has done in his "Christ and the Jewish Law." One reason of his success is that the subject, though by no means novel or unfamiliar, has not been treated in so thorough and systematic a manner as its importance demands. Then it is evident that Mr. Mackintosh is a writer of more than average ability. He is not, indeed, a great stylist. His literary art is scarcely equal either to his theological insight or his critical acumen, and he might with advantage have expanded his paragraphs, and illustrated his positions, at greater length. It is not often that a work is open to such an objection, and we doubt not that to many readers this freedom from diffuseness will be a recommendation. The writer's aim is to ascertain the precise attitude in which Christ Himself stood towards the Jewish law, and thus to answer the question—in what sense and to what extent He was the founder of a new religion. Our Lord's own conception of the law, His personal observance of it, His distinctive ethical teaching, His criticism of the Pharisees, His relation to ceremonies, to questions of politics and statesmanship, His claims to supreme authority, are all elements of vital moment. Mr. Mackintosh discusses every passage in the Gospels which bears upon them, and his discussion is marked by skilful exegesis, profound spiritual insight, and manly common sense. The main result of his researches is to present in a concise and scientific form ideas which have floated in the minds of the more thoughtful Evangelical theologians, and to free from their admixture of error certain theories which have been advanced, *e.g.*, by Ritschl, the author of "Ecce Homo," and other writers of a similar type. The erudition, the orthodoxy, and the genuine liberality of this treatise are equally conspicuous, and we shall be surprised if it does not become the standard authority on the subject of which it treats.

GOSPEL DIFFICULTIES ; or, The Displaced Section of St. Luke. By J. J. Halcombe, M.A., Rector of Balsham, &c. London: C. J. Clay & Son, Cambridge-University Press Warehouse. 1886.

MR. HALCOMBE'S profound and scholarly studies will command the respect, and to a large extent the acquiescence, of competent textual critics, while any book

bearing the imprimatur of the Cambridge University Press is *ipso facto* worthy of serious attention. It is, perhaps, startling to be told that so large a part of the Third Gospel as is included in chapters xi. 14—xiii. 21, has been displaced from its original position, and that it ought to be inserted before chapter viii. 22. But Mr. Halcombe adduces powerful reasons for his belief that such is the fact, and we do not see how his arguments are to be rebutted. His theory is not only plausible and practically useful, but harmonious with the general structure of Luke's gospel, as well as with the narratives of the other Evangelists. Its utility arises from the fact that it presents the discourses of our Lord, and the incidents of His life, in a more natural order. It removes discrepancies between the four Evangelists, it makes Luke's testimony to the Deity of Christ more luminous and impressive, and warrants the supposition that His ministry lasted four years rather than three. The subject requires close and patient study, but it is by no means too abstruse for ordinary readers. Mr. Halcombe is a calm, logical, and persuasive reasoner. His writing shows the ease and rapidity of movement which only perfect mastery of his materials could ensure, so that it is no unpleasant task to follow him. The value of his work is enhanced by his having arranged the four Gospels in the order for which he contends, and for which purpose he has been allowed to make use of the text of the Revised Version.

SABBATH LESSONS FROM WESTMINSTER : Meditations on the Assembly's Shorter Catechism for Sabbath Use. By the Rev. John Sinclair. Edinburgh : James Thin. London : Simpkin, Marshall & Co. 1886.

IN these days of theological unsettledness, when so many plume themselves on their neglect of theological study, we welcome every endeavour to promote an intelligent and definite faith, and for a basis of instruction we know nothing superior to the Westminster Shorter Catechism. Mr. Sinclair makes the questions and answers of the catechism the ground of one hundred and four short, simple, and attractive meditations, which might profitably be read in any of our families. He discharges his task with sound judgment, and writes clearly and tersely. We cannot, of course, accept his assertions as to infant baptism, and are moreover, at a loss to understand how he can plead for this rite after he has affirmed that "according to our Lord's commission, discipleship was to be expressed and consummated in baptism. The rite indicated a relation of dependence on, and fellowship with, Christ." This surely implies faith.

THE MONTHLY INTERPRETER. Edited by Rev. J. S. Exell, M.A. Edinburgh : T. & T. Clark. 1886.

WE have on several occasions directed attention to this very valuable periodical, and are pleased to see that its strength and value increase. In the current number, Dr. Payne Smith writes an admirable and scholarly introduction to the second book of Samuel. Prof. Sayce continues his instructive articles on the "Old

Testament in the Light of Recent Research." Dr. King supplies some useful notes on the "Revised Version of the Psalter," and of the remaining articles that by Prof. Bruce on "The Kingdom of God" (the ninth of a series) is the best. It is a masterly discussion of an important subject. We cordially commend this well-conducted magazine.

THE CHURCHETTE: A Year's Sermons and Parables for the Young. By Rev. J. Reid Howatt. London: Hodder & Stoughton, 27, Paternoster Row. 1886.

A BRIGHT, beautiful, and instructive volume. The only thing about it that we do not like is its main title. "Churchette" is an awkward and artificial word, with nothing corresponding to it in Mr. Howatt's cheerful and sensible talks with the little folks of his congregation. It is surely an encouraging sign that children have now in so many cases a recognised place in our services. Words like these—simple, natural, and sympathetic—could not fail to awaken interest and render the whole service pleasing. Wise in substance, evangelical in spirit, lighted up with numerous illustrations and anecdotes, they are exactly the kind of talks in which the children delight. They will be appreciated in the home not less than they were in the church. Ministers and, indeed, all instructors of the young, will find in them many useful hints.

SUMMER TOURS IN SCOTLAND: Glasgow to the Highlands. David Macbrayne, 119, Hope Street, Glasgow.

MR. MACBRAYNE'S "Official Guide" for 1886 contains a greater quantity of letterpress, and a larger number of views, than in previous years. In addition to the sails from Glasgow to Oban, to Inverness, to Stornoway, to Staffa, and Iona, with which most tourists in the north are familiar, there is a description of a new route to Thurso, to which place the "Claymore" or "Clansman" sails after leaving Stornoway. The scenery in passing the island of Handa, Cape Wrath, and Loch Eribol, must be exceedingly fine. In reference to the whole district to which Mr. Macbrayne's Guide relates, Thomas Gray, who, as Sir James Macintosh said, first traced out every picturesque tour in Britain, wrote, "The lowlands are worth seeing once, but the

mountains are ecstatic and ought to be visited in pilgrimage once a year. None but those monstrous creatures of God know how to join so much beauty with so much horror. A fig for your poets, painters, gardeners, and clergymen, that have not been among them: their imagination can be made up of nothing but bowling-greens, flowering shrubs, horse-ponds, fleet ditches, shell grottoes, and Chinese rails." We cannot, of course, go so far as Gray, whose statement is exaggerated. But a few weeks in such a district as the Highlands must be an immense advantage both to body and mind, and we doubt not many of our own hard-worked pastors would every year be found there, or in some region equally delightful, had they the means of going. A word of this kind to the wise and generous-hearted will be sufficient.

MY SERMON NOTES. A Selection from Outline of Discourses delivered at the Metropolitan Tabernacle. By C. H. Spurgeon. From Matthew to Acts. London : Passmore & Alabaster. 1886.

WITH the third volume of his Sermon Notes, Mr. Spurgeon commences his series of "Outlines" on the New Testament. As to their style and quality it is absolutely superfluous to speak. They have all the well-known characteristics of their distinguished author—insight into the very heart of the text, power to unfold and illustrate its meaning, and to indicate its various applications, cogency of argument, and persuasiveness of appeal. Each outline furnishes suggestions enough for three or four sermons. The volume will be as useful and as highly appreciated as any of its predecessors.

LIGHTS AND SHADOWS OF HUMAN LIFE. By the Rev. John Philip, M.A., Fordown. London : Hodder & Stoughton. 1886.

THE discussions which a few years ago were so rife as to whether life is worth living, have resulted in a distinct gain to Christian apologists. It has been proved beyond dispute that the only things which compel a negative answer to the question are things distinctly condemned by Christianity, and from which it seeks to, and is able to deliver us. Mr. Philip, in the ten chapters of this little book, touches upon all the more important aspects of life, and shows how great and glorious a gift it is, and to what noble and blessed ends it may be turned. He teaches us how to use it, how its burdens, sorrows, and sins even, may, by God's grace, become our blessing, how manifold are its com-

pensations, and through Christ, how sure are its rewards. The book is as wise in substance, and as solid in thought, as it is evangelical in doctrine and attractive in style.

THE PULPIT TREASURY. New York : E. B. Treat, 771, Broadway.

DR. SANDERSON, the editor of this vigorous monthly, is to be congratulated on the extent to which he maintains the high level of excellence for which his "Pulpit Treasury" has become famous. He always has three or four first-class sermons, a number of striking outlines and articles on every branch of Congregational worship and work. The dominant tone of the periodical is decidedly evangelical, but it is in no respect unduly conservative, and while rigidly upholding the ordinarily accepted doctrines, it is full of valuable suggestions as to new methods of enforcing and applying them.

THE CONGREGATIONAL PSALMIST HYMNAL. Edited by Henry Allon, D.D. London : Hodder & Stoughton. 1886.

DR. ALLON'S Hymnal is designed for use in Congregational Churches, and will not, we imagine, be adopted by many of our Baptist Churches. Taken as a whole, we greatly prefer our own "Psalms and Hymns," although there are several lyrics in Dr. Allon's collection which we should have been glad to see in our own. The music in the first edition was edited by Dr. Gauntlett, and has been revised by Dr. Monk. Nothing further need be said in proof of the excellence of its arrangement. If the choice lay between this work and the New Congregational Hymn Book, we should decidedly prefer this.

LITERARY NOTES.



MR. DAVID DOUGLAS, of Edinburgh, has just published a new volume of essays, entitled: "Signs and Seasons," by John Burroughs, the Poet-Naturalist of America. It is, we understand, full of that exquisite description of natural scenery, and of the habits of birds and animals, for which Mr. Burroughs is justly noted. It will be a delightful volume for summer reading.

Messrs. Cassell's re-issue of the Fine Art edition of Longfellow, in twenty-one parts, is now completed. A more handsome volume it would be difficult to conceive. The illustrations are what all illustrations ought to be—based on an intelligent and appreciative study of the text, and an aid to its interpretation.

Messrs. Routledge & Sons have issued in their Universal Library the well-known "Metrical Version of the Acharnians, the Knights and the Birds of Aristophanes," by John Hookham Frere, uncle of the late Sir Bartle Frere. We agree with Professor Morley in his assertion that a handsome popular edition of Mr. Frere's works in prose and verse would be a delight to many readers. The next volume of this useful Library is to be a translation of the "De Imitatione Christi," the popularity of which is unabated, and is certainly as great among Protestants as among Roman Catholics.

The Religious Tract Society have published "The Evening of Our Lord's Ministry," by Dr. Stanford. Our lamented brother left the work ready for the press, and thus completed his design in regard to a series of books on the events immediately preceding the Passion, on the Passion itself, and on the Great Forty Days after the Resurrection. They form a delightful trilogy.

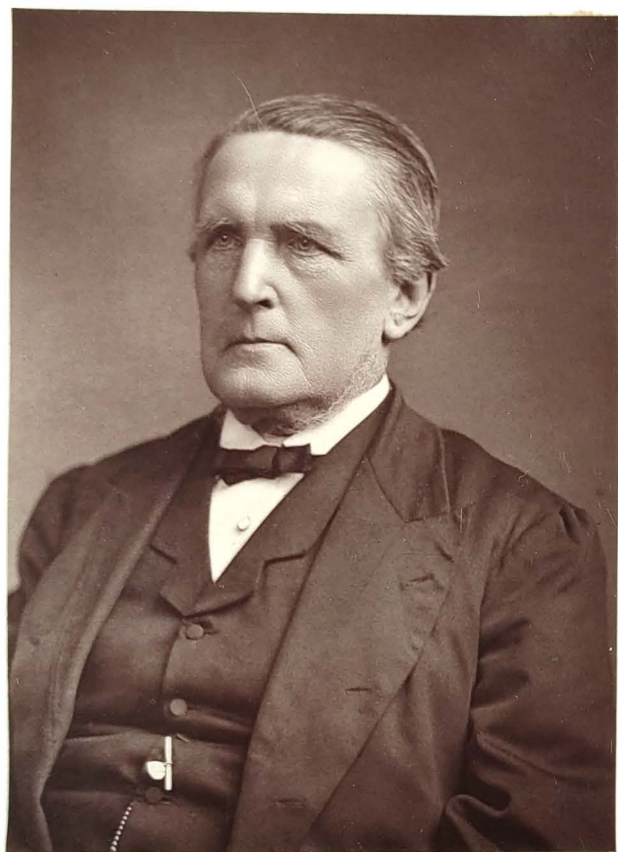
Messrs. T. & T. Clark, of Edinburgh, have published a translation of Dr. Reusch's "Nature and the Bible," a series of Lectures on the Mosaic History of Creation in its relation to Natural Science. The translation is by Miss Kathleen Lyttelton, niece, if we mistake not, of Mr. Gladstone. In his recent *Nineteenth Century* articles on this subject, Mr. Gladstone referred to Dr. Reusch as one of the most competent and learned champions of the view he advocated. The

lectures are marked by the fearlessness, the thoroughness, and the solidity which characterise all the best productions of the German theologians.

Mr. Elliott Stock is issuing a series of volumes to be entitled "The Book Lover's Library," under the editorship of Mr. H. B. Wheatley. The first volume, on "How to form a Library," has already appeared, and will be specially useful to those who are anxious about "the mental furniture" of their homes. Many of Mr. Stock's recent publications are a delight to "book lovers."

Mr. G. Washington Moore, who some years ago wrote "The Dean's English," and criticised the late Dean Alford with unsparring severity, and who still more recently published "The Revisers' English," in which he dealt somewhat mercilessly with the New Testament Revisers' violations of the laws of the language, is about to publish another book, "Ecclesiastical English," a series of criticisms on the Old Testament Revisers.

The new volume (XX.) of the *ENCYCLOPÆDIA BRITANNICA* is, from a theological standpoint, not less "advanced" in its tone than its predecessors. Prof. W. Robertson Smith, the joint editor, contributes the article on the Psalms, which is, we should imagine, as destructive as either Kuenen or Wellhausen could desire. He will not allow that there is evidence in favour of the Davidic authorship of any of the Psalms. To find occasions for them in the events of David's life, as is done in the titles, "implies an absolute lack of the very elements of historical judgment." It is (or, were it not so painful, it would be) amusing to see how self-confident our modern critics can be, and how superior in every sense they deem themselves to the "wisdom of the ancients." The article on Rationalism is by the Rev. J. F. Smith, the translator of Ewald's "Old Testament Prophets." Prof. Teile has been intrusted with the duty of writing on Religions. Those who have read his treatise on this subject in the English and Foreign Philosophical Library, will not need to be reminded of his very pronounced views. The Book of Revelation is discussed by Prof. Adolph Harnack, a young theologian, who denies the Johannine authorship of Gospel, Epistles, and Apocalypse! Prof. Schürer writes on the Epistle to the Romans. The purely literary articles such, as are contributed by Mr. Saintsbury, Prof. Minto, and Prof. Sellar, are in their own way admirable. Dr. Marcus Dods writes appreciatively on Fred. W. Robertson. Dr. Edwin Hatch characterises Dr. Pusey as "more a theological antiquary than a theologian." Excellent as is this great work, it cannot claim to be impartial and unbiassed.



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Yours faithfully
J. P. Chowse

THE
BAPTIST MAGAZINE.

JULY, 1886.

THE REV. J. P. CHOWN.



HE Rev. Joseph Parbery Chown, whose portrait is given in this month's MAGAZINE, is a native of Kingsthorpe, Northamptonshire, and was born in December, 1821, so that he is now in his sixty-fifth year. At a very early period in life his natural gift of oratory, with his earnest youthful piety, marked him out for the pulpit; and without a higher intellectual training than could be supplied by a fair school education, and an insatiable love of literature—especially of the poetical and imaginative order—he was induced to take the charge of a Baptist church in the village of Ravensthorpe, near Northampton, and about seven miles from his birthplace. His labours there were brief; the very success of his ministry amongst the villagers awakened the desire for yet higher qualifications, and, in the year 1846, Mr. Chown left Ravensthorpe in order to pursue a regular course of study, to the inexpressible grief of the people, who in their way as truly appreciated his ministry, and as deeply mourned his loss, as did the multitudes of Bradford thirty years afterwards.

As a young man of twenty-five, then, Mr. Chown entered the College at Horton (now removed to Rawdon), as a student and a stranger; little guessing that he had reached the town where he was destined to spend so many of the most fruitful years of his life. His college course was brief, but fraught with characteristic energy. For his tutors he early conceived, and has ever since expressed, the most affectionate esteem. The President, the late Rev. Dr.

Acworth, and the late Rev. Francis Clowes, the Classical Tutor, long survived to watch the career of their old pupil, and to rejoice in his growing honours. Of the ministers, many departed, but not a few surviving, who place the teachings and examples of these truly noble men among the chief formative influences of their lives, Mr. Chown is one of the foremost.

The ordinary curriculum of the College, in those days, extended over four years. The congregations, however, which had at a very early period of Mr. Chown's studies made trial of his gifts, soon became incessant in their demands upon his labours; and in particular, the Baptist Church at Sion Chapel, Bridge Street, Bradford, having been left destitute, by the resignation of their esteemed pastor, the late Rev. Thomas Pottenger, sought the services of the eloquent Horton student. Mr. Pottenger had quitted his charge in the early part of 1848; and in June of the same year, Mr. Chown accepted the pressing call of the church to become their minister. He sustained the pastoral charge of Sion Chapel—now Sion Jubilee Chapel—for twenty-seven years.

The history of the congregation to which Mr. Chown was thus summoned to minister had been of great interest, though of a chequered character. Established in 1824, and at first the scene of the brilliant and powerful ministry of Dr. Godwin, it had more recently been under the pastoral care, in succession, of the Rev. Thomas Steadman and the Rev. T. Pottenger, as above mentioned. To follow such men was an arduous task for the youthful student—albeit, as we have seen, not without some pastoral experience. He soon, however, made his position good. Crowds were attracted to listen: nor was their admiration the happiest result of the young pastor's ministry. His appeals, from the first, went home to the heart: it was manifest that a new spiritual power was at work in Bradford. Sermons preached in those early days of Mr. Chown's ministry are still fondly remembered; we have heard especially of one, delivered at the Annual Assembly of the Yorkshire Baptist Association, at Hebden Bridge, in 1850, from the words, "The place that is called Calvary," which fairly electrified the Assembly, and at once stamped the place of the young Bradford pastor as among the highest. At the close of 1852, Mr. Chown preached in Sion Chapel an equally effective discourse, suggested by the recent gold discoveries

in Australia, and afterwards published under the title of "Australia and the Church of Christ." Another sermon, "To Sunday School Teachers," was published by him in the same year. He wrote also some Circular Letters for the Yorkshire Baptist Association, one of which (in 1866), on "The Witness of the Spirit in the Heart of Believers," is of sterling value as a theological essay. In the year 1864, Mr. Chown read before the Session of the Baptist Union a valuable paper on "Church Work in Large Towns," to which we shall again have occasion to refer. A lecture on "William Carey," delivered by Mr. Chown before the Young Men's Christian Association in the Exeter Hall, London, in 1858, has had a large circulation in its printed form; the speaker's youthful connection with the very district where the great missionary spent his early life lending a special interest to the delineation. "I take the name of Carey as my subject," said Mr. Chown, "because it furnishes us with a noble illustration of four things of paramount importance to us all, but to 'Christian Young Men' especially; four things, without which I believe there never can be true excellence and power of Christian character at all, to say nothing of usefulness in the world; and which are, SELF-CULTURE, SELF-CONSECRATION, SELF-DENIAL, and SELF-RENOUCEMENT. *Self-culture*, to make ourselves what God would have us to be; *Self-consecration*, to offer ourselves as living sacrifices to His praise; *Self-denial*, that we may shrink from nothing we may have to meet with in our course; and *Self-renouncement*, as we shall feel that when we have done our utmost, we have done nothing, that at best we are but unprofitable servants, and that Christ is all and in all." The sentence is characteristic of the speaker, and itself explains much of the lasting power of his ministry.

These appearances in the field of authorship, however (and two or three others might be added), do not represent Mr. Chown's principal work. His great power lay from the first in the pulpit and on the platform. In Bradford, he was one of the very few men who, single-handed, could fill St. George's Hall. He became equally popular at home and abroad. Several times he preached the great anniversary sermons of our societies, twice, we believe, for the Baptist Foreign Mission, once for the London Missionary Society, once for the Wesleyan Missionary Society, besides "deputation" visits in all parts of the country, where his coming was always eagerly anticipated, and

his departure left hallowed influences behind. And whether before gathered thousands, or amid his home congregation, or down in some rural village, he has always had the same message to deliver, in the same frank, manly, energetic style. Faith in the Gospel truth and in the power of the Gospel message breathed in every sentence. The audience felt that they were in the presence of a living man, speaking of living realities; and the power which belongs to the Word of God, so uttered, can never fail.

In 1863, the congregation and church at Hallfield Chapel, Bradford, were originated by Mr. Chown's self-denying zeal, and were largely constituted from his own flock at Sion Chapel. In 1873, Sion Jubilee Chapel was opened, the old building having again become quite inadequate to receive the increasing numbers. Both buildings were soon entirely freed from debt, and remain a lasting monument—were there no others—of Mr. Chown's residence in Bradford.

Mr. Chown's pastoral labours were indefatigable, true, and tender. No public work with him was ever made an excuse for the neglect of the poorest or most obscure of his flock. He was the friend, the comforter, the helper of all. The constancy and regularity of his pastoral visitations were marvellous. We dare hardly speak of these as an *example* to other ministers, as only a few possess the combination of gifts, physical and moral, which would enable them to bear the strain; they showed, however, what a vigorous economy of time and an ever-active sympathy may enable others, in their degree, to accomplish. In the town of Bradford, Mr. Chown's career amply proved how a Christian pastor may take his part in the community, not as a priest, but as a man, mindful of secular interests, while supremely concerned for the spiritual, and caring for the bodies as well as for the souls of men.

The Mechanics' Institute, the Infirmary, and other institutions of the town had his active and cordial support. A passage from the Baptist Union paper already mentioned, "On Church Work in Large Towns," well describes one of the methods by which Mr. Chown devoted his powers to the benefit of the community:—

"The work has been twofold in its character, partly carried out on the week-day, and partly on the Lord's-day. The week-night lectures were very varied in their subjects, but such as were capable of being turned, in every instance, to good account; the Lord's-day services, in every sense religious, made up of prayer, and

praise, and preaching, in all respects the same as in the chapel, unless as somewhat adapted in style to the people assembled together. The week-night lectures originated in complaints that were heard on every hand of the fearful injury done, to the young especially, by vicious places of amusement, and it was felt if they should only prevent any from being ruined there, they would not be in vain. They were founded, moreover, on the principle that people seldom value what costs them nothing, and admission was by payment, the profits of which it was announced should be given to the Infirmary, an institution in whose advantages all might share. Another feature of the scheme was, that each week-night, lectures should be presided over by some gentleman of known standing and influence, so as to bring the best and most prominent men of all shades of political and religious belief face to face with the people; and this was done, the chairmen comprising merchants, magistrates, members of Parliament, the vicar, some others of the resident clergy, and many besides. The work was continued for seven years without diminution or intermission, and one of the results was, that more than a hundred and fifty pounds were paid in as profits to the funds of the Infirmary. Another and still better, that what the writer had often heard spoken of previous to that as the 'soured malignity' of a great proportion of the people to religious institutions, and movements, and men, was to some extent at least modified, if not wholly removed. Another and still better, that scores, if not hundreds, have been brought into attendance upon the means of grace and fellowship with the people of God, some of whom are before the throne, and others labouring for that Saviour whom once they despised, but in whom they now rejoice. Some of these were brought in directly from the week-night lectures, seemingly converted to God while listening to words interspersed in addresses that were not avowedly religious in their character; more were impressed by the Sunday afternoon services, and still more were led to attendance upon the stated means of grace, in which they found the blessing in which their own souls rejoiced, and the power in which they have been made blessings to others."

The attendance at these lectures often exceeded 4,000; some of them had to be repeated as many as three or four times, in order to accommodate the masses who thronged to hear them; and when Mr. Chown closed the series, a valuable testimonial was presented to him, the Vicar taking part in the proceedings, and giving expression to the sense of deep obligation felt by all classes and denominations in Bradford.

The effect produced by the delivery of similar lectures elsewhere may be illustrated by the following extract from the *Glasgow Examiner*, November 21, 1857:—

"In hearing him, one recalls the times of the old sturdy Scottish Covenanters, who on our hill sides kindled to enthusiasm the devotion and patriotism of our forefathers. He is not now called to the work of a Luther, or a Knox, in this county; but his mission is scarcely less sacred than theirs, if he can succeed in

his endeavours among the working classes, in winning their confidence—in breaking through the routine which is so fatal to progress—in demonstrating that the work of the minister need not be limited to the pulpit, but may be most successfully prosecuted in the lecture-room—that ministers, instead of frowning on literature generally, may enable the people to study the commonest works with a new zest and a progressive intelligence. Mr. Chown appears among his fellow-citizens without any of the insignia of ecclesiastical authority—he addresses them as a man and a brother—he asks no dominion over their faith—frowns not on any of their innocent enjoyments—accompanies them through the vast and varied fields of science and literature, and at every step endeavours to show to them the wonders of nature and the wisdom of God. He forgets not his higher mission as a minister of the Lord Jesus, but includes in his duties all that tends to sweeten and adorn human life, and to raise the humblest in the scale of intelligence and moral worth. And his success has already been great. Though not belonging to one of the most popular ecclesiastical bodies, he has got far beyond the boundaries of sect, and knows no limit to his efforts but humanity, and no guide to his faith and practice but the Holy Scriptures. In his lectures he takes up such familiar subjects as our infant classics, and educes lessons of great interest from ‘Jack and the Bean Stalk,’ and ‘Red Riding Hood and the Wolf’ (on this last topic he lectured to females in Bradford on Thursday evening). Nor does he descend from the dignity of the Christian teacher when he adopts such topics. He elicits even from them lessons which have proved beneficial to not a few of his auditors. His powers of adaptation, argumentation, and inference are extraordinary, and hence he can treat subjects profitably, which in other hands would be simply ridiculous.”

During the ministry of Mr. Chown at Bradford he received many tokens of the love and confidence with which he was regarded by his congregation. Their attachment, indeed, must have made it hard for him to leave the town with which his name had become identified. At the beginning of the year 1875, however, he felt it right to accept the invitation of the church at Bloomsbury Chapel to become their pastor, and quitted Bradford amid the keen regret of all, while his people were led to a sorrowful acquiescence in his decision, from the hope that in a new sphere of service his energies might be refreshed for a longer term of labour than could be reasonably anticipated after the share of twenty-seven years’ exhausting work in one place. At Bloomsbury, Mr. Chown at once proved himself a worthy successor to the noble-hearted and beloved Dr. Brock. The congregation and Sunday-school, with the missions and institutions of the church, felt the reviving influence; and a tide of spiritual prosperity set in which will be ever memorable in the history of the place. AMICUS.

(To be concluded in the August number.)

PROGRESS OF POPULAR EDUCATION.



T the commencement of the reign of Queen Victoria, England had no national system of education. The different religious bodies and private enterprise were relied upon by the State to supply the country with primary schools. When the Government did step in and aid—and this may be said to date from 1839, when the Committee of Council for Education was formed—it was only as an auxiliary, or for the purpose of supplying a stimulus to the agencies already employed, and not to supply new and superior ones under its own direction and immediate control. Parliament voted an annual sum for educational purposes, the disposal of which was vested in the Committee of the Privy Council on Education. The Committee never took the initiative, but only made grants to those who did, and who could, show certain satisfactory results as tested by Government inspectors. These grants in aid were (1) for building; (2) for maintaining schools; (3) capitation grants of so much per head for each scholar whose proficiency satisfied the school inspectors.

The result of this system, if system it can be called, was that the education of the country was very inadequately provided for, and gross ignorance and illiteracy prevailed. In 1834 a member of the Committee of the National Society, in giving evidence before a Select Committee appointed by Parliament to inquire into the condition of education, stated that there were about 1,000,000 children then under education in England and Wales, and that more than half of these were in schools connected with the National Society. As a matter of fact, the number was, approximately, 1,300,000. At that time the population of England and Wales was 15,000,000, and, as it is computed that from a sixth to a fifth part of the population should be at school, it can be seen at a glance how large a proportion must have been comprised of illiterates. A return issued in 1841 showed that of the persons who were married the year before, 33 per cent. of the males, and 49 per cent. of the females, were unable to write their names in the register.

Scotland, doubtless, was in a better condition. In her parochial

school system, Scotland had, from as far back as 1696, a legalised system of national elementary education. At one time this system was not only national, but thoroughly efficient; but the country outgrew it. Under it the "heritors" in every parish were bound to provide a schoolhouse and to contribute the schoolmaster's salary, half of which, however, was legally chargeable on tenants. It should be stated that, before the system was superseded by that which at present prevails, public elementary schools in Scotland were subsidised, as in England and Wales, by Parliamentary grants from the Committee of Council on Education. Parliamentary grants were also made to other schools, voluntary and denominational, which arose in considerable numbers to supply educational needs when and where the parochial system proved inadequate to meet them. Still, in 1837 it cannot be said that Scotland was far in advance of the two southern countries; for while the population was about 2,500,000, the number of scholars was only about 200,000.

It is difficult to get absolutely reliable educational statistics relating to the United Kingdom at a period when public education in these realms was in a very chaotic condition. This remark applies with special force to Ireland. According to the Very Rev. Richard Murray, Dean of Ardagh, who gave evidence in 1837 before the "Select Committee on the New Plan of Education in Ireland," there were, in 1824, as many as 12,000 schools in Ireland and upwards of 560,000 scholars. At the time of his giving evidence he declared there were some 760,000 scholars. There is reason, however, for receiving this statement *cum grano salis*, as the evidence of another witness went to show that the scholars of night-schools and Sunday-schools were included in the estimate. Moreover, the Dean's evidence is somewhat discredited by the fact that he seems to have been exceedingly anxious to prove to the Committee that the educational needs of Ireland were fully provided for, and that the country wanted no "new plans" of education whatsoever. According to one estimate, the number of children under education in Ireland in 1837 was no greater than about 167,000; but obviously this was as much below the mark as the Dean's was above it. Making allowance for those who were simply night and Sunday scholars, who cannot be regarded as under education in the sense in which the term is now being used, it may be said that there were probably about 400,000 children in the day

schools in Ireland in 1837, the population of the country being 8,000,000.

Not until the year 1870 can England be said to have possessed a really national system of education. It was in that year that that enlightened and far-seeing statesman, the late Right Hon. W. E. Forster, brought in his Education Bill, which in due time became the Elementary Education Act. How sorely it was needed may be judged from the speech which Mr. Forster made on February 17th, 1870, when moving in the House of Commons for leave to bring in his Bill. He stated that in England and Wales there were about 11,000 day-schools and 2,000 night-schools to which grants were made, and the number of scholars on the register in these schools was 1,450,000, the average attendance being about 1,000,000. In Liverpool the number of children between five and thirteen, who ought to have been receiving an elementary education, was 80,000; but, as far as could be ascertained, 20,000 attended no school whatsoever, while at least another 20,000 attended schools "where they got an education not worth having." In Manchester, not including Salford, there were about 65,000 children who ought to have been at school, and of that number 16,000 went to no school at all. In other large towns the condition of things was equally bad.

Under the Education Act of 1870, while the old system of grants in aid of private schools is not superseded, means are taken to insure the existence in every school district of "a sufficient amount of accommodation in public elementary schools." Wherever a deficiency exists, and the deficiency is not supplied as required by the Act, it is provided that a school board should be formed to supply it. The school board is elected by the burgesses in a borough and by the ratepayers in a parish. Its duty is to supply school accommodation and education where such are required. The expenses are met by a fund called "the school fund, constituted primarily by the fees of the children, moneys provided by Parliament, or raised by loan, or received in other way, and supplemented by the rates, to be levied by the rating authority." It is empowered to compel the parents of all children between the age of five and thirteen to send such children to school.

The system established by the Education Act must be pronounced a success. In 1884, with a population of 27,000,000, there were in

England and Wales some 18,000 day schools, and over 4,800,000 day scholars. In speaking of the object he had in view in bringing forward his Bill, Mr. Forster said :—"What is our purpose? Briefly this, to bring elementary education within the reach of every English home—aye, and within the reach of those children who have no homes. . . . I believe that it will do it eventually, and not only eventually, but speedily." His belief has been fulfilled. The average attendance per 100 of the scholars, which in 1879 was only 69·5, rose last year to 76·4, a higher average than in the State of Massachusetts, so justly celebrated for its educational system. In New York State only 59 children in every 100 of school age are regularly attending school. Another most interesting calculation, given recently by Sir Lyon Playfair in the House of Commons, is that, while in 1869—the year before the passing of the Education Act—"only 7 children out of every 100 of the population" were in school, last year there were nearly 17, and the increase growth was largest in the infant schools.

In 1872, the Education (Scotland) Act was passed—an Act which remodelled the entire Scottish educational system. It swept away clerical ascendancy in the parish schools, by making provision for these being transferred to the management of school boards elected by the ratepayers. It enacted compulsory education, and enforced the election of a school board in every parish, with powers similar to those possessed by the English school boards. In 1884, with a population of 3,800,000, there were in Scotland 3,100 schools with accommodation for 655,000 scholars, and an average attendance of 448,000.

In the matter of primary education Ireland cannot be said to be in as good a position as the sister countries. There is there, certainly, a national system of elementary education, but the people do not avail themselves sufficiently of it. The schools are under the superintendence of a mixed national board, composed of both Catholics and Protestants. One of the main features of the system is an arrangement by which children of different sects are taught religion at separate times by their respective pastors, the expenses being borne by the Government. In 1884 the number of schools was about 7,800, and the average attendance about 500,000, the population of the country being just over 5,000,000.

In connection with higher education much interesting and important

information might be given, showing the changes and advance which in many respects have been made; but the scope of this article will not allow it, concerned as it is simply with *popular* education.

In the British Colonies the provision as to education is various; but this certainly must be said, that all the self-governing Colonies have in this matter displayed enlightened views and much liberality. In Canada, in the Province of Quebec, not many years before the Queen ascended the throne, a report stated that "not above one-fourth of the population could read, and not above one-tenth of them could write, even imperfectly." But now in the same Province there are nearly 4,000 primary schools with 200,000 scholars, besides 300 secondary schools having 40,000 pupils. In Ontario, the Provincial Legislature provided public schools, and voted money for their support as far back as 1816, but the present school system dates from 1846; it is very efficient, providing for compulsory attendance, local assessment, Government aid, inspection, &c. In Nova Scotia elementary education was, until the last twenty-five years, left to local effort, and although this was encouraged by legislative grants, as in Ontario, not much was done until 1864, when the present system was organised. There are nearly 1,600 public schools within the Province, with nearly 100,000 scholars in daily attendance. In New Brunswick and Prince Edward Island, also, there are efficient educational systems, which space will not permit to be more fully described; while in Manitoba, the North-West Provinces, and British Columbia it must suffice to say that education keeps pace with colonisation.

When one looks to the Australasian Colonies striking results are seen. At the time Queen Victoria came to the throne, New South Wales, the Mother Colony at the Antipodes, had not been provided with a constitution. This single fact speaks volumes. Then provision for the education of the scanty population was small; now the provision for the educational needs of the people is, at least, as good and as complete as in England. In 1880 an Education Act was passed by the New South Wales Legislature upon the lines of the English Act of 1870. It differs, however, in one or two respects, and provides for intermediate and higher as well as elementary education. The system of elementary education in Victoria is very similar to that of New South Wales. The results shown are good. According to the returns of the census of 1881, of every 10,000 children at the school

age 9,481 could read, 8,535 of them could also write, and only 519 were unable to read. In the other self-governing Colonies, also, educational arrangements and enactments are upon very similar lines, being essentially liberal, compulsory, State-aided, and secular.

Wonderful as may be, and is, the material advancement which has taken place in the British Empire during the past fifty years, equally wonderful has been the educational and moral progress of the people. This progress may be expected to be even greater, or, at least, its evidences to be still more marked and manifest, during the next few years; for the present enlightened and liberal measures for affecting popular education have not yet, either at home or in the Colonies, had time to achieve their best results.

EDITOR.

SOME SAYINGS OF WILLIAM LAW.

AMONG the smaller works of the great Non-juror of the last century is one entitled, "Some Animadversions upon Dr. Trap's Late Reply." The Rev. W. Law, M.A., had given what would now be considered sound and sober advice to the younger clergy, warning them against conformity to the world, and counselling them to live unselfish and spiritual lives. Dr. Trap was offended. He thought Mr. Law altogether in the wrong, almost as much so as George Fox himself; and he proceeded to caution "the younger clergy" against giving heed to the mystic enthusiast. We are thankful to Dr. Trap for the service he thus rendered, seeing that it called forth the "Animadversions" on our table. Our copy of the work is dated 1742, when darkness covered the Church of England, and gross darkness the common people. Though the times have changed, and all things now "another aspect wear," many of the sayings to be found in this small, yet invaluable, work are well worth reproducing, and may be found suitable to the age in which we live.

For instance, here we find sketched a model controversialist:—

"Whatever personally concerns Dr. Trap, either as a writer, a scholar, a disputant, a divine, or a Christian, shall have no reflection

from me ; and though, by this means, some sort of readers may be less pleased, yet the more Christian reader will be glad to find, that thus I must leave two-thirds of his reply untouched."

Would that this wholesome rule were universally applied ! The gain to truth and charity would indeed be great, whatever the loss in pungency. The positive side of the sketch is yet more suggestive :—

"As I desire nothing for myself, or the reader, but good eyes, and a good heart, seriously attentive to things useful and edifying, and always open to the light and influence of the Holy Spirit of God, so I shall endeavour to say nothing but what is suitable to such a state of mind, both in myself and the reader."

But, as the reader of Law well knows, this pious resolve did not make the critic less keen and the censor less faithful. We should think Dr. Trap would have been less hurt by a free indulgence in recrimination.

In reply to Law's plea for temperance in drinking wine, Dr. Trap had urged that "more wine or continuance in drinking, when men have already indulged something to pleasure and cheerfulness, has authority from our Saviour's conduct at the Feast" in Cana. "Not so," answers Law. The lecturers for the Total Abstinence Association should note what is said of the wine presented, by the command of the Saviour, to the governor of the Feast :—

"We may be sure it was fitter to allay the heat and disorder of their drinking than if it had been water unaltered by the Saviour. . . . Is not as great a divine power required to change water into a wine, that has a better nature and qualities than common wine, as to make it have no more goodness and virtue in it than is in the ordinary juice from the grape ? . . . The wine was only poured in that cup into which our Saviour ordered the servant to draw, and bear to the ruler ; and as he gave this command but once, so it is certain there was but this one cup of miraculous wine. . . . Great and holy Jesus ! How like Thyself, the Saviour of the world, hast Thou acted at this Feast ! How couldst thou more sink the value, extinguish the desire, suppress all thoughts of pleasure and indulgence in earthly wine, than by showing the feasters that from the poorest of the elements Thou couldst call forth such wine as no grape could give ?"

Whether the exegesis in this passage is conclusive, we do not stay to determine. Certainly it seems probable that the wine made by Christ would promote temperance rather than drunkenness.

In the first half of the eighteenth century there was need for Church Reform. Law describes the clergy of his day:—

“It is looked upon as lawful to get several preferments, and to make a gain of the Gospel, by hiring others to do duty for us at a lower rate. It is looked upon as lawful (is it so among Baptists?) to quit a cure of souls of a small income, for no other reason but because we can get another of a greater. It is looked upon as lawful for the clergy to live in state and equipage, to buy purple and fine linen, out of the revenues of the Church. It is looked upon as lawful for clergymen to enrich their families, to bring up their children in the fashionable vanities, and corrupting methods of a worldly and expensive life, by money got by preaching the Gospel of Jesus Christ.”

Instead of such a course of conduct, the true minister of Christ, according to Law, should be “not of the world,” but of Christ. He tells the young divines:—

“That a total renunciation of the spirit, temper, and inclinations of this life, is the one thing necessary to consecrate them to their holy office; that as sure as the Church of Christ is not a kingdom of this world, as sure as Jesus Christ came to deliver us from this evil world, as sure as He requires us to be born again from above, to hate even our own life in this world, and to forsake all and follow Him, so sure is it that no one has the call of the Holy Spirit to the ministry of the Gospel, nor the least ground of hoping to be led and governed by it in his ministry, till he at least prays, desires, and heartily endeavours to have all that disregard of worldly prosperity, figure, and distinction, which the Spirit of Jesus Christ, the maxims of the Gospel, and the practice of the apostles set before him.”

“This is a hard saying”; but it is “faithful and true.” Who in his inmost soul does not agree with Law that, “if a young minister wants to act the part and have the appearance of a fine gentleman, to go on in the common spirit of the world, to cover a secular spirit with an ecclesiastical garb, and make his fortunes in the Church, he must be told that it is much safer to be a publican and a sinner than to be a trader in spiritual things”? Severe words these—words which wound, but not the less needed for that.

Law evidently distinguished between the learned theologian and a great divine. He would not allow that "a person well skilled in critical contention, who can artfully, plausibly, scholastically defend a set of notions, amongst which he happened to be born and bred," had any right to be called a divine. This is a fine portrait of a true divine :—

"A man greatly advanced in the divine life, whose own experience and example is a demonstration of the reality of all the graces and virtues of the Gospel. . . . If, therefore, poverty of spirit, a disregard of worldly figure, a total self-denial, is any part of the Gospel, an eminent divine, or one advanced in the spirit and life of Jesus, can have no wish with regard to the figure, pride, and pomp of this life, but to be placed out of every appearance of it; and if the first and highest in divine knowledge are not the foremost in poverty of spirit, and the outward humility of Christ and His apostles; if eminent divines want and desire to have a dignity of worldly figure, to have respect by any other means than by the divine virtues and graces of an evangelical spirit and conversation, and are not content with all the contempt that such a life can expose them to, they may be *great scholars*, but they are *little divines*, and must be thought to be much wanting in that which is the chief part of the ministers of Jesus Christ."

May all ministers of religion be, in this best and truest sense, great divines!

Enthusiasm is indispensable to the loyal servant of the Saviour. Of course, Law was deemed a fanatic. Dr. Trap was an advocate of common sense, and deprecated enthusiasm. Our author could not in this connection forbear answering a fool according to his folly. There is no little reserved and suppressed, yet irrepressible, scorn in the following passage :—

"He whose heated brain is all over painted with the ancient hieroglyphics; who knows how and why they were this and that better than he can find out the customs and usages of his own parish; who can clear up everything that is doubtful in antiquity, and yet be forced to live in doubt about that which passes in his own neighbourhood; who has found out the sentiments of the first philosophers with such certainty as he cannot find out the real opinion of any of his contemporaries; he that has gone thus high into the clouds and

dug thus deep into the dark for these glorious discoveries, may well despise those Christians, as brain-sick visionaries, who are sometimes finding a moral and spiritual sense in the bare letter and history of Scripture facts."

In a higher and better mood, Law justifies enthusiasm in religion:—

"Enthusiasm is not blameable in religion, when it is true religion that kindles it. We are created with wills and desires for no other end but to love, adore, desire, serve, and co-operate with God; and therefore the more we are inflamed in this motion of our wills and desires, the more we have of a God-like, divine nature, and perfection in us. . . . The Gospel teaches no truth so constantly, so universally, as this, that every good thought and good desire is the work of the Holy Spirit. And therefore . . . the one only way to piety, virtue, and holiness is to prepare, expect, and resign ourselves up wholly to the influence and guidance of the Holy Spirit in everything we think, or say, or do. . . . This is the enthusiasm in which every good Christian ought to endeavour to live and die."

There cannot be too many of these enthusiasts, too much of this enthusiasm. Men "filled with the Spirit" alone can bless the church and convert the world.

William Law had a horror of persecution, and loved freedom. In his judgment "the error of all errors . . . is persecution." "This," he adds, "is the great whore, the beast, the dragon, the anti-Christ." His faith in the divine made him distrust the human. And so he had no fear of the future. Edward Miall or Dr. Thomas Price might have written these words:—

"When it shall please God to dispose the hearts of all princes in the Christian world entirely to destroy this anti-Christian beast, and leave all their subjects in that religious freedom which they have from God; then the light of the Gospel, the benefit of its faith, the power of its ministers, the usefulness of its rites, the benediction of its sacraments (?) will have proper time and place to show themselves; and that Religion which has most of a divine power in it, whose offices and services do most good to the heart, whose ministers are most devoted to God and have the most proof of the power and presence of Christ with them, will become, as it ought to be, the most universal; and by this destruction of the beast nothing but

the errors, delusions, corruptions, and fictions of every religion will be left in a helpless state."

William Law, in this matter, was before his age—a seer, with visions of the coming time; a prophet, with a message from the God of liberty.

Much worth quoting has been kept back. Our object is to introduce William Law to the readers of the BAPTIST MAGAZINE, and especially to commend his counsels and sayings to "the younger clergy" of the Baptist denomination.

CHARLES WILLIAMS.

Accrington.

THE PEW-RENT SYSTEM: A SYMPOSIUM.



AS the Commander-in-Chief of the British Army, His Royal Highness the Duke of Cambridge has often to speak in its behalf. He rarely does so without insisting on the necessity of maintaining the adequate strength and high efficiency of the army, and never fails to add that "this means money." The necessity for maintaining in adequate strength and efficiency the army of our King, and especially its first fighting line, the ministry, our readers will doubtless be ready to acknowledge. They will probably also not take any exception when it is insisted that this means money. For the maintenance of Gospel institutions, and the diffusion of Gospel truths, funds are necessary, absolutely and ceaselessly necessary. Christians of no name or denomination whatsoever would dispute this, though they would unquestionably differ as to what Gospel institutions and Gospel truths are. The question of Church Finance must, therefore, ever be one of great importance. How best to raise the funds needed for the support of the ministry, and the maintenance of our chapels and churches, and the various agencies for good which should always be employed in connection with them, is a question which frequently forces itself upon the attention of ministers and deacons, and will not suffer itself to be shelved. Thinking that probably we should elicit something that would be of use to those of our readers who, on

account of their position in the churches, are likely to take the deepest interest in this matter, we prepared lately a circular letter, and despatched it to brethren occupying various positions in the ministry, and, therefore, likely to present different views—views which their different experiences would have led them to form—asking them to be good enough to favour us with such views for publication in the BAPTIST MAGAZINE. The letter ran as follows :—

“ I am desirous of ascertaining the views of some of our representative ministers with regard to the pew-rent system, with a view to their publication in the BAPTIST MAGAZINE.

“ Will you therefore oblige me by letting me know—

“(1) Whether, in your opinion, the system is inimical to the attendance of the people on the means of grace ; that is, whether the working classes, and the poor generally, are in consequence of it kept from the house of God.

“(2) Whether you have any objection to the system founded on Scripture, or apostolical usage, and, if so, what objection.

“(3) Whether, in your opinion, any other system would adequately meet the financial needs of the churches, and, at the same time, be free from the objections to which the pew-rent system is open ?”

To our letter we received a variety of replies which we proceed to lay before our readers.

The Rev. Principal Angus, of Regent's Park College, whose qualifications to deliver an opinion are so well known that there is no need to state them, writes :—

“ Your question anent pew-rents opens up a big subject. I can only send a jotting or two. I think the Wesleyan distinction is the sound one. Their pew-rents are so much paid for the material accommodation which the chapel gives, and the expense of keeping it tidy and nice. Whatever is received for seats beyond that goes to the chapel fund of the district, after paying any interest due on any debt on the place. The ministry is supported by those who are in membership, and as they can afford and see right. Of course, provision needs to be made to give a place and a welcome to all classes who wish to come to worship, but have no such interest in the service as to pay for a sitting, and I think every third pew free, or fourth pew, would meet such cases. Families that preferred to be together would be able to be so, and seats equally good would be available for others.

“ The support of the pastor belongs to the church and to such members of the congregation as wish to contribute. To give a free Gospel to the unconverted is all right. To encourage them to pay for the accommodation we give them—gas and warmth—is all right too.

“ You might of course go a step further and have no seat-rents, but solicit contributions for chapel incidentals, and for the support of the ministry ; but the

grounds of payment to those two funds are different, and, anyhow, payments are expected, and two very different funds are confounded.

"It is all very well for clergymen who have endowments for their own support to go in for no money payments ; but the system is not Scriptural for all that."

The Rev. W. Cuff, of Shoreditch Tabernacle, whose remarkable success and usefulness in spite of such unpromising circumstances to begin with as would have appalled a less brave and earnest spirit, replied as follows :—

"If time and labour allowed, I would try to answer your questions fully. I am deeply interested in the subject, and have thought, said, and written much about it. Church finance was one of the many subjects I read and thought about, and in my own mind settled, before I became a pastor. From the first I have always lived on the weekly offering system. In my first church I had my salary every Monday morning, just as the people gave it on the Sunday. The deacons were responsible to me for nothing but what the people gave. I had no stipulated sum. If I got the people, I should get the money. If not, I would go where I could get both—to me a most happy and satisfactory arrangement. That is my view of the pastorate till this day.

"But I must answer your questions.

"(1) I do not think that pew-rent is 'inimical to the attendance of the people on the means of grace.' Neither is the weekly offering system. In my judgment and experience everything depends on the man in the pulpit. The people are above such considerations. They will go where they get what they enjoy. During the seven years we were in Shoreditch Town Hall we had a collection every service. We do the same now, as well as have the weekly offering. It makes no sort of difference. I am sure the working classes like to give, and so have a share in all matters connected with the place they attend.

"(2) I have no faith in any system but the one you call 'founded on Scripture or apostolical usage.' So to that I have no objection whatever. But I think our people need educating up to that. Details need adaptation to different localities and congregations.

"(3) In Shoreditch we could not live on any other system than the weekly offering. Some of our people prefer to pay quarterly. Of course, they do so. But the great bulk of the congregation simply could not pay quarterly. They live from hand to mouth ; but many of them can and do pay sixpence per week. Some pay twopence. We live on the weekly offering. We have our church fund, and out of that we pay all incidentals, rent for mission-hall, mission-schools, &c. We have no collections for the incidentals. The building fund, interest on debt, &c., is kept separate, and the collections at every service go to that. I don't know what a person in the Tabernacle gives. The deacons do, as we use the weekly offering envelopes, and a strict account is kept. The only objection I know is, it causes a great deal of care and labour. But it succeeds as nothing else does, as far as I know.

"I hope I have made it all clear.

"Peace be with you. I am very glad you are bringing this on in your pages. I think church finance one of the gravest questions of our time for the churches right down among the people. I don't know how they are to exist, and able men be kept in their pulpits, unless the wealthy churches come to their help. This I do know, that I could not have stayed in the church where I am on any other system than the weekly offering. If I had not a most generous people, I could not stay now. Last year they gave just upon £5,000."

The Rev. W. H. Elliott, of Glasgow, who has had experience of work in a strictly agricultural district, and afterwards in a great city in connection with the rearing of a young church and the building of of a chapel, furnished the following reply:—

"I have pleasure in giving you my opinions as you request.

"(1) I am inclined to think that in some cases the pew-rent system has a deterrent influence upon the attendance of the people. I do not know whether if it were abolished there would be a large increase in the attendance of the poor at our services; but I believe there are some, perhaps many, of the poor who would attend regularly here or there who now attend but irregularly, because they cannot maintain payment for a sitting.

"(2) Certainly, I have no objection to anything which is clearly and conclusively Scriptural.

"(3) The 'envelope' system is the most effective, but I think it open to the same objection as the pew-rent. It is but another form of payment. A plate at the door at every service (as in Scotland), or boxes fixed here and there through the building (as in Metropolitan Tabernacle) for free-will offerings, *might* answer every purpose, but one cannot speak confidently. I fear we ministers have not been as faithful as we should have been in teaching the people in relation to the subject of giving. A large proportion of our people display a most *unChristian* spirit in the matter. They give niggardly, and even then complainingly. Giving is a privilege. Let the people be properly taught, and freewill offerings, however taken, will adequately meet every need."

The Rev. Dr. S. G. Green, whose varied experience as pastor, professor, book editor and secretary to a powerful publishing society, and, consequently, largely extended field of observation, entitles his opinion to much respect, wrote:—

"It seems to me natural and right that those who enjoy certain accommodation in a place of religious worship should pay for it. If, therefore, pew-rent is taken to mean rent for a pew, I can have no objection to it. But the pastor's stipend is another matter; and this I conceive should be met by the voluntary offerings of the congregation. To put the matter technically: pew-rents, in my view, should be levied for 'incidental expenses,' and free-will offerings collected for the pastor's maintenance.

“On this plan the pew-rents would be much smaller than they are now ; the subscriptions much larger. The former would be according to the accommodation provided ; the latter according to the giver’s means and liberality.

“I apprehend that if my suggestion were carried out, the poor might be induced to come in larger numbers. At present, it can scarcely be doubted the tax is a difficulty in the way of some, and the offer of ‘free seats’ is at the same time resented as a badge of inferiority.

“I hope that you will have some testimony as to the working of different plans.”

The Rev. Thomas Henson, the minister of an old church in the heart of London (Kingsgate Street), having to cope with all the difficulties, financial and otherwise, incidental to such a position, has given his opinion thus :—

“In reply to your important inquiry as to pew-rents—

“(1) I have no doubt at all that the pew-rent is a stumbling-block in the chapel-going path of the poor : perhaps not, however, of *all* among the artisan and clerk classes, but certainly of a very large number of them. One proof of this, as it appears to me, is, that while so many chapels are almost deserted by these classes, considerable numbers of them will be found in Sunday services in theatres, halls, and mission-rooms. Two remarks, I think, are due here : (a) That while most of those at such services may be glad of a Gospel ‘without money and without price,’ some of them will give a trifle in a *door* collection, and when appeals are made to help *their own class* distress anywhere, most will contribute a little. I saw this when superintending Sunday evening services at the Britannia Theatre during the Cotton Famine. And I believe that at this present time the same principle prevails. (b) I think the people who attend these services, while repugnant to pew-rents and other demands in our chapels, also prefer the more popular, free-and-easy, anecdotal, and emotional sort of preaching which they get in the unconventional place. They care less for deep thought than for sparkle. They prefer the American singing to that most common in our chapels ; and I fear—I wish not to be uncharitable—but I fear they are more accustomed to a Gospel of ‘Only believe and be saved’ than to a Gospel which pierces the sinful heart more keenly even than the Law itself can, and which, while offering all they usually hear, offers immensely more in its provisions of sanctification and growth into Christliness. It seems to me that our denominational organisations ought to interfere with a bold hand, and adopt the hall mission work energetically ; but, engrafting *church fellowship*. I will say no more here ; but for years I have had strong convictions on this business, gathered partly from several years’ experience of it.

“(2) Yes. I think it is a Scripture principle that in the house of God there should be no distinction of classes, according to ‘A gold ring and goodly apparel . . . and vile raiment,’ &c. The working-classes and the poor know something of Scripture, and, like most of us, can quote what suits them.

They know, or think they do, that the pew-rent just sets up what James condemns. I know of nothing in 'apostolic usage,' and cannot conceive of anything therein, which can lend sanction to our modern practice. But this is a large question, with important ramifications, and here, again, I have strong convictions which, I fear, were I to state, would not be popular with many, perhaps not with most, ministers. Decidedly, I think the pew-rent is unknown in the whole realm of Scripture and apostolic usage. On this question alone a full paper might be made, from my point of view, I mean; but it would be voted out as narrow, I fear.

"(3) Yes; I think there is a Scripture principle and system which, given its correlative conditions, would meet every requirement: the weekly giving to the Lord. The conditions essential appear to me to be:—

"(a) More correct Scripture teaching as to the duty, that is, the privilege, of worshipping God with money as well as with prayer, praise, and preaching.

"(b) A proper business-like organisation, systematically and indefatigably worked, of receiving these weekly gifts for the Lord. The system of collecting at the doors ought to be crucified. The pet phrase, 'A penny a week,' ought to be expelled, and 'Every one as the Lord has prospered him' everywhere put into its place.

"(c) A difficulty would arise here. If the rich all congregated in one place, and the poor all in another, without the sympathetic unity of the rich, present evils would continue—large ministerial incomes and starving ministerial wages—just as now. This opens on another route—that of our glorious independence as isolated churches. But there might be a district church, centre, and hall branches—one income—one interest in many streams, distribution of central affluence to outlying necessity, &c.

"(d) No system of providing money for religious purpose, no matter how divine in its origin or beneficent in its modes, will be free from objections from all classes, rich, or poor, or middle, until condition (a) has been put into Scriptural force, and has been received into a loving, regenerate heart, and wrought itself into the Christ-life therein."

The Rev. Thomas Lardner, of Battersea Park Tabernacle, who has done and is doing a successful work in the midst of a large working-class population, answered our queries thus:—

"In answer to your first question, I have not found that the pew-rent system has kept the people away where the Gospel has been fully, faithfully and lovingly proclaimed.

"Secondly, I should have no objection to this, if the consciences of the people were right, and there were whole-hearted consecration, men and women living up to their privileges and responsibility, glorifying God in all, by all, and through all. They could be educated to this. I do not know that I should fear to throw myself upon the plan, and trust the people.

"Thirdly, we have in operation appropriation of seats, the amount left to the

conscience of the seat-holder ; and find, by fixing a weekly sum, you obtain more, and up to this it has worked very well. I have thought of another plan, of having all seats free and taking up the offering from pew to pew each service, but have not tried it. What we want in all our churches is more of the Holy Ghost, more of the Spirit's power both in pew and pulpit ; then a great change would appear. May we be led to adopt the very best means yet, better than the best, have every means filled with Divine life and power."

Having heard that the Rev. James Stephens, M.A., of Highgate Road Chapel, had abandoned the pew-rent system for a system which in his case was proving a marked success, we wrote to him, and were favoured with the following answer :—

"I feel quite at a loss to reply to your queries concerning the pew-rent system. The church to which I minister has, from the time of my being settled in it, carried on its affairs without pew-rents, and thus its preference has been shown. I have no doubt that certain evils have in its case been avoided, especially as expenses have been met, not by the envelope system, nor by collections from pew to pew, but by entirely free-will offerings put in the boxes fixed at the chapel doors. It has been thrown upon the people to face the matter of giving in the light of God's Word, and so to give ungrudgingly and without constraint, every man as he might purpose in his heart, and as he might believe God would have him. Those who have been led thus to give have had a new and better quality entering into their giving, besides in certain cases giving more largely. At the same time, the evil complained of by James has been avoided, that namely of giving the rich man the good seat, and the poor man the indifferent one.

"As to whether the abolition of pew-rents would secure better attendance of the poor, one must, in expressing an opinion, remember that some ministers would have large attendances notwithstanding pew-rents, and others would have half-empty places, though every seat were free. In the two places in London which are most largely attended (Mr. Spurgeon's and Mr. Arch. Brown's), the pew-rent system is, I believe, in force. If on the abolition of pew-rents all seats are declared free and unappropriated, and if, along with this, the ministry be really Scriptural and forceful, there can hardly be a doubt that the attendance of the poor would likely be greater ; but in some cases in which pew-rents are abolished, sittings are allotted and appropriated without payment, according to priority of application, and the benefit of the change greatly limited.

"Where there are no pew-rents, and no fixed payments of any kind, there is likely to be a fairly considerable proportion of the people who take advantage of the circumstances and fail in giving. In such a case office-bearers, in addition to stating the word of God on the subject to the people, have occasion to wait much on God that He may open hearts, and have occasion also to be careful that their expenditure and all their church ways are such as could stand the searchingness of His word and presence.

"I would not forget that voluntary giving and pew-rents are not necessarily in

opposition, though frequently so. There are some who give a pew-rent as voluntarily as if they were, unseen, putting an offering in a box.

"Pew-renting might lose some of its evils if all pews were charged at one uniform rate, just as at the Mildmay Conference all reserved seats are charged exactly the same; and if the gallery sittings (say) were free and unappropriated."

The Rev. James Thew, of Leicester, responded by saying:—

"It is really a question to which I have given very little attention. The pew-rent system may deter some from attending our places of worship; on the other hand, I imagine large numbers of the poor people themselves prefer it.

"The charges, of course, should be such, and levied in such a way, as reasonably to exclude none.

"Personally, I would bind myself to no one system; but would adopt that, or a combination of those most in harmony with the character of particular localities, and the needs of the time."

The President of the Baptist Union, the Rev. Charles Williams, of Accrington, wrote:—

"In answer to your questions I write with diffidence, but frankly.

"(1) I have no doubt the pew-rent system operates injuriously on the attendance at places of worship of the poorer classes. It means the best places for the well-to-do; and, worse than this, accommodation only by courtesy for those who do not rent pews. The preference for mission-halls, which I deplore, is largely due to the class distinctions in our chapels and churches. The poor will never meet with the rich except they can do so without sacrifice of self-respect, or do so in the hope of worldly advantages. My wonder is that, considering the pew-rent system, we keep any hold at all on the poor.

"(2) I do not know 'the system founded on Scripture.' There were no chapels or churches in the apostolical age. Circumstances then were different to what they are now. If, however, you mean by 'the system founded on Scripture,' that every attendant shall give what he pleases for the support of the ministry, I not only have no objection to it, but regard it as preferable to the pew-rent system.

"(3) Might not the above voluntary system meet the case? Under it sittings could be appropriated to regular attendants *without* reference to the amount paid. Any sittings unappropriated could be assigned to new comers. This plan 'would adequately meet the financial needs of the churches,' always supposing that Christians were true to themselves and to the Saviour, while the objection grounded in the class distinction of prevailing systems would be met.

"But the best ideal system may not be the most desirable. Regard must be had to the views and wishes of those who attend our chapels."

The Rev. J. R. Wood, of Upper Holloway, who, as he says, has had charge of "three congregations very differently circumstanced,"

and who, as we can say, has been markedly successful and useful in all, has written:—

“In reply to your first question, ‘Is the pew-rent system inimical to the attendance of the people on the means of grace?’ I can only say my experience is confined to congregations in which this system has obtained. I have had charge during my ministry of three such congregations, very differently circumstanced; but I have not found the pew-rent system, when judiciously managed, operate in any way injuriously upon the attendance on public worship. Working people, as a rule, do not object to this arrangement; and are, to the full, as ready to pay according to their means as other people. When we search for the causes which bring about the neglect of public worship, we must look elsewhere; no system of church finance has much, if anything, to do with this evil. It is found not only among the poor, but also among our wealthy classes, with whom the question of this or that form of money payment can have no appreciable weight.

“(2) No defence of the pew-rent system on New Testament grounds is possible. It is simply an expedient, and, I think, an allowable expedient, to meet a present necessity. The necessity is created by the fact that, in average Christian life, giving has not been raised to the rank of a privilege; it remains on the lower level of duty, even sometimes of irksome duty. But duty must be done; and the church has a right to use pressure with its members to secure this end. By a very natural transition, however, what is at first done only as a duty does, through the formation of a right habit, become a privilege; in which case the machinery which has given the habit its occasion and strength may be safely dispensed with. I am content to think the pew-rent system not anti-Scriptural, and to regard its function as educational and temporary.

“The voluntary offerings of Christian people would adequately meet all the needs of church life and work, if only the ‘grace of God’ which came to ‘the churches of Macedonia in their deep poverty’ were found in the churches of our own favoured land. In the matter of Christian giving we need a great revival; and here and there hopeful signs of its approach can be discerned.”

It will be seen that only two or three of our correspondents caught the meaning of our second query, which meant, or was intended to mean, “Have you any objection founded on Scripture, or apostolical usage, to the pew rent system?” Those who perceived what was meant have replied very pertinently; while those who did not seem to have been a little bewildered, reasonably so, for they understood us to be asking if they objected to the system which is founded on Scripture, or apostolical usage. We must apologise for our lack of clearness, while we tender our sincere thanks to our friends for their replies.

For any further observations on the foregoing letters manifestly we have no space, at least this month. Readers will, doubtless, make observations and draw conclusions for themselves.

WHY I AM A NONCONFORMIST.

No. III.



TURN now from the State Church System of the Church of England, to notice her doctrines and practices. We are Nonconformists because there are many things taught in the Book of Common Prayer which we believe to be contrary to the Word of God.

1. For instance, one of the strongest grounds for our Nonconformity we find in the *Baptismal Service*. In that service there are two things to which we object. First, there is the doctrine of *Baptismal Regeneration*. This is most plainly and unquestionably taught. After the application of water, and the sign of the Cross on the forehead, the priest says: "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits." After the Lord's Prayer, the priest proceeds to say: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." Here we are clearly taught that in the brief interval of baptism a most mighty moral and spiritual change has taken place. The moment before the application of the mystic element, the child was in a state in which one of the Thirty-nine Articles declares, that it deserved "God's eternal wrath and damnation"; the moment after, it is "an inheritor of the Kingdom of Heaven." In the service for the private baptism of children, this doctrine is still more clearly taught. Before asking any question of the sponsors, the minister says: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit." The same doctrine is taught in the Catechism. The child is asked: "Who gave you this name?" The answer is: "My godfathers and godmothers in my baptism wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

Such a doctrine as this is as repugnant to Scripture as it is to philosophy and common sense. A church which teaches that, on the baptism of an infant, a priest imparts to it some mysterious grace, in

virtue of which it is regenerate, has set aside the first principles of spiritual religion. Religion is a personal individual thing; it requires the heart and mind of each individual to be consciously devoted to the love and service of God. The infant is unconscious of the act that is being performed at its baptism; it cannot join in the act; it has no personal religious beliefs of its own, because it cannot think or know; therefore, it cannot renounce sin, it cannot give itself voluntarily to God. This being so, it is a piece of the grossest materialism, it is utterly preposterous and absurd, to suppose that a few drops of water sprinkled on the forehead of the child can work the mighty moral and spiritual change required.

But there is a second thing in the Baptismal service to which we object, and that is *the office of sponsors*. Let us look at what the sponsor does. The clergyman asks the godparent, "Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" The godparent replies, "I renounce them all." "Wilt thou then obediently keep God's holy will and Commandments, and walk in the same all the days of thy life?" "I will." I pass by with sorrow the fact that very often worldly and ungodly people are sponsors. That men and women who have not renounced the devil for themselves, and who keep not God's Commandments themselves, should promise to do it for the child, is to me a solemn mockery before God, to which I for one should tremble to be a party. But, apart from this fact, we as Nonconformists believe that no man, however good and holy, can stand in the shoes of another in this way. How can a man promise to renounce sin for another, or keep God's Commandments for another? He cannot make this other keep from sin, for he has no power over his thoughts, and emotions, and desires. He promises what he has not the slightest power to perform. I reiterate again, we cannot stand by *proxy* before God. Each one of us must settle ourselves what our individual relations towards Him are to be, whether of obedience or rebellion. If any one chooses to go through so solemn a farce as this sponsorship, let him do so; but let him remember that he shall be accountable to God for promising to do that which in his conscience he knows he has no power to perform.

2. But from Baptism we proceed to *Confirmation*. All those who have been baptized are brought before the bishop to be confirmed by him, as soon as they can "say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as are in the Short Catechism contained." Now, it seems to many of us that there should be some means of ascertaining the spiritual as well as intellectual fitness of those who are about to partake of the Lord's Supper. To be able to "say the creed, and the Lord's Prayer, &c.," does not seem evidence enough of fitness for partaking of such an ordinance. Of course, confirmation is the logical result of Baptismal Regeneration; if the child is regenerate, then he is fit to partake of the Lord's Supper. But it has been said by higher authority than the Church of England, that "by their fruits ye shall know them" who are regenerate; and we know that many of those who have been baptized, and are brought up for confirmation, grow up to lead worldly, godless lives of sin. Such facts as these expose the falsity of the doctrine of Baptismal Regeneration, and the sin of causing those who are candidates for confirmation to think that the mere act of being confirmed by the bishop, regardless of their own personal attitude towards God through Christ, has any efficacy with God on their behalf.

3. We object to the Prayer Book, also, because it teaches that clergymen in the Church of England have *the power of forgiving sins*. In pronouncing the absolution, the priest declares that God hath "given power and commandment to His ministers to declare and pronounce to the people, being penitent, the absolution and remission of their sins." Again, in the visitation of the sick, the clergyman is ordered to say, "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority committed to me I absolve thee from all thy sins, &c." This is plain and unmistakeable language. We believe, however, that the only man who has the power on earth to forgive sins is "the man Christ Jesus," who is now "ascended up on high, and sitteth at the right hand of God to make intercession for us." No mere man has the right nor the power to forgive sins, because he has no power to read the thoughts and intents of the heart, and therefore cannot know whether the sinner does "truly repent and believe in Christ." Only

God can read the invisible trceries of thought and desire on the tablet of the heart.

4. We cannot conscientiously agree with what is expressed in the *Burial Service*. That service enjoins that precisely the same words are to be said at the burial of the most notorious evil liver in the parish as at that of the holiest saint, in each case asserting sure and certain hope of salvation. The man at whose funeral the clergyman is officiating may have been living in open irreligion ; he may have been drunken, and profligate, and profane ; he died as he had lived, testifying neither repentance nor faith ; and yet over his grave the clergyman must say, "It hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed." "Almighty God, we give Thee hearty thanks for that it has pleased Thee to deliver this our brother out of the miseries of this sinful world." Now, whatever may be our opinions regarding the future state, of this much we are certain, that if such a man be gone to dwell with God after the life he led, then life has no meaning, there is no morality ; and the Bible, when it teaches that only "the pure in heart can see God," is teaching that which is utterly untrue.

Many more instances might be mentioned, both in the Thirty-nine Articles and in other formularies, in which we believe the Prayer Book teaching to be contrary to that of the Word of God. But I think enough have been cited already to more than justify our Nonconformity.

T. H. MARTIN.

PRINCIPLES OF BIBLICAL INTER- PRETATION.

I.



WE have the Bible: on what principles should we interpret it? To this question some reply at once: Interpret the Bible just like any other book ; endeavour to ascertain what was the meaning of the author of each separate book of which the Bible is composed, and regard that, and that only, as the true interpretation. This reply is quite correct.

as a starting point; Moses, David, John, Paul had certain ideas in their mind when they penned the books written by them, and the first question we have to ask is what those ideas were. But we must not stop there, and for this reason, the Bible is not in all respects "like any other book." It differs from all other books, owing to the fact that underlying the thoughts of Moses and Paul are the thoughts which God intended to make known through them to all time. Moses made known the history of Sarah and Hagar, and considered it no doubt simply as a truthful narrative; but God intended it to symbolise the contrast between the Law and the Gospel, which could not be understood for nearly 2,000 years (Gal. iv. 22-31). David sings of the dignity of man, in the eighth Psalm, but God so guides his song as to lead him to describe the special dignity of Christ, who was to be born a thousand years later. So all through we have to ask not only what the writers actually understood and meant, but also what meaning God intended to convey through them. Wherein the Bible is like other books, interpret it on the same principles; but wherein it differs from them, we must interpret it on other lines. As the word of man it has one meaning; as the Word of God it may have many; because man can only look backward, but God can look forward, and may often design some future reference which the actual writer was unaware of.

If we wish to learn the right principles of Biblical interpretation, we can find them in the Bible itself; because the books of the Bible were written at different times, and the older books are often quoted in the more recent. Specially is this true in regard to the two Testaments. There are in the New Testament no less than three hundred quotations from, and four hundred allusions to, the Old Testament; surely from these we can learn on what principles Paul, and, above all, Jesus, interpreted the Old Testament, and can thus decide how we may interpret both the Old and the New.

The first thing that strikes us when we consider these quotations is the *plenary inspiration and supreme authority of the Bible*. It is always quoted, not only as historically true, but also as the final appeal which can never be questioned. It is thus quoted not only by the Apostles, but even by our Lord Himself. The authority of the Old Testament is never argued about, but always assumed as a fact of which there is absolutely no doubt. It is remarkable how

varied are the formulæ of quotation, and yet how unvarying the assumption of absolute authority in them all. We have express declarations, such as "The Scripture cannot be broken"; "All things must be fulfilled"; "How then shall the Scriptures be fulfilled that thus it must be?" "This that is written must be fulfilled"; "One jot or one tittle shall in no wise pass from the law until all be fulfilled." We continually meet with the phrase, "It is written," which is evidently intended at once to settle the matter, in the minds of the hearers as well as of the speaker. Sometimes we have, "It is written in your law"; "It is written in the law of the Lord"; "It is written by the prophet"; "In the volume of the book it is written of me." Corresponding with the formula "it is written," we have the appeal "Have ye not read," and the noun "Scripture," which is always referred to as something authoritative, "That the Scripture might be fulfilled"; "Ye do err, not knowing the Scriptures." We also have the phrase, "That it might be fulfilled which was spoken by (*ὑπό*) the Lord through (*διά*) the prophet," showing that God is regarded as the agent, the author of the book, and the writer as simply the medium through which God made known His thoughts. "The Scripture was fulfilled which saith." In many other places we have the word "say" substituted for "write," and this, too, in many varieties of expression. Thus: "God said," "He hath said," "According to that which is said in the law of the Lord," "It hath been said," "The Scripture saith," "As the Holy Spirit saith," "Holy men of God spake as they were moved by the Holy Ghost," "The Lord hath commanded us." The utterances of individual writers are expressly quoted as inspired by the Holy Ghost. Thus: "David in spirit calleth him Lord," "David said in the Holy Ghost," "The Holy Ghost said before by the mouth of David," "Who by the mouth of David thy servant hast said," "The Holy Ghost spake by (*διά*) Esaias the prophet," "The Lord saith," when quoting the words of Isaiah (2 Cor. vi. 17); "Moses said," is quoted, even by our Lord, as being as decisive as if He had used the words "God said." And, in the Epistle to the Hebrews, the details of the Tabernacle are represented as having been made known to Moses as by a divine oracle (Heb. viii. 5). The possibility of foretelling the future is scouted by a class of Biblical interpreters, and yet our Lord Himself says: "Well did Esaias prophesy of you"; and Paul: "The Scripture, foreseeing

that God would justify the heathen through faith, preached before the Gospel unto Abraham."

It is impossible to conceive of more emphatic testimony to the plenary inspiration and absolute authority of the Word of God than that which we have in the New Testament, largely from the lips of our Lord Himself. It is further noteworthy that all this testimony is borne to the Old Testament, which in so many quarters is looked upon as lying on an altogether lower level than the New, with many mistakes, and much wrong moral teaching. Most of the books of the Old Testament are expressly quoted or referred to in the New—the Psalms as often as 125 times—but not a single book of the Apocrypha is even quoted, and the only allusion to it is not to any doctrinal teaching, but to one historical fact, referred to in Heb. xi. 35; and, in Luke xxiv. 44, the Old Testament is summarised by "The Law, the Prophets, and the Psalms," thus excluding the Apocrypha. It is also noteworthy that some of the points most enlarged on by "modern criticism" seem specially guarded against in the New Testament. That Deuteronomy is the inspired Word of God is proved by our Lord's threefold rebuff of the tempter through words quoted from that book, with the authoritative formula, "It is written." If the devil had only been endued with the gift of prophecy, and had known what some critics in the nineteenth century would discover, he might have replied: "Yes; but that book, you know, is a pious fraud!" That Moses is the author of Deuteronomy is expressly acknowledged by our Lord, when he recognised Deut. xxiv. 1 as the "command of Moses" (Mark x. 3). That Daniel wrote the last half of the book that bears his name is an idea scouted by modern thought, yet our Lord (Matt. xxiv. 15) expressly refers to Dan. xii. 11, as spoken "by Daniel the prophet"; and, in vers. 21 and 30 of the same chapter, also alludes to passages in Daniel, which he quotes and substantiates.

The Imprecatory Psalms are often confidently adduced as an illustration of the low morality of the Old Testament, and yet these very Psalms are expressly quoted as God's inspired Word, even as prophetic of Christ Himself. Thus, from Ps. lxix. 4, our Lord quotes the words: "They hated me without a cause"; John and Paul apply to Him (v. 9): "The zeal of thine house hath eaten me up," and "The reproaches of them that reproached thee are fallen

upon me." And all the Evangelists refer to v. 21: "In my thirst they gave me vinegar to drink." The very next verse (22): "Let their table become a snare before them" is quoted by the Apostle Paul (Rom. xi. 9), and then follows one of the strongest sections of these Imprecatory Psalms, in the middle of which come the words: "Let their habitation be desolate," which Peter applies to Judas Iscariot (Acts i. 20). No chapter is more emphatically endorsed in the New Testament as part of the Word of God than this Imprecatory Psalm. Ps. cix. is of the same stamp, which also is quoted by Peter, and applied to Judas: "Let another take his office."

Another thing that is noteworthy in the New Testament references to the Old is the stress that is laid upon particular words. Thus our Lord urges the word "gods" in the sentence, "I said, Ye are gods," and appends thereto the strong expression: "The Scripture cannot be broken" (John x. 34, 35). Paul lays stress upon the use of the singular word *seed* instead of the plural *seeds* (Gal. iii. 16), and (Heb. ii. 12) on the word "brethren" in Ps. xxii. 22: "I will declare thy name unto my brethren." Christ laid stress upon the fact that David called the Messiah his "Lord" (Matt. xxii. 45). At the same time, though stress is thus laid upon particular words, yet we notice that often the New Testament writers quote the Old freely, and not literally. Thus, Is. vii. 14 is quoted in Matt. i. 23: "*They* shall call," whereas the original is "she" or "thou." The Hebrew: "Smite the shepherd" (Zech. xiii. 7) is quoted by our Lord: "I will smite." "Unto truth," in Is. xlii. 3, becomes, in the quotation, "unto victory" (Matt. xii. 20). And so in other cases. We may note, however, that often the variation arises because the New Testament writers quoted the current Septuagint version, just as we may quote the authorised English version even when it slightly differs from the original, provided the difference is not important. And, in the case of the New Testament writers, and especially of our Lord, they spoke with the authority of inspired men, who might adopt an unimportant variation, or even one which brings in a new and true idea (as in Heb. x. 5). We ordinary men need to be more careful. Still, the fact that the sacred writers did often make free quotations of Scripture, may be intended to guard us against the danger of worshipping the letter of the inspired record, at the risk of losing its spirit.

The first principle of interpretation, then, which we deduce from

the New Testament is that the Bible is the Word of God ; for, if the Old Testament is inspired, all will agree that the New is also. We are then to regard the Bible as in one very important point different from other books, as being specially the Word of God, who inspired the sacred writers to pen just what He would have them write, each expressing his own thoughts in His own style, yet all being under the general superintendence of God, who led them to use a phraseology which covered often more than they themselves understood, applicable to the future as well as to the past.

G. H. ROUSE.

DR. LEVI PHILETUS DOBBS ON CONSERVATISM.



HO has not heard of "that light and ornament of the sacred desk, the Rev. Levi Philetus Dobbs, Doctor of Divinity"? Probably few of the readers of the *Baptist Magazine* have not; but they will be ready to ask in surprise how it is that for a long time they have heard nothing about him, or seen any references to his unique discourses. It appears that similar questions have been asked in America. Mr. Simon Spink, the sexton of the doctor's church, writing a few weeks ago to the *National Baptist*, says:—

"The question has often been asked, 'What has become of the Doctor? Why do we not see more of his discourses in the paper; yes, THE paper, of which we can but say, when it contains a sermon of the Doctor, that the jewel is worthy of the casket.' And especially have they asked, 'Why do we not have more of that massive series of sermons on Conservatism, one of which appeared many months ago?'"

"To these inconsiderate inquirers, I reply: Do you suppose that Milton wrote a 'Paradise Lost' every week? Do you suppose that John Bunyan wrote a 'Pilgrim's Progress' every day? Do you expect the Doctor to throw off his masterpieces as the blacksmith strikes off the sparks from his hot iron? No, sir; it takes time.

"But, sir, I am happy to inform you that at last the moral mastodon has

excoGITATED another of his discourses on Conservatism ; and I am proud to be the unworthy means of transmitting to you my copious notes."

The editor then, after expressing regret that the limits of space forbad his giving more than a portion of "this unique production," presents his readers with the following :—

Text, Eccles. vii. 8 : "The former days were better than these."

"Dearly beloved brethren and respected hearers : The fact in the premises is so clearly stated in the text that no argument is needed. The former times *were* better than these. There is no room for doubt or for two opinions. I shall, therefore, confine myself on this interesting occasion to enumerating a few of the particulars in which the former times were better. The field is so ample that I am at a loss where to begin. I will begin with this sacred volume. In the former times, we heard nothing about versions and revisions, which now vex and try the souls of people. In the former times, people were satisfied to take the Bible just as it is ; the plain Anglo-Saxon of the Apostle Paul was good enough for them.

"Take this matter of spelling. In the former times, they spelled *thyng* and *fyshe* and *yff* and *begynnyng*. In those days, to be able to spell was a distinction ; it showed that a man had had a liberal education. The people who could spell occupied a sort of pinnacle above the common herd. But now they are trying to make spelling so simple that any clown can spell ; as well as the learned. They now spell *thing* and *fish* and *if* and *beginning*. And they talk of making spelling still more simple by leaving out every silent letter, and giving always the same letter to the same sound and the same sound to the same letter, so that anybody, even a fool, when he sees a word will know just how it is pronounced ! Surely, this is too much.

"In the former times, people ate and drank what came to hand, and were not troubled about this or that being unwholesome. They had the well right by the house, and they poured all the slops beside it, so as to save steps, especially in cold and rainy weather. Thus everything was handy. When people died of fever or dysentery, why, they died, and that was the end of it ; and the minister preached a sermon about the inscrutable dealings of Providence, and the untimely death of our brother. But now a man cannot eat or drink anything but what somebody comes along with a microscope and wants to inspect it, and tells him that it is not wholesome, and very likely tells him that his well, the very well from which his ancestors for generations have drunk, is infected, and that the slops all drain right through the soil into the well, and mingle with the wash from the barn-yard. And then, when anybody dies of typhoid fever, or the like, these people go and lay it all to that well, and they as good as intimate that it must not be laid at the door of Providence. And they profess to believe in a God, and, perhaps call themselves Christians ! Pretty Christians, indeed !

"In the former times young men studied what their fathers had studied, without asking any questions. They learned to say their Latin Grammar and

their Greek Grammar written in Latin, perhaps in Latin hexameters, and did not dream of being wiser than their betters or of *understanding* what they recited. Such a thing as 'elective studies,' or as a man choosing this or that study, because he was fond of it, or because it was more in the line of his work for life, never once occurred to the former times.

"In the former times there was no fanaticism about temperance. People knew what was good for them, and they took it; they stopped when they had had enough. No body thought of asking the minister to take a glass of *cold water* when he came to make a pastoral visit; there was always something better in the humblest home. They practised on that precious text, 'Every creature of God is good, and nothing to be refused.' They did not set up to be wiser than the Lord, not they.

"In those days people who went astray could be dealt with right off out of hand; if it was a woman, it was easy to find somebody who had been bewitched by her; and then they threw her in a pond, and if she floated, it was a proof that she was in league with Satan; and if she sunk, why, at any rate, there was an end of her.

"If a man seemed to be getting a little off his base in theology, or, what was the same thing, if he differed from his neighbour, why, were there not fagots? Had not good men on their death-bed left a bountiful supply of fagots for just such cases? If he seemed accessible to reason and to kind treatment, why one need not proceed to extremities; there was the whipping-post, you know. But now if a man does not agree with us, if he believes as we did last year or as we shall do next year, we have no adequate remedy; we can only cast odium upon him, and call him names and lie about him in the newspapers. [At this point the emotion of the preacher was almost too much for him.] And just as likely as not, people who call themselves 'fair' and 'just' and all that, insist on his being heard, and perhaps he comes out on top, and where are we then? And where is the cause of truth? Ah, these are indeed sad days. Surely the Bible is right: 'The former times *were* better, *far* better than these.'

"In the former times people were contented to remain in their place. The working-men took what was given to them, and were thankful. Nobody aspired to rise out of the station where he was born. People believed what they were told, and did what they were bid. The better classes took all the care on themselves; and the working people had absolutely nothing to do but to do their work and to say their prayers. But now, what do I see and hear? And *ministers*, too, leaving the preaching of the gospel and talking about labour and strikes and capital, and such things. If they were to preach from that beautiful text of Paul, 'No striker,' why, then, indeed!

"In the former times a man voted as the king wanted him to, and then he went to the king and said respectfully, 'I voted so and so; and I would like such an office.' If he was a member of Parliament, he voted a subsidy to the king, and then his son was put in an office where there was nothing to do but to draw his salary each month or quarter as the case might be.

"In this country, if he wanted an office, he worked his ward, and managed the

primaries, and got in a good many illegal votes, and was in with all the saloons, and then, when his turn came, he got what he wanted for himself and for his brothers and his cousins and his wife's relatives. But now, if anybody wants an office, he must show some qualification for it !

"I shall now consider the causes of this deplorable degeneracy.

"The audacity of beardless youth. . . .

"The unbridled licence of the press. . . .

"The decay of reverence for hoary antiquity. . . .

"But to hasten to the application. What shall we do about it? We must try to make the present times just as much like the former as we can. If we cannot burn people at the stake or whip them at the cart-tail, we must make things warm for them. If we have lost many precious treasures, we must hold on to all that we have left ; if we have lost *thyngs*, yet let us hold on to *phthisick*, and *though* and *cough* and *plough* and *tough* and *hiccough* and *hough* and *through*.

"In a word, let us, in imitation of the Great Apostle (and I hope we are not going to go back on Paul) let us cast four, ten, yes, twenty, anchors out of the stern."

It appears from what Mr. Spinks reports that a very painful circumstance took place after the discourse. The Doctor was receiving the commendation of his admirers in front of the pulpit, when a young man came up, and, with an air of seeming, but (alas!) only seeming, modesty, said to the Doctor: "Reverend sir, I have listened with the utmost interest to your discourse ; and would you do me the favour to read aloud the whole of the verse from which your text was taken?" And he held out a Bible invitingly open at the place. The guileless Doctor took the book, and read the verse: "Say not thou, 'What is the cause that the former times were better than these?' for thou dost not inquire wisely concerning this." The Doctor, it is said, coloured a little ; then he fixed his eyes, and eke his steel-bowed glasses upon the young man, and exclaimed: "Young man, I see plainly that you are an enemy of the truth, a sceptic, an evolutionist, a Darwinian, a Huxleyite, an infidel, an atheist, perchance a higher critic, a reformed speller, and, perhaps, a new theologian." All eyes were turned towards the young man ; but he had disappeared.

CORRESPONDENCE.

JONATHAN RYLAND AND HIS FATHER'S BOOKS.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Absence from home prevented my seeing the **May** number of the **BAPTIST MAGAZINE** till a few days ago. Will you allow me to make a few remarks on Mr. Waylen's extraordinary statement touching my cousin, the late Mr. J. E. Ryland, and his father's works?

During the period of Mr. Stanford's acquaintance with Mr. Ryland at Northampton, and both before, and after, I was residing in the immediate neighbourhood, and was in constant intercourse with Mr. Ryland on terms of very close cousinly friendship. And as good part of the pabulum of that friendship was literary matter, family authorship, &c., I feel I am in a position to say that Mr. Waylen must have misunderstood any remark Dr. Stanford made. The statement carries its refutation on the face of it. No one would attempt to withdraw from circulation, hymns that for nearly half a century the church had owned and placed among those treasures which she "would not willingly let die." Nor is it possible to believe that a man, one of whose strongest characteristics was filial piety, would "burn all his father's works, both in prose and poetry," that he could secure.

My husband is from home, or he would desire kindly greeting.

I am, dear Sir,

Yours truly,

ELIZABETH RYLAND TRESTRAIL.

Westbury Park, Clifton, May 22nd.

[The above came to hand too late for insertion in last month's issue.—ED.]

SIN'S FATAL FASCINATION.



WHEN once a young man has done a wrong thing it has an awful power of attracting him and making him hunger to do it again. Every evil that I do may, indeed, for a moment create in me a revulsion of conscience; but, stronger than that revulsion of conscience, it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man that has never done a wrong thing than to find a man that has only done it once. If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it, it will all come in. So the evil that you do asserts its power over you, it has a fierce longing desire after you, and it gets you into its clutches.

Beware of the first evils, for as sure as you are living the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge.—*Dr. Alexander Maclaren.*

BRIEF NOTES.

AN esteemed correspondent, one of the fathers, has sent us a kindly worded letter, in which he says, "Reading in your June number, page 250, that 'you remembered nothing in Dr. Stanford's published works which distinctly and incontrovertibly shows what was his teaching,' in regard to the *sleep* of the soul after death, allow me to quote from page 133 of his 'Voices from Calvary,' which has struck me as sufficiently indicative of his teaching :—'This, however, at least we know, from what was said to the dying thief, that to be in Paradise is not to be asleep, but to be with Christ; and we also know, from apostolic authority, that, however good our present lot may be, to depart and be with Christ is far better. To be with Christ, yet not to know it: to be with Christ, yet not to be happy; to be with Christ, yet not to be able to see, or to hear, or to wake up, is not the heaven we long for. We long to be with Christ, because we shall then serve Him and see His face. Paradise is not the fulness of the experience of heaven, for it is before the resurrection; but to be in it is to be in the blessed state—'absent from the body, present with the Lord.' You may not have seen this, or having seen it think it 'not sufficiently distinct and incontrovertible;' but, presuming that the former is the fact rather than the latter, I point it out." The letter containing the above was sent for our private information; but, as it bears so distinctly upon the question discussed by Mr. Rees in our last number, we take the liberty of quoting from it. We had not seen the passage to which attention is thus called, and are obliged to our friend for bringing it to our notice.

ANOTHER friend writes to us in reference to the portraits, suggesting that we should have some of the lesser lights of the denomination among the greater lights, fearing that if we go on with the latter a time will come when we shall have none but the former wherewith to illumine our pages. We thank our friend for his suggestion, though we do not share his fear. The Baptist denomination will never be without its distinguished men. Great lights in whose brightness we have rejoiced may disappear, removed to shine in another sphere, but He who holds the stars in His right hand will vouchsafe others to shine with equal brightness. At the same time our friend's suggestion we consider a good one, and are glad of the opportunity of saying that from the first it formed a part of our plan to ask not only the popular, but some who are not popular, yet who may be equally worthy—not only those who are in the front rank, and constantly before the public eye, but some who are not there, but who, perhaps, might be with great advantage to the body—to oblige us by permitting the publication of their portrait. As yet we have scarcely had time to put our plan into execution.

THE policy of the Wesleyan Methodists, it is well-known, has been to hold aloof, as a body, from politics. The Home Rule Bill, however—which as every one

now knows has been rejected by the House of Commons by a majority of thirty—so moved the Wesleyan Methodists in Ireland, that they petitioned Parliament against it. They declare that, “Inasmuch as this Bill will be regarded as an encouragement to the coercion that enforces lawlessness, and a discouragement to the coercion that enforces constitutional law, the committee is persuaded that it must prove misleading and delusive to those who expect from it a settlement of the Irish question, must fail to satisfy the disaffected, tend to increase instead of heal the unhappy animosities which distract this country, and must imperil the future strength and integrity of the Empire.”

THE Irish Primitive Methodists and the New Connexion Methodists also passed resolutions condemning the Bill, and the Moravians (Who that knows anything of Ireland has not heard or read of the Grace Hill Moravians?) petitioned Parliament against it. These latter say: “While we have sympathised with, and rejoiced in, the removal of many of those disabilities and restrictions under which our Roman Catholic fellow-subjects have laboured in the past, we cannot regard otherwise than with apprehension and alarm the Bill for the future government of Ireland introduced by the Prime Minister. With grave concern we have marked how the interests of our country have suffered by the agitation conducted by those upon whom the Government of Ireland would mainly rest in the event of the proposed Bill becoming law. Nor can we have any other feeling from what we have seen of the actions of the so-called Nationalist party than that the handing over to them of the powers of government would involve serious loss and detriment to this country, and would be tantamount to placing the loyal minority under the control of the disloyal majority, without any adequate security for property, life, or liberty.”

MINISTERIAL REGISTER.

BAILLIE, JAMES, of Manvers Street Chapel, Bath, has accepted the pastorate of Bloomsbury Chapel, London.

BAIRSTOW, M., Knottingley, has reconsidered his decision to accept Bond Street Ch., Birmingham, and will remain at Knottingley.

BLOMFIELD, W. E., B.A., has accepted invitation to Turret Green Church, Ipswich.

BRIDGE, ISAAC, has accepted invitation to Rayleigh, Essex.

BURTON, W., Frome, has just celebrated the twenty-fifth anniversary of his settlement.

COMPTON, W., has resigned pastorate at Tabernacle, Gosport, on account of ill-health. He goes to New Zealand.

- COOL, ISAAC, Pontnewynydd, resigns on account of illness.
- DAVIES, D., Collingham, has accepted pastorate at Harrow-on-the-Hill.
- DUGDALE, R. H., Huddersfield, after being pastor of George Street Church twenty-one years, has resigned on account of ill-health.
- FLETCHER, H. A., has been recognised minister of Blackthorn Street Ch., Bow Common.
- FROST, J. T., late of Ashton, near Preston, has been accepted as pastor of the church at Houghton Regis.
- GOOCH, W. H., has received a public welcome on his re-settlement as pastor of Chatsworth Road Ch., Lower Norwood.
- GRIFFITHS, JOHN, Neath, delivered a farewell discourse on Sunday, June 6th.
- JENKINS, J. H., of Baptist College, Manchester, is the minister-elect of Sunnyside Ch., Lancashire.
- JONES, GEORGE, Stogumber, late of Kareiga, South Africa, has been recognised as pastor.
- MACNAIR, R., M.A., D.D., Greenock, has resigned.
- MESQUITA, R. J., of Long Westgate Chapel, Scarborough, has accepted the pastorate of the church at Chesterfield.
- NEW, ISAAC, formerly of Salisbury, has died in Australia.
- OWEN, G. F., recognised pastor of Lifton and Launceston District Churches, May 25th.
- PIDGEON, ALFRED, Calstock, has been recognised as pastor.
- PRINGLE, JAMES, of Bristol College, has accepted a unanimous invitation to the pastorate at Chipperfield.
- RUTHVEN, W., student of Met. Tab. Col., has accepted invitation to Wycliffe Ch., Reading.
- SHEARER, J. FLEMING, has been recognised as pastor of Newport Road Church, Middlesborough.
- YAULDREN, T., has been ordained pastor of South Moulton Ch.

REVIEWS.

THE LIVES OF ROBERT AND MARY MOFFAT. By their Son, John S. Moffat. New Edition, with Preface and Supplementary Chapter. Portraits, Maps, and Illustrations. London: T. Fisher Unwin, 26, Paternoster Square.

WE are delighted to find that the biography of the great African missionary and his wife has, as we anticipated, proved to be one of the most popular books of the season, and that the demand for it still continues. The new edition contains a new preface and a supplementary chapter, in which the writer gives more defi-

nately his own impressions of his revered father and mother. There are also two new illustrations: one the cottage at Carronshore, Moffat's early home; and the other a house at Leigh, in which he spent his closing days. The reminiscences which the writer supplies of his father, in the supplementary chapter, are deeply interesting.

"Looking back," the writer says, "to my own childhood, I see him as he was then, a man in the prime of life and in the fulness of his strength. During the four years which followed his return from England, in 1843, I saw more of him in his own home life than I have done at any other period. Even then he was beginning to settle down to the long grapple with the translation of the Old Testament—a work which became afterwards every year more absorbing and agonising in its hold upon his energies. But during those years there were still intermissions, not of work, but of that kind of work. At that period it was my occasional privilege, and a high privilege it was regarded, to be his companion, or rather his satellite, in some of his itinerating journeys. Not that there was much of companionship in the sense of conversation; it was enough to be with him and to feel that I had the honour to be with him. His mind at such times was often full of heavy thoughts about the infant Christian communities he was visiting; matters about which he could not talk to a child. I never got tired of being with him, and if he was tired of me, well, he did not betray it."

Among the characteristics specially noted are Moffat's courage—his amazing superiority to physical fear; his reverence for holy things; his hatred of deceit. "He trusted men implicitly, and I think this accounts for the fact that the Bechwana, a people that carried the art of lying to perfection, seldom lied to him. They knew it was the one thing that would make him angry."

The missionary's life was always varied. "No traveller or trader at that time thought of passing into the interior without calling at the station. Then, again, natives would come from long distances round to get books or medicine, and chiefs to get advice or mediation in their disputes with each other. With so many distractions and calls upon his time, it was only Robert Moffat's immense energy that enabled him to accomplish large and connected results. The grand work of his life in those days was translation—the revision and printing were latterly taken off his hands by Mr. Ashton—and for many days he would be in his study from early morn till late at night, appearing only at meals and for an hour or two about sunset. Even at table he would, at such times, sit silent and abstracted. His aged friend, Robert Hamilton, who lived with us, would try to draw him out, and give it up; nothing but the watchful eye of my mother would prevent him from leaving his plate untouched, while he was pondering some knotty verse for which he had been unable to find a rendering in Sechwana."

The outdoor demands would grow imperious—the garden, the workshop, an epidemic, which brought a crowd of applicants for medicine. "The waggons would need mending: there would be no smith at hand, so for a few days the smithy would be the scene of his labours, and there, with a few amateur assistants, his shirt-sleeves rolled up, and the sweat on his brow, not only his mechanical skill, but his mighty strength, would be in full action, and the cheerful music of the blacksmith's hammer might be heard through the livelong day."

Mr. Moffat tells us that his father and the partner who stood by him all through the heat and burden of his life were, in many ways, a great contrast. "He was tall and strong, with dark piercing eyes, and with more than ordinary endurance. She was under ordinary height, with blue eyes, and a complexion which never lost its delicate girlish bloom. She was never strong, and latterly lived and worked only by great care and method. She held eminently practical views of life. She used to say that her first duty was to take care of her husband's health and strength, and in this way to contribute to the success of his work, when she could not serve the cause more directly, by seeing that the table was well spread and the family resources husbanded."

Mrs. Moffat was in her own way not a whit less noble than her husband. We trust that not one of our readers will remain unacquainted with this fascinating and inspiring volume.

BIBLICAL ESSAYS: Exegetical Studies on the Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's "Spirits in Prison," and the Key to the Apocalypse. By Charles Henry Hamilton Wright, D.D. Edinburgh: T. and T. Clark, 38, George Street. 1886.

SEVERAL of these studies have previously appeared in such periodicals as the *British and Foreign Evangelical Review*; but they have been carefully revised, and, in several instances, enlarged, and are in all cases worthy of publication in a more permanent form. The essays on Jonah and on the Spirits in Prison are, perhaps, the two most important of the series. Dr. Wright is inclined to regard the book of Jonah as allegorical rather than historical, as describing Israel's past and as a prophecy of its future. He does not deny its historical credibility, but believes that its real value lies in its ethical and spiritual signification. We partially agree with him; but, in our view, the force of the allegory would be destroyed if the historical element were weakened. In the essay on the Spirits in Prison he conclusively proves that the advocates of "the larger hope" cannot rely on this passage in 1 Peter iii. 18. By an elaborate investigation of the context, and by reference to parallel passages, he shows that the most probable and consistent meaning of the Apostle is that Christ's action "in the spirit" is adduced as another instance of His long-suffering patience, and that the reference is not to His work in His disembodied state, in the interval which elapsed between His death and resurrection, but to His work at a previous period, fully described in verse 20, when "in the spirit," prior to His incarnation, as the pre-incarnate Word, He preached to the ante-diluvian race. Writers of the school to which we have alluded do not, in Dr. Wright's opinion, strengthen their position by attempting to ground their hopes on passages like this. He declines to dogmatise on the subject, and contends that Scripture affords no solid foothold for any definite theory upon it. This, of course, is matter of opinion. To us, we frankly confess, it is on every ground safer neither to profess nor to attempt to be wise above that which is written. We are glad to receive "studies" so learned in the best sense

of the word as these, so broad and philosophical in their grasp, so able in their treatment and so lucid in their style.

THE RESULTANT GREEK TESTAMENT, Exhibiting the Text in which the majority of Modern Editors are Agreed, and containing all the Readings of Stephens, Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Bâle Edition, Westcott and Hort, and the Revision Committee. By Richard F. Weymouth, D.Lit., Fellow of University College, London. London : Elliot Stock, 62, Paternoster Row.

THE labours of the New Testament Revisers have convinced all intelligent Christians that the decision of the text is fully as important as a correct translation. The ultimate authorities for the text are, of course, manuscripts, early versions, and Patristic citations ; but reference can be made to these only by experts. Such modern editors as are named in Dr. Weymouth's title-page have given us the results of their researches, and presented us with the readings which, in their judgment, are of greatest weight. Editors, however, still differ from one another. Dr. Scrivener's judgment, for instance, by no means coincides with that of Drs. Westcott and Hort ; and it is, therefore, important that a student should be able to see at a glance wherein these secondary authorities—our foremost Biblical scholars—are at variance, and to form some idea of the arguments by which their position is in each case supported. The text given by Dr. Weymouth is, as he explains, that in which the majority of modern editors are agreed, their differences being indicated in foot-notes. The labour involved in the task must have been very great. Only a scholar, thoroughly conversant with every aspect of his subject, could have produced such a work, and even to him the toil cannot have been light. But the labour expended on the work is trivial compared with that which it will save. We can, as the result of Dr. Weymouth's investigation, learn in a moment, and without the slightest difficulty, the readings which in any given case have been adopted by the principal modern editors, as well as the readings which some of them reject or regard as doubtful. "The Resultant Greek Testament" will soon be regarded as indispensable by all who are interested in this most important study.

STUDIES IN POETRY AND PHILOSOPHY. By J. C. Shairp. Fourth Edition. Edinburgh : David Douglas, Castle Street. 1886.

THE late Principal Shairp's "Studies in Poetry and Philosophy" is one of the few great books of our generation, a permanent addition to our critical literature. It is many years since Mr. Matthew Arnold suggested that the essay on Wordsworth should accompany all subsequent editions of the great poet, and the suggestion is not yet out of date. Even Mr. Arnold's own introduction to Wordsworth, charming though it be, has not the broad and many-sided value of Mr. Shairp's. The essay on Coleridge, though scarcely of equal worth, is yet the best estimate we have seen of the poet and metaphysician, who was at once greater and less than Wordsworth ; while the study of Keble is, and is likely to remain,

unrivalled. To the present edition there have been added two new sections, the delightful sketches of Thomas Erskine, of Linlathen ; and of Dr. John Brown, the author of "Rab and His Friends"—neither of them, perhaps, so long as we should have liked them to be, but both of them luminous, sympathetic, and discriminating, gems of the first water. The volume is enriched by good portraits of Dr. Shairp and of Mr. Erskine. That of Mr. Erskine is particularly good, and will be greatly prized by the numerous readers of his books. The new preface by the Dean of Salisbury contains some interesting reminiscences of Principal Shairp, and deepens our regret that we have lost one who understood his generation so well and was so competent to direct its younger minds amid the perplexing problems which everywhere surround them.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicholl, M.A. Third Series. Vol. III. London : Hodder and Stoughton, 27, Paternoster Row. 1886.

THE etching of Professor Franz Delitzsch, which forms the frontispiece of the new volume of "The Expositor," will be warmly appreciated by all Biblical students, especially as it is accompanied by a finely-written sketch of his life and writings by Professor Salmond, of Aberdeen. The mere knowledge of a career like that which Dr. Salmond has so admirably depicted is an inspiration. The contents of the new volume are as scholarly, as masterly, and as suggestive as they have ever been—such as keep their readers in touch with all that is solid and valuable in recent research. Such critical papers as those by Dr. Curtiss, on Wellhausen and his theory of the Pentateuch ; by Mr. Edwards, on "Testament or Covenant?" by Professor Kirkpatrick, on the Revised Old Testament, are admirable for their strength and lucidity. Dr. Driver's article on the Cosmogony of Genesis is also notable, as are Sir J. W. Dawson's contributions on the same subject. The volume contains Canon Westcott's "Christus Consummator ; or, Lessons from the Epistle to the Hebrews," a series of papers which are certainly remarkable for their depth of thought, their clearness of vision, and their unique meditative power. Dr. Maclaren continues his eloquent and forceful exposition of the Epistle to the Colossians, while Dr. Marcus Dods has three capital studies on the prophecies of Zechariah. There are many valuable contributions from other writers, such as Professors Godet, Stokes, Harnack, and Warfield ; Dr. Eustace Conder and Rev. J. R. Illingworth ; so that, looking at the volume as a whole, we may safely affirm that it takes rank with the very best of its predecessors, and will extend still further the fame of the title which it bears.

NEXT DOOR. By Clara Louise Burnham. Edinburgh : David Douglas, Castle Street. 1886.

MISS BURNHAM is an American lady whose works will meet with a welcome on both sides the Atlantic, and for whom it will be perfectly safe to predict a growing popularity. Her "Next Door" is a sweet and attractive story on the theme which is, more than all others, of universal and un failing interest, and is written in a simple, bright, and winning style. The incidents form a fitting environment for

the characters, which are sketched with vivid distinctness. Aunt Ann, Kate and Margery, Mr. Exton, his mother and nephew, are admirably portrayed. Their relations to one another are developed with remarkable skill, and in their conversations they speak and in their decisions act naturally and in harmony with themselves and their surroundings, while the entire atmosphere of the book is pure and healthy. We strongly advise those who wish for a few hours' pleasant and restful reading to make the acquaintance of "Next Door." They will find in it many genial friends, and will quit it wiser and happier for all that they have seen and heard.

THE BOOK OF JOSHUA. A Critical and Expository Commentary on the Hebrew Text. By the Rev. John Lloyd, M.A., F.R. Hist. Soc., Rector of Llanvapley. London: Hodder and Stoughton, 21, Paternoster Row. 1886.

THERE is ample scope for a vigorous and scholarly commentary on the book of Joshua. Our English works on the book are none of them thoroughly satisfactory, neither "Lange" nor the "Speaker's Commentary," nor "Bishop Ellicott's" being fully up to the mark here. Mr. Lloyd, who has chivalrously endeavoured to fill up the blank, can scarcely, perhaps, be ranked as a profound scholar or as a specially original thinker; but he is, at any rate, thoroughly well versed in the syntax and orthography of his Hebrew grammar, a sound exegete, and a competent archæologist. He is a painstaking and conscientious worker, with a capacity for tracing out the derivation of words, dissecting sentences, and working his way to the meanings which do not always lie on the surface. He has sound judgment, and is aided in his task by great devoutness of mind and fine spiritual sympathies. He always makes it his first aim to discover the literal and historical import of his text, and on this ground summons to his aid such writers as Keil and Delitzsch, Rosenmüller, Ewald, Stanley, and Robinson; and also takes full advantage of the researches of the Palestine Exploration Fund. He rightly lays stress also on the typical import of the book of Joshua, and throughout his remarks keeps this aspect of it in view. He is thoroughly conversant with rationalistic criticism, and accepts some of its results; but he is no slave to it. He is, in fact, a fearless advocate of the miraculous elements of the history, and upholds what he believes to be the only tenable position in regard to it. His book will be helpful, especially to young students, who ought to master every line of it.

ECCLESIASTICAL ENGLISH: A Series of Criticisms, showing the Old Testament Revisers' Violations of the Laws of the Language. By G. Washington Moon, Hon. F.R.S.L., Author of "The Dean's English." London: Hatchards, 187, Piccadilly. 1886.

Testament by an equally clever and trenchant criticism on the Revision of the Old Testament. He restricts his attention to the English of the revisers, and shows that, notwithstanding their undoubted Hebrew scholarship, they have failed to adhere consistently to the laws of their own language. They have fallen, as he contends, into many glaring mistakes, have corrected errors

MR. MOON has followed up his criticisms of the Revision of the New

in one place which they have allowed to stand in another, using singular verbs where they should have used plural, showing remarkable vacillation in the use of "a" and "an," and in such forms as built and builded. They have allowed antiquated expressions to remain, and are frequently guilty of redundancy. Mr. Moon illustrates his criticisms by over a thousand quotations, and though we think he is sometimes hypercritical, and apt to overlook the difficulties created by the peculiar structure of the Hebrew, there can be no doubt that he is an able linguist, a keen critic, and a ruthless foe of all loose and ungrammatical speech. In any future revision of the revision—such as will undoubtedly be demanded before the work can replace the Authorised Version—Mr. Moon's criticisms will be sure to receive attention, and the majority of his suggestions will be adopted. It would have been well if, before the final form of the revision had been agreed upon, a tentative work similar to the *Probe Bibel* of the Germans had been issued, and criticisms upon it invited. Mr. Moon advocated such a plan ten or twelve years ago. We were not aware that he had done so, but believe that a writer in our own pages has more than once made a similar suggestion.

THE MORAL AND PHYSICAL ADVANTAGES OF TOTAL ABSTINENCE. By Herbert A. W. Coryn, Student of Charing Cross Hospital Medical School. London: National Temperance Depot, 337, Strand.

MR. CORYN'S essay recently obtained the prize of one hundred guineas, offered by the President and Council of the British Medical Temperance Asso-

ciation, and it would, we imagine, be difficult to produce a work of such small compass more lucid in statement, more cogent in argument, or more candid in tone. That it will carry universal conviction we do not expect, but rarely have we seen the case for total abstinence, especially on the scientific side, stated with greater force.

ALL OF GRACE. An Earnest Word with those who are seeking Salvation by the Lord Jesus Christ. By C. H. Spurgeon. London: Passmore and Alabaster. 1886.

A SERIES of short, earnest, and practical talks with inquirers after salvation, marked by all Mr. Spurgeon's directness and vigour. For vividness of insight, force of argument, and persuasiveness of appeal, this volume could not be surpassed. Its cordial acceptance by thousands of readers is a foregone conclusion.

JOSEPH, THE PRIME MINISTER. By the Rev. W. M. Taylor, D.D., LL.D. London: Sampson Low, Marston, Searle, and Rivington, 188, Fleet Street. 1886.

DR. TAYLOR has already published some six or seven volumes of expository discourses similar to those which we find here. His style of preaching is thoroughly well adapted for usefulness, especially among thoughtful young men. He is a careful and conscientious student of Scripture, the meaning of which he resolutely ascertains by the best linguistic, historical, and hermeneutical aids, and whose warnings and encouragements he applies to present-day needs with the discrimination, the sympathy,

and the tact of a wise and experienced teacher. His lofty earnestness, his fine ethical insight, his searching appeals to the conscience, give to his words an uncommon power; while the beauty of

his style, and his illustrations from general literature, will win the interest of non-theological readers. The book is in every sense timely, and ought to be widely read.

LITERARY NOTES.



MR. JOHN TAYLOR has issued from the Dryden Press, Northampton, a very valuable addition to our missionary literature, "Biographical and Literary Notices of William Carey, D.D." It comprises extracts from church books, autograph MSS. and other records; also a list of interesting mementoes connected with Carey. It has plainly been a labour of love, and has resulted in a decided accession to the general knowledge of Carey's early years, and his ministry in England before he sailed for the East. Mr. Taylor has diligently searched the records of the churches in College Street, Northampton, Moulton, and Hervey Lane, Leicester, collected characteristic letters of Carey and Dr. Ryland, and gives a full account of valuable Carey mementoes, MSS., books, and various articles once possessed by Carey. Its illustrations—mainly associated with Carey's birthplace and his ministry in England, and the formation of the Missionary Society—have a peculiar interest, while the bibliographical list of works relating to Carey, of his own works, &c., will be of great use to all who wish to know the utmost that can be known of this Prince of Missionaries. Most cordially do we commend Mr. Taylor's work to the notice of our churches, and trust that he will be amply rewarded for the time and expense he has bestowed upon it. The title page, we may add, also bears the name of our own publishers, Messrs. Alexander and Shephard.

The latest addition to Mr. Douglas's library of American authors is "Shakespeare's England," by William Winter. Many of the papers of which it was composed, originally appeared in "Harper's Magazine" and other periodicals, and have attracted considerable attention. The book has received its title from the fact that it relates largely to Warwickshire and to the England "created and hallowed by the spirit of her poetry, of which Shakespeare is the soul." Not the least interesting part of it, however, relates to London, its nooks and corners, its literary landmarks and shrines. A more fascinating volume for students of English literature it would be difficult to conceive. Mr. Winter writes with the fervent admiration and glowing enthusiasm our American cousins never fail to evince when they are brought into contact with the venerable names and great historical associations of the Mother Country. His "Shakespeare's England" will become the familiar companion of many of our most thoughtful and reflective hours, and bring before us the glory and the strength, the sorrow and the joy, of the storied past, and show us something of the greatness and wealth of our English inheritance.



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Yours heartily -
C. H. Spurgeon

THE
BAPTIST MAGAZINE.

AUGUST, 1886.

THE REV. C. H. SPURGEON.



WHILE I am writing this Henry Ward Beecher is preaching in Dr. Parker's pulpit. I have no doubt the City Temple is crowded with a delighted audience, now filled and thrilled with intellectual excitement as they see and hear one of the greatest men of our age. I can only wish I were there. Mr. Spurgeon, Dr. Parker, and Mr. Beecher form a glorious trio of pulpit giants of whom we can all afford to be justly proud. Each fills a very widely different sphere of religious thought and teaching, each has his own pulpit style, and each wields a tremendous influence over the minds and hearts of men. Their thoughts and words will live when they are dead.

To attempt to give a correct or exhaustive analysis of Mr. Spurgeon's genius or character would simply be presumption on my part. I do not attempt so gigantic a task. Still I venture to think Mr. Spurgeon is unique, and stands alone as a widespread power and influence in the Church and the world. One who ought to know writes thus of him:—"He has not only commanded the attention of the world, but has compelled universal esteem by the sheer force of his consecrated genius, his unswerving devotion to his life-work, and his unquestioned fidelity to the Gospel of Jesus Christ. His name supplies the adjective for the expression of what is manly in Christian character and honest in the proclamation of the truth of God." After thirty years of severe test and strain on every quality of the man,

he stands alone in pulpit power and Christian activity. One thing stands out conspicuous in his wonderful life. He has been mercifully saved from the weaknesses which so often mar and ruin great men. God raised him up to do a marvellous work, and He has tenderly kept him all these years, through evil report and good report, true to his task and faithful in his work. He has never flinched from what he thought to be his duty, in utterance or in action. This has often cost him much, but he has borne it with a calm and manly courage which has won the good word of even his bitterest enemy. Fulsome praise and stupid plaudits have been heaped upon him, which would have puffed up most men, but he has survived even this with a humility that is marvellous. Indeed, one of the sweet charms of his many-sided character is his gentle humility. I have known him intimately for twenty-five years, but I have never known him to forget himself, assume airs, or be bumptious for a moment. He is brotherly, benevolent, gentle, and kind. As a matter of course the men trained in his College know him best; and they would all subscribe to this judgment concerning him.

Men forget now what he was when he first came to London. He was but a boy. People were astounded at him. The critics were confounded. They could not make him out. He was so fresh, so original, so utterly different from the old pulpit style of things. His Saxon was so pure and terse, and his eloquence so simple and hearty, they could not understand it. He made his audience laugh and cry by turns. They burned, and thrilled, and prayed in a breath. He told stories and fetched illustrations from all quarters, new and old, queer and quaint. It was a new sensation to hear him, and all classes of people eagerly sought an opportunity to do so. Doubtless he often offended the taste of the fastidious, but the multitude were charmed and fascinated by his style. Some would go from New Park Street mightily angry, but hundreds went home to seek the Lord. In those early days of his ministry all manner of opinions were formed of him. Some were whispered. Some were published. Most of them were wrong. Here is one of them published in 1856, and written by my dear, but now departed, friend, Paxton Hood:—
“His face is not coarse, but there is no refinement in it; it is a square face; his forehead is square; we were wishing that it had evidenced a little more benevolence of character. But there is good

nature in the face—something which looks, even on so youthful a countenance, like *bonhomie* ; certainly it does not look earnest, nor does earnestness in the *highest* sense belong to his individuality ; that he is in earnest we do not for a moment doubt ; but, at present, we may doubt whether his earnestness has within it deep capabilities ; he may preach after the manner of Peter, but he cannot doubt and suffer like Thomas, nor flame like Paul, nor love like John.”

That was written when Mr. Spurgeon was at Park Street, and the same year in which the first volume of his sermons was given to the world. What do our readers think of it now ? Those early days have passed away, and with them many mistaken estimates and cruel criticisms of the man and his style. Yet I, for one, love to think of what he *was* and where he started in his great march to such splendid fame as now crowns his life and labours.

“ It would be difficult, if not impossible, to find an exact parallel in any age ; for he has added to the work of the ministry literary and philanthropic labours which might well satisfy the aspirations of other men.”

“ When we speak of the work of the ministry, it must be borne in mind that the church of which he is the pastor numbers upwards of 5,000 members, and that the Metropolitan Tabernacle, erected by his efforts at a cost of £30,000, is the largest Nonconformist place of worship in the world.”

“ No other preacher has ever attracted to one place, during so many years, a congregation of 6,000 worshippers and seekers after truth every Sunday. The memorial of his ministry, in thirty volumes of sermons, must also be regarded as something altogether unique.”

As far as I know there is nothing like it in the history of preaching. All classes of people gather in that huge crowd every Sunday. The Tabernacle and Mr. Spurgeon are one of the sights of this great Metropolis. Men from all parts of the world go there, all the year round. Persons of all shades of thought and all sorts of opinions hear the great preacher with delight. There is some strange spell in his talk that few can resist. Somehow it never loses its sweet charm and fascinating effect. I have heard it on all sorts of topics for twenty-five years, but I am delighted with it still. The last time I heard Mr. Spurgeon preach he seemed to me fresher and more vigorous than

ever. It stirred my soul to its depths. Pardon my personal testimony, gentle reader, for I love the man of whom I write.

Mr. Spurgeon's power and influence have grown with his years. Time and events have consolidated both, and now unbounded confidence is reposed in him. He stepped up into unequalled popularity at once, and it was natural for thoughtful men to suspend judgment and wait. Meanwhile, the crowds ran to hear him. Park Street Chapel was soon too small to hold them. Exeter Hall was the same. The Royal Surrey Music Hall was taken, and as quickly crowded. The thought of a new and very large place was brewing, and a fund was soon started to build it. Money came marvellously, from all manner of sources. On August 16th, 1859, Sir Morton Peto, Bart., laid the memorial stone. That was a great day in Mr. Spurgeon's eventful life. But a greater day came, when the Tabernacle was finished and opened, on March 25th, 1861. The Fathers of Israel were present, many of whom have since fallen asleep.

There is no need for me to describe the Metropolitan Tabernacle; it is too well known; but a word as to its size may be interesting. It is 146 feet long, 81 feet broad, and 62 feet high. It provides sitting accommodation for 5,500 persons. It is very easy to speak in, and every one present can see the preacher. It is just adapted to the purpose for which it was built.

Space will not allow me to say what I would about the many varied and useful institutions connected with, and supported by, the church at the Tabernacle. They form a vast network of all kinds of mission enterprise. One marvels how they are all kept going in such order, regularity, and vigour. The great reason of this, no doubt, is because the pastor has a loving hand in them all.

The College stands first. It began strangely with one student and one tutor. Now, over 600 men have passed through it. Out of such a number some have been wise, and some otherwise. Some of the men are filling high places in the field, and doing a right good work. They are now scattered well-nigh all over the world, so that the Pastors' College is very widely known. It stands as the most important institution founded and managed by Mr. Spurgeon. It is wonderful how he loves the men, and cares for them, and bears with them.

As founder and president of the College, Mr. Spurgeon is unique

on all grounds. His influence over every man who enters it is past finding out. It is a kind of magic spell that wins their life-long love. It is really pathetic to hear the older men talk of him, after twenty-five years' intimate knowledge of the man himself, and of all his ways and works. He has long ago made the College his darling life-work; and he pets and fondles and feeds it as a wise mother does her family. The flame of love burns on through all the years, never waning, never tired. It is a fine, strong spell which binds every man of us close to him. If all the world should scout him to-morrow, the men who have been trained in the College, like a strong, compact battalion, would surely stand by him, and fight his battle with fiery enthusiasm. Moreover, they love one another, and meet once a year in conference to make it manifest. From the first till now there has been no breach of any kind in this band of brothers. It is an inspiring sight to see them altogether, with their president and tutors at their head. Some have grown grey in the service of the Lord, while others have only just entered the College.

In a sketch necessarily so brief as this, it is impossible even to mention all the various institutions and missions under Mr. Spurgeon's care. They are multitudinous, varied, and aggressive. They embrace all kinds of benevolent and mission operations, and are kept going with a steady regularity and strength that is amazing. The blessed results of it all will only be known in *that day*.

The Orphanage must have a notice. It was founded in 1867. It originally provided a home and school for 250 fatherless boys; but now all necessary accommodation for 250 girls is provided also. The premises are large and commanding. The houses are light and airy, and every comfort is carefully provided for the children. Dr. Mouat's description of it is:—"An admirable institution, good in design and, if possible, better in execution."

Fatherless children are received into it from all parts of the United Kingdom. They are selected solely on the ground of necessity, *and not elected by the votes of subscribers*. The greatest need always has the strongest plea with the president and committee. It is in no sense sectarian. The denominational connection of the children, or their parents, has no influence whatever in obtaining admission to the benefits of the Orphanage. "The inmates are not dressed in uniform, which, as a badge of poverty, must exert a degrading influence, but

are suitably attired as the children of a boarding school." They all look so clean, so neat, so happy, that it is a sight to be desired. This great and beneficial institution makes an eloquent and constant appeal to all men for their sympathy, and practical help, in clothing, feeding, and educating such a large number of poor orphan children.

Space forbids more, though Mr. Spurgeon is a fascinating and fruitful topic. I venture to think that what Hazlitt said of Coleridge is true of Mr. Spurgeon, and will be true when his work is done:—"He cast a stone into the pool of contemporary thought, and the circles have grown wider and wider." They will grow as the years roll on. Mr. Spurgeon is not a man of to-day only. He will live and speak, and wield an influence in a long, long future. The following will be said of him when he is at rest:—

The words of fire that from his pen
Were flung upon the fervid page,
Still move, still shake the hearts of men,
Amid a cold and coward age.

His love of truth too warm, too strong,
For hope or fear to chain or chill,
His hate of tyranny, and wrong,
Burn in the breasts he kindled still.

For thirty years Mr. Spurgeon has been before the whole civilised world. To day his name is without reproach, and his character without a stain. He has won the first place in the world as a preacher of the Gospel of Jesus Christ; and the highest place as a talker on any and every subject touching the well-being of men. He is unrivalled and unchallenged in his noble benevolence and unselfishness, as he is unapproached in his splendid and many-sided genius. He is loved by the rich and the poor alike; and trusted by the world and the church.

As Baptists we are proud of him. As Christians we are prouder still. As Englishmen we boast that he too is English, born and bred on our soil. I for one wonder that our good Queen has not long ago done this man some royal honour. She has no brighter ornament to her realm, or faster friend to her throne. Had he been a churchman she would have sat at his feet, and trumpeted his fame with a royal pen. But he is a Baptist, and Royalty has passed him by.

Over this he has not broken his heart, for he knows he is loaded with grander honours. Widows' grateful tears sparkle like dew drops on his whitening hair, and the blessings of a thousand orphans rest on his loving heart. The ignorant adore him for his simplicity. The learned read him with delight. The proud sneek out of his presence with shame. The humble seek his company with pleasure. Wicked men believe he is good; and good men wish they were like him. All men alike strive to do him honour, and the nation will crown him with immortal renown.

Meanwhile let all who can pray, plead with God that his life may be spared long, and that every blessing may crown it with peace and joy.

CHURCH AND HOME.

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the body" (1 Kings v. 13, 14).



HE building of the Temple was the distinctive glory of the reign of Solomon, the most important monument of his administration. Of its influence on the social and religious life of the people, of the extent to which it was identified with all that was most memorable in their history, it would be superfluous to speak. Although its erection was not originally contemplated in the Mosaic law, it had long been evident that such a building was necessary. "Ever since the return of the Ark from the captivity in Philistia, the idea of a permanent building for its reception had been growing familiar. The mere fact of its separation from its ancient habitation in the Sacred Tent had necessitated its accommodation within the walls of a house. The house of Abinadab first and of Obedom afterwards became, as it were, little temples for its reception." David had long felt the inadequacy of the Tabernacle, and it had been one of his most urgent desires to "find out a place for the Lord, an habitation for the mighty God of Jacob." He had secured a site on the threshing-floor of Araunah, the old Jebusite King, and had collected materials for the commencement

of the work. But God did not permit him, as a man of war, to carry out this design. The task was reserved for his son, who regarded it as a most sacred trust, and devoted to it his utmost strength. Solomon gladly accepted also the aid of Hiram, King of Tyre, who supplied him with cedar and fir from Lebanon, conveying it in floats or rafts to Joppa, from whence it was carried to Jerusalem. It was in connection with this branch of the work that "Solomon raised a levy of thirty thousand men." These men were tribute labourers. Their work was forced. They were compelled to undertake it at the king's command, but they were not in the position of slaves. Their task was to fell trees under the direction of the subjects of Hiram, who were skilled hewers of timber, and in all probability, while they were compelled to undertake the work, they were wholly or in part remunerated for it. They went, we are told, ten thousand a month, in rotation, a month they were in Lebanon and two months at home, attending to the cultivation of their land and fulfilling the duties which devolved on them as members of a home.

I.—The first lesson of which we are here reminded is the very simple one, that *every great undertaking demands great and varied effort for its accomplishment.* The design of the Temple, originated by David, had been adopted and elaborated by Solomon. Solomon's was the inspiring and directing mind. *He* built the house, and it rightly bore his name. But he could not will it into existence, or secure its erection except at a great cost. He required money for the purchase of materials, and for this the people had to be taxed. He required labour, and, therefore, raised a levy.

Hiram and the Tyrians were hewing wood in Lebanon, aided by Solomon's Israelitish tributaries, together with a vast host of labourers. Some also wrought in the quarries, where they hewed great and costly stones, which were cut into shape and made ready for their place before they were removed to Jerusalem, so that in the Temple itself there was sound neither of axe nor of hammer.

"No workman's steel, no ponderous axes rung ;
Like some tall palm, the noiseless fabric sprung."

Seven years and a half did the work continue after it was begun in Jerusalem, and then it was publicly dedicated to God in the solemn

and gorgeous services of which we have so graphic an account. The labour involved in the erection of the building was immense.

This is the universal law. The results which fill us with gladness bear a direct proportion to their causes. "Out of nothing, nothing comes." You can achieve no worthy purpose, you can rear no solid structure, either as a witness to the glory of God or as a place of sanctuary and healing for men, without an expenditure of thought, of affection, and of energy. In matters temporal and spiritual alike, success is, under the blessing of God, given to unrestrained labour.

There is being reared among men a grander temple than Solomon's. Believers in Jesus Christ are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." The church of redeemed and sanctified men is the true temple, revealing the Divine glory. Its builder is Christ Himself. "Behold the man whose name is the Branch. . . . He shall build the Temple of the Lord, even He . . . and He shall bear the glory." But in this great work, the work for which all creation exists, He employs human agency. Redeemed men, bound to Christ by sympathy as well as by obligation, by gratitude not less than by righteousness, are commissioned to carry out Christ's designs and be co-workers with Him in the regeneration of the world. It is for us to dig deep in the earth, to fashion the stones into shape, to place them row upon row, until the whole edifice is complete. We have to rear the columns, to execute the carved workmanship, and to fix in their places the richly stained windows.

And here, too, as in the case of Solomon's Temple, much work has to be done far from the place where its results are seen. If a congregation is to fulfil its mission, to be a true part of God's great building, it must send forth its bands of labourers to work in the quarries, in the woods, and in the mines; in other words, there must be efforts to seek and to save the lost in the highways and hedges, in the slums and courts and alleys of our towns and cities, in the cottages and workshops. We ought *all* to be at work in one way or another; and if we are faithful to the spirit of our Christian profession, *we*

shall endeavour to make the church of which we are members the centre towards which all our work tends, and shall seek to aid its progress by all that we do. We may hew stones in the quarry, but we surely shall not leave them there. We may go to the woods to fell timber, but what will be the fruit of our labour if we suffer it to remain there? When men have dug gold from the mine, or lighted upon precious stones, do they recklessly abandon their gains or expose them to thieves and robbers? After the materials for the construction of the temple have been secured, they must not be left where they are useless, but must be taken where they will contribute to the fulfilment of God's eternal purpose. Stones, however finely squared and admirably polished, are of little service when they lie loose and unattached. They are intended for, and in order to the realisation of their value need, combination. Men who have been hardened against God and sunk in sin must be aroused and brought to repentance; but when that result is reached, they must be introduced into the church for instruction, for sustenance, and for the grace which is inseparable from the communion of saints. If they remain isolated or are caught in the snares of "religious gypsies"—men who wander to and fro, seeking rest and finding none—little good will they get and little good will they do. Solomon's labourers are an example to "Christian workers." Polished stones and carved timbers would have answered no purpose unless they had been brought to Jerusalem. Whither does *our* labour tend?

II.—We are next reminded of *the importance of the duties which belong to our business and our home.* "A month they were in Lebanon, and two months at home." The men whom Solomon drafted off to aid him in his momentous task were not to neglect the cultivation of their fields and their vineyards. No amount of energy in Lebanon would have compensated for the deplorable results of such neglect. Failure here would be failure everywhere. These men had to provide for their families, to make their homes happy, to educate their children and win their hearts for God. It cannot be said that Solomon underrated the importance of the Temple, or that he did not desire its speedy completion. He lived for it, and regarded it as his special glory, as that which, more than anything else, would give him his claim to remembrance. Still the law was one month at Lebanon and "two months at home."

Devotion to the duties of religion neither justifies nor requires the neglect of our "secular calling." Business also is a Divine appointment; an essential element, not only in what we call our prosperity, but in our moral and spiritual education; training us to habits which can be learned in no other way so simply and effectually. The race as a whole could not even continue to exist without it, and, were it possible for us to do so, we should suffer a great loss. The evils associated with business result from an excessive or exclusive devotion to its interests, from the determination to spend three months in its pursuits where only two are permissible, and so robbing Lebanon of the one month which should be given to it. Within limits indicated alike by the Divine law and the human conscience the duties that belong to this sphere are as binding as any form of Christian work, and are indeed a part of that work.

So likewise in regard to our homes. The family is the oldest of all our institutions, older even than the church. Our earliest memories are associated with it. The child is aware of the existence, the affection and the claims of father and mother, of brother and sister, long before he knows anything of ministers and teachers, of lawgivers and rulers. Fidelity to home duties lies at the foundation of all social virtue. The moral force of a nation and, to a large extent, the spiritual power of our churches will depend on the life of our homes. I cannot here illustrate the extent to which our homes furnish an invaluable discipline for the character and give completeness to our manhood, nor can I picture my ideal of a Christian home. There is, however, no school where lessons are so easily learned and impressions so indelibly made; there is no church more sacred in its influences: and no ministry or priesthood has a stronger power, than that which God has vested in a parent. Live, then, for the Christian education, the conversion of your children, so that in after life they may feel that their best impressions of Christian character and their strongest incentives to attain it were supplied in their earliest years at home.

Your character must moreover be uniform and consistent. As you are or profess to be in the church, so be in your homes. Do not estrange your children from the church by your worldliness, or your self-indulgence. Never let it be in their power to say that they slight the ordinances of the church because you have done so, or that the

ministry of the Gospel has been powerless over them because you had no respect for it. I remember hearing of a family in which the Sunday meal was always spiced by shallow and ungenerous criticism of the sermons, and, as a natural consequence, the children grew up with an utter dislike of the church, and religion lost its hold upon them. One of the sons became reckless and immoral, a terrible grief to his parents, an almost utter wreck. The parents besought the minister to plead with him, but the young man laughed at his appeal, saying: "Ah, it suits them to get your help now, does it? But they taught me years ago to despise what you said; and you may tell them I have learned the lesson, and care neither for them nor for you."

We should not be absent from our homes more than is really needful. Do not forget the proportion—one month at Lebanon and two at home. I say nothing here of those who neglect their home duties for the sake of social enjoyment, evening parties, concerts, or political meetings, while the very mention of it will condemn the conduct of those husbands who never render to their wives any help in the instruction or amusement of their children, and whose whole idea of home seems to be that it is a place in which to eat and sleep!

Even religious and philanthropic meetings should not be allowed to thrust home duties into a corner. The various organisations of our day have multiplied to such an extent that the ordinary services and work of the church suffer greatly. Seats which should be occupied are frequently vacant, prayer-meetings are thinly attended, or, where this is not the case, home is robbed of its fair share of attention. Against this we must resolutely guard; and if all church members would do what they should, the evil would be averted. It is because there are so many drones among us—men and women who do absolutely nothing—that others are overburdened and are compelled to fulfil one task at the expense of another. It is the old story: "Ever the work of fifty that has to be done by five." In view of this evil, may I not call upon you each one to maintain the harmony of church and home, and to see that all things are done decently and in order?

J. STEWART.

THE REV. J. P. CHOWN.

II.



SINCE the former part of this memorial article was published, the honoured servant of God whom it commemorates has been suddenly taken to his rest. In the afternoon of Thursday, the 8th of July, Mr. Chown passed without a struggle from peaceful slumber to the sleep of death. We thus continue our brief reminiscences of his career under the shadow of a heavy sorrow, while deeply thankful that to the last our departed friend was enabled to continue, with characteristic energy, hopefulness, and even buoyancy of spirit, his work for the Master.

Our former paper brought down the record of Mr. Chown's life to the time of his leaving Bradford. In connection with his residence in that town, his eminent services to Horton, afterwards Rawdon College, should not be forgotten. Although his collegiate course, as we have seen, was comparatively brief, he always looked back to it as having afforded him invaluable help; and his tutors were to the end regarded by him with most affectionate esteem. As honorary secretary to the college for some fifteen years, he rendered it constant, willing and efficient service. During a part of this time he was accustomed to visit Rawdon stately for meetings with the students, reading them pithy, practical papers on subjects connected with ministerial character and work. These papers were followed by familiar conversation, in which the students were encouraged to state their difficulties and to propose questions, to which Mr. Chown's large experience and ready kindness furnished answers often of the highest value. Many young ministers to this day look back upon these informal college "classes" as among the most helpful that they attended, in preparing them for the work of life.

The removal of Mr. Chown to London led to some change in the main direction of his energies. Faithful as ever in the preaching of the Gospel, and if possible more earnestly devoted than even at Bradford to the various organisations of the church of which he had become the pastor, he found larger and more constant opportunities for general and public usefulness. He had already for many years been a member of the Baptist Missionary Society's Committee; but

he now threw himself with new ardour into the Society's work, and by constant attendance, wise counsel, and energetic help rendered invaluable service. He was for several years the chairman of the Candidates' Sub-Committee; and none of our young brethren offering themselves for missionary service before that committee when he was present to preside, will be likely to lose the impression of his kindly yet heart-searching words, or of the brotherly sympathy with which he welcomed each on his acceptance, and commended him and his work to God. One of the last occasions on which he met with his brethren, was at a meeting of this sub-committee (June 1), when, although manifestly frail and feeble, he remained to the end of the proceedings, and was never perhaps in a happier or more genial vein. A short time before, during the mission week in May, he had presided at the Annual meeting of the "Psalms and Hymns" Trust, in which he always took the keenest interest. The business of distributing of the profits to widows occupied an unusually long time, and before the meeting was over Mr. Chown had to be assisted in an exhausted state from the room. Some who were there sorrowfully remarked, "We shall never see him among us here again!" But his vigorous constitution and his inexhaustible spirit withstood the strain of insidious disease a little longer; and at the annual meeting of Rawdon College on the 23rd of June he gracefully performed the appropriate and welcome task of formally accepting, on behalf of the committee and subscribers, the gift to the college from the family of the late Dr. Acworth, of a fine marble bust of that venerable and distinguished man.

In a word, Mr. Chown was ready to the last to exert himself, up to and beyond the measure of his strength, on behalf of all our denominational institutions; and Bloomsbury Chapel has become more than ever the metropolitan headquarters of our body. Nor were his services without glad and grateful recognition from the body, with such honours as Baptists have it in their power to bestow. Mr. Chown was appointed in 1879 President of the London Baptist Association; and in his year of office the chapel at Brondesbury was erected. The earnest and anxious interest he felt in this work was to some extent apparent to the public, but how intense this feeling was, only Mr. Chown's intimate friends fully knew. The place was to him as a second Bloomsbury.

In the year 1883 he was appropriately and most heartily called by his brethren to occupy the chair of the Baptist Union. His two presidential addresses were eminently characteristic. He discoursed in the Spring on "CHRIST in Christian;" and from the autumnal gathering in Leicester he took occasion to speak at large on the religious memories and associations of that favoured town. The theme was congenial, and the audience was roused to a rare enthusiasm.

Meantime, symptoms of enfeebled health had begun to arouse the anxiety of his friends; and towards the close of 1885, an effort having failed to procure a competent associate in the work at Bloomsbury, he felt that the time had come for him to retire. About the same time the death of his friend and fellow-helper, Mr. James Benham, was a severe shock to him. The resignation of Mr. Chown was tendered in December, 1885, and at a church meeting held on the 18th of that month the following resolution was unanimously passed:—

"The Church learns with deep sorrow that the long and serious illness of their beloved pastor, the Rev. J. P. Chown, which they have greatly deplored, and in which they have so much sympathised, has led him to intimate his desire of resigning the pastorate that he has so lovingly, faithfully, and ably filled during the last ten years. Being assured that the conclusion to which he has been led had been in contemplation by him for some time prior to his present affliction, and being also assured that in consideration for the pastor's welfare, and in truest kindness to him, that the resignation must be accepted as final, also desiring to recognise the Divine love that has spared him, and upheld him during his pastorate, the Church very reluctantly accedes on these considerations only to the wish and desire of their beloved pastor.

"They desire to convey to him the expression of their unabated affection, and to assure him that their prayers ever will be that he may be speedily restored to health, and permitted to be used in counselling and guiding the affairs of those in the Church of Christ who have so long experienced and been benefited by the same."

On the 5th of May in the present year, at a social meeting of the church and congregation, an address was presented to Mr. Chown, with testimonials to himself and Mrs. Chown, who throughout his career has proved herself in every way a true helpmeet to her husband. One of these gifts was a painting of Bloomsbury Chapel, represented "with the sun setting and the gloom of evening gathering round—an appropriate effect," the donors say to Mr. Chown, "at such a period of our church's history; but we feel sure you cherish with the

worshippers of this place the fervent hope that the shadow is but transient, and that we shall again rejoice in the full sunshine of God's own presence, as in days gone by." The hope thus expressed seems already in the way of fulfilment in the happy settlement of a pastor of congenial spirit, who will, it is believed, worthily carry on his predecessor's work.

Nor did the subject of this sketch retire from work on behalf of the churches. His election, at the last general meeting of the Baptist Missionary Society, as an Honorary Member of the Committee, expressed not only the sense which his brethren entertained of his past services, but their hope that he might be permitted to continue these services for many a day to come. His ministrations, in many pulpits, were eagerly welcomed to the end. He last preached at Bradford on June 27th, and at Bloomsbury on July 4th; and perhaps his latest words exerted an even wider influence than when mainly confined to one spot. We want men among us who are thus free to serve in many directions. And it is a loss to all our churches that his familiar, manly voice, is stilled. True, he may sometimes have preached when a more prudent, or less resolute spirit, would have been silent. Those who knew him best often discerned in his looks and tones the traces of acute, although concealed, suffering. Even when disease had made inroads on his system, which to most men would have been fatal, he was still hopeful, and could at times be blithe and humorous. His great concern was that others should not suffer in his sufferings, and that no physical weakness should keep him back from any service to God or man which he was at all able to fulfil.

This memorial would probably be judged incomplete without some illustrative extracts from Mr. Chown's published addresses. Those delivered in 1883 before the Baptist Union are familiar to most of our readers. We select therefore some passages from the later Bradford discourses.

The first is from an address to young men, delivered in St. George's Hall, on the Parable of the Prodigal Son.

"THE PRODIGAL IN WANT.

"But there is the folly of the wicked man, when he spends all, he is in want. Deplorable condition to be in. Ah! deplorable, because of the circum-

stances, for you see there arose a famine. There always does arise a famine where there is waste. There is sure to be a famine coming after reckless waste. His condition was the more deplorable because of his being hungry, and that would be nothing like the bitter self-reproach he would feel for his own extravagance and waste. And then there was the degradation connected with it. There was no man to give to him, and he went and joined himself to a citizen, who sent him into his fields to feed swine. There was nobody to feed him, but he had to feed these impure beasts, whom no one would feed; and then he envied them the husks they did eat. There is the degradation: that is what it comes to. It is only an illustration of thousands of cases to-day—thousands who have come to this wretchedness by their waste and impurity. Ah! but yet I do not know that it is not better after all, dear friends, to see him among the swine than among his bad companions. The swine are just as God made them, and they are nobler creatures than those men who have thus ruined and degraded themselves. You see he had come to himself then; he was not himself before. No, he had given himself up to evil passion; it was an evil spirit that took possession of him as literally as the evil spirits did those that were possessed when our Lord was upon earth, and as evil spirits do to-day. Ardent spirits are evil spirits, and many to-day have yielded themselves to their power, and are being filled with wretchedness thereby. But then he had come to himself. 'Yes,' said a Christian lady to me some years ago—she was writing about sundry matters, and with regard to her son, who I knew had squandered a great fortune, said 'I have hope of the poor lad, for he has got to the swine-trough now.' You may know what he was before, when a mother rejoiced at that. 'He will be coming home soon now,' she said; 'he will be thinking of me now; he will think of his mother's love: I know what is in him.'" So with this prodigal; when he came to himself he began to think of his father. He said, 'How many hired servants of my father have bread enough and to spare, and I perish with hunger.' The very hired servants of his father would be like princes, as he would think when he had got down so low. He said, 'I will arise and go to my father.' Blessed resolve! He did it in great humility. He said, 'I will go and ask to be a servant, I do not want to be called his son. I have disgraced him; but if he will only let me be somewhere near to him I will feel it a great privilege. The father would be waiting to receive him. It is very likely that he would hear about his son's extravagance, because that is a thing that never needs the telegraph or any mechanical or scientific means to spread it. One wonders how it goes, but it does go quite as quickly as the lightning. Very likely the father had heard worse than the reality of the case. I can fancy him saying, 'Well, they tell me his money is all gone, he will have to come back. He is not all lost. It is simply a kind of fever that has been on him. He could not bear to have that money in his possession, but now it is wasted he will come back,' and so the father was waiting for him. Oh, my brethren, think of your father's love, and your heavenly Father's especially. I have sometimes thought how the father would wait for his son's return. See him looking for him; see him going back and forward anxiously watching. His household would know what

was passing within him, and would not disturb his thoughts. How he would wait and walk about, and go forward to look. What anxious days and weary sleepless nights he would pass till one day, when he was looking, he saw some poor, ragged, slouching figure coming, halting at every step, and looked and looked again through his blinding tears till at last, when he was a great way off, with a father's instinct, he knew it was his lad, and then the father ran to meet his son, and fell upon his neck and kissed him. And when he felt the great heart of that father beating against him and laid his head upon his father's breast, he said, 'Father, I have sinned, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.' 'Bring the robe,' said the father, 'bring the ring, bring shoes for his feet, which have been cut and wounded by travelling, and let us kill the fatted calf, and let us eat and be merry, for this my son was dead and is alive again, was lost and is found.'

We have space for only one other extract. It shall be from Mr. Chown's farewell sermon at Bradford, on the words, "The Cross of Christ" (Phil. iii. 18).

"THE CROSS IN THE EPISTLES.

"I have heard it said by some that you get more of the gospel in the Epistles than you get in the Gospels, and I have been often inclined to think that there is truth in the suggestion. In the gospels you have Christ brought before you ; in the Epistles you have the character and work of Christ explored and opened up and made plain in all its grace and glory. In the Gospels you are pointed to a mine of precious wealth ; in the Epistles the apostles go down and delve in its glistening depths, explore its caverns and bring up all the precious stones and metals and scatter them before your feet. Now, if you turn to the Epistles, you will find that the cross is the central orb of Gospel truth and doctrine, round which they all revolve, whence the glory radiates that rests upon them, and whose brightness and blessing they reveal to the world. 'Twas this to which Peter pointed in the Pentecostal sermon, notwithstanding all the offence and humiliation that was attached to it. It required more moral courage, be it remembered, for those fishermen and tent-makers to point to the cross and to Him who died thereupon, as the Saviour, than it would for you and me to-day to point to the gallows, and to a man who had died thereupon as the Saviour. The cross had infinitely more opprobrium associated with it than the gallows has to-day, with all its disgrace and degradation ; and we don't always realise what the apostles meant by the 'offence of the cross' and the 'stumbling block' and the 'foolishness' which it was considered by many to be, and the courage that was demanded from a man to go to those who had nailed the Saviour upon the cross and say 'there is the Saviour you have all to trust in ; and there is the emblem of the only salvation you can realise ;' yet God so blessed it by the application of His Spirit, that those who had despised and crucified the Saviour were brought in humiliation to His footstool and led to ask what they must do to be saved. You

remember how Paul so glowed with religious fervour and jealousy for the Divine Saviour that he said he would brand an angel from heaven with a curse if he should preach any other gospel than that which told of a crucified Redeemer, and found its centre in the cross of Christ. There were many men who would have gloried in many things by which Paul was surrounded, but it seemed to him that all other things were worthless and but as dung compared with the excellency of the knowledge of Christ Jesus his Lord ; and he felt that it was only as he trusted in the cross he once despised, and in the Jesus whose followers he once had persecuted, that he found that in which he should glory, and he said 'God forbid that I should glory save in the cross of Christ Jesus my Lord.' We remember that there were many with whom he had to do who did not receive this doctrine, and that to many of them it was foolishness, but he says, 'we preach Christ crucified—to the Jews a stumbling block ; and to the Greeks foolishness ; but to them that are called, both Jews and Greeks, the power of God and the wisdom of God.' It was not merely that he regarded it as a matter that was not to be overlooked and was to sustain a becoming relation to other parts of Divine truth, but he looked upon it as the centre and crowning point of all, and he said, 'I desire to know nothing among you but Christ and Him crucified.' If you go through all the Epistles you find the same truth revealed, as you are taught how the types of the old dispensation find their realisation in the glories of the new ; as Peter calls for self-consecration because he says, 'ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ' ; and as you pass on with the 'beloved disciple' and take your stand by him upon the rocky shore of Patmos, and see how in his exile he is blest and honoured by God's grace and mercy, you hear the song of the redeemed 'to Him that loved us and washed us from our sins in His own blood' ; you hear the explanation of the glorified : 'These are they that have washed their robes and made them white in the blood of the Lamb' ; and you see the crowning of Him who is as a Lamb newly slain in the very presence of Divine majesty ; and heaven and earth combine to tell, and God and man combine to honour, the revelation of saving mercy and power divine."

"As my first words," says the preacher in concluding his Bradford ministry, "so my last, shall find their echoes and utterances in the noblest theme, if I may say it with reverence, which the Divine inspiration has made manifest, and on which man can speak, and which can fill eternity with praise—THE CROSS OF CHRIST." Mr. Chown's life and ministry have proved to the last, by the irrefragable "argument from results," that the simple Gospel has lost nothing of its olden efficacy, and that when worthily set forth, in word and life, it is as potent as ever to win and to renovate the hearts of men.

SAMUEL G. GREEN.

USELESS THINKING.



OME years ago a humorous and satirical writer in one of the monthlies—I think it was the *Cornhill*—suggested the establishment of a society for the abolition of useless knowledge. He argued that much time and pains have been spent on subjects which are really of no practical use to mankind; for example, it had long been a question among antiquarians as to what part of our southern coast was the first landing-place of the Romans. Well, suppose we say Deal or Dover, and then go on. No one familiar, even in a slight degree, with the religious literature of the present day, can fail to be struck with the uselessness of much of it for the general practical purposes of life. Of course, in a sense, no thinking can be entirely useless. It may be good mental exercise, and needful in order to keep the faculties from rusting; but while this may be true enough for the thinker himself, we see no reason why he should trouble or perplex the public round about him with that which is certain to be of no permanent advantage to them. We say nothing here of sermons nor of articles on topics of current interest in the newspapers—religious or otherwise—which may be, and often are, in their very nature ephemeral. But outside of these is a vast volume of literature, constantly increasing, on subjects for which mankind have no special hunger, and the settlement of which one way or another does not matter a single straw. Take a large portion of the commenting on Scriptures with which we have been favoured or rather embarrassed in recent years, and imported mainly from Germany, how much of it all is really of permanent use and value? I believe that a careful student of the Bible with Matthew Henry at his elbow would know just as much of the real meaning and drift of Divine Revelation as he would gain by long and laboured familiarity with the crudities and whims and fancies which are so often put forward as interpretations of the Word of God. Is it worth while to treasure up and to recite opinions which on the very face of them are absurd, and to give from time to time a resurrection to notions which are twice dead and had better be forgotten? No doubt a great deal was lost in the burning of the

Alexandrian Library; but think of what a stupendous burden the world was relieved in that famous consumption of a vast mass of utterly useless thinking with which every library gets overstocked. There is a party in the Church of England which has a profound reverence for the Fathers, and would like if they could to fasten their oftentimes vague and vain fancies on the religious thought of our own times; but the curious thing is, that much which they treasure up and quote from these same fathers is of no importance whatever, except that it happened to be spoken or written so long ago. There is many an obscure country preacher saying as smart, illuminating, helpful things to-day as these old writers said.

A great deal has been said and written in recent years on the conflict between religion and science.

The amount of useless thinking on either side is prodigious; but we feel specially inclined to blame those who argue on the Christian side for their needless timidity and touchiness about everything said on the other side. Why should Christian men and Christian apologists give such publicity and importance to everything that men, sometimes in their haste, and sometimes in their hate, and sometimes in their petulance, or what the Americans would call "pure cussedness," say against Christianity. We cannot help often asking ourselves to whom this kind of thinking is addressed, and who they are who are really profited by it? Not the scientific men, or those who affect to be scientific men, and who are averse to Christianity. For reasonings which are only reasonings after all, and not facts nor phenomena, and for convictions or aspirations which rest only upon faith, the man who only accepts that which he can see, or experiment on, has an utter contempt.

"I once had an opportunity," says Joseph Cook of America, "to ask Robertson Smith in a parlour in Aberdeen, 'How would you prove the supernatural origin of the Decalogue?' His answer was, 'You cannot prove it to a man who is not inclined to admit it.'" What then, we ask, is the use of trying to prove what men are not willing to admit at all? But perhaps it will be said that this kind of literature is needful for, and prized by, those who are devout and trustful Christians. We venture to call this in question. We believe they read very little of it. Their faith is not of the flimsy kind to be blown either on one side or the other by every wind of doctrine, and

their assurance and hope rest upon grounds too deep to be affected by the passing controversies of the hour. They are besides—many of them—too busy fighting the world, and the flesh, and the Devil, and trying to bring men from sin to God, to turn aside from the battle for results so profitless and vain.

Who then, it may be asked, are mainly taken up with the useless thinking to which we here refer? We believe that there is a large and a growing class who, without any definite religious convictions or ideas, and with no wish for definiteness in their religious life, find themselves alternately pleased and flattered by a kind of argument which gives them some excuse for never coming to any decision, and seems to glorify a doubting, nebulous, hazy state of mind. And then the mischief of all this useless thinking is that it tends to beget more. Why should we minister to the vanity of those very superior persons who affect to be intellectual and cultured and altogether too clever to enter in by the strait gate into the Kingdom? They want a gate all to themselves, a portal very wide, if not very high, suited to the scientific mind—whatever that is; for they have got minds, these people, you know, and as they pass in, their countenances sicklied over with the pale cast of what they call thought, they look askance with scorn at the little wicket over yonder, through which apostles, prophets, and martyrs have passed to rest and joy.

What should we think of a body of men in the midst of a military campaign setting themselves, not to the broad issues of the conflict and the general rules of warfare, but always reconnoitring small outlying bodies of the enemy through their field glasses, seeing a soldier here and there furtively peeping from behind a tree, or wearing his cap in a particular way, or cutting a caper with his sword for a bit of exercise, and then hurriedly and excitedly calling for a council of war, throwing the camp into confusion over the merest accidents and eccentricities of behaviour which no one had noticed, and which had no more to do with the conflict than the proverbial pressure of the fly upon the wheel? And, if these men continued it from day to day, the rest of the army would put them down as fools, or send them to the rear amongst the baggage. Yet this is what is being done constantly by many who consider that they are set for the defence of the faith; and the minds of many are being again and again distracted by the discovery of a paltry theory emanating from some muddled German

professor or English visionary, and which, if simply let alone, would have died a natural death just after being born. "I have no patience with it," says Rabbi Duncan, speaking of some such useless thinking as that which we are now criticising. "I have a hundred such speculations, all very good for myself, but I have buried them when done with them, and never unearthed them since for others. They lie in heaps in one common grave, and mother earth is on them." So we say with grand old John, let these barren profitless theories rest in peace, and do not seek to galvanise them into life again. Even the devotional literature of our day is not free from this charge of uselessness, if not something worse. So much of it is manufactured, and is not the musing of hearts within which the fire has burned. And the result of this is to form a manufactured experience. The danger, indeed, of much of the preaching and writing, aye, and singing too, which form features so prominent in our religious life is that men and women subject to their influence may come to fancy themselves a great deal more spiritual and far better than they really are. One of the last things that people care to do for themselves is to think for themselves, and if they can get this thinking and feeling done for them they are filled with a wondrous content. The evil of promiscuous and persistent novel reading is the creation of false or unreal views of ordinary life, and especially the life which the novel reader—himself or herself—may have to live, and in the same way may we have often found hard, unsympathetic, unlovely natures, craving for a kind of spiritual food which they never endeavoured to assimilate. The outcome and conclusion of our brief argument or homily would be this, that we more and more set ourselves against being drawn into doting about questionings and disputes of words which neither result in profit nor grace. We are of opinion that we all know much more than we are able to put into practice, and that we are all too prone to useless thinking which never gets translated into useful living, which perhaps indeed is untranslatable, and that we may well cry out against our burden being made heavier than it is. If the commentators will go to sleep for the next ten years, unless they have something new of their own to say, and will let the Christian Church, its preachers, and Sunday-school teachers, and workers alone, with their Bibles, Authorised and Revised, to fight the evil round about them, unperplexed and free, we venture to predict that

there will be no great loss, and probably an inestimable gain. And if Christian men will let the scientists alone for a like period, except trying to convert them on Christ's method—that they become like little children—the cause of truth and God will in no wise suffer, and the world may come to see that a Gospel, whose strength does not lie in wisdom of words, is at once the power and the wisdom of God.

E. MACLEAN.

WHY I AM A NONCONFORMIST.

No. IV.



WE have thus far seen how the State interferes with the Church. Let us enquire *how the Church interferes with the State*; how a Religious Establishment is incompatible with the rights of citizenship, and, in fact, with the rights of men as men.

The first question we ask is, therefore, *What are the ends of Civil Government?* We will let Lord Macaulay give us the answer. "That Civil Government is designed to protect our persons and our property; that it is designed to compel us to satisfy our wants, not by rapine, but by industry; that it is designed to compel us to decide our offences, not by the strong hand, but by arbitration; that it is designed to direct our whole force, as that of one man, against any other society which may offer us injury; these are propositions which will hardly be disputed. Now these are matters in which every man, without any regard to any higher being or to any future state, is very deeply interested. Every human being, be he idolater, Mohammedan, Jew, Papist, Socinian, Deist, or Atheist, naturally loves life, shrinks from pain, desires comforts which can be enjoyed only in communities where property is secure, and therefore it will hardly be disputed that men of every religion and of no religion have thus far a common interest in being well governed." About religious sentiments and beliefs there exists the widest diversity of opinion. Hence he goes on to say, "Here are two great objects, one is the protection of the lives and estates of citizens from injury, the other is the propagation of religious

truth. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object. We must therefore pause, before we admit that the persons, be they who they may, who are intrusted with power for the promotion of the former object, ought also to use that power for the promotion of the latter object."

The grounds upon which Nonconformists base their objections as citizens to a State Establishment of Religion are upon the lines thus indicated. Civil Governments have civil functions, they ought not to connect themselves with any particular religion or sect.

1. By choosing a religion for the people, *Civil Governments interfere with the conscience of man*, with his conduct regarding his relations to his Creator, for which he is answerable only to his Creator, not to any human being or beings as frail and sinful as himself. But suppose we admit that it is a function of the State to choose the religion of the people, the next question is, What religion?—a question which it is impossible satisfactorily to answer. Shall it be the religion of the majority? If so, then our Imperial Government ought to establish Hindooism in India, and Roman Catholicism in Ireland. But suppose that the majority at the time of choosing the State Religion should, in the course of years, ever come to be a minority of the nation, what religion ought the State to patronise then? The absurdities arising from this question alone, one would think, were enough in themselves to condemn a State Establishment. We believe that the great duty of the State is to leave religion alone; that to do this is itself an act of worship, an acknowledgment that religion neither needs nor brooks any political mediator.

2. There is no political maxim more sound than that "*all dutiful subjects should be equal in the eye of the law.*" But such a maxim is incompatible with the existence of a Religious Establishment. For if it be admitted that the State has a right to decide upon what is true in religion, and to appoint and support the teachers of it, it has also the right to require obedience to that truth under the influences of the penalties in all other cases of disobedience to the civil law. If the State, therefore, imposes religious duties, it must inflict the penalties for their neglect. And such was the case in times gone by. Men were punished for not belonging to the State Church. The history of Nonconformity is full of the sufferings of men who, for conscience sake,

dissented from the Established Church; and those penal inflictions were the cause of the foundation of that great Republic across the Atlantic, where there is a Free Church in a Free State. But it was soon discovered that to punish men whose only crime was fidelity to conscience was not compatible with the rights of citizenship, nor in accordance with the dictates of our common humanity. The next step, therefore, was toleration. Penalties were abolished, and Dissenters were permitted to worship God in their own way; but they were made subject to civil disabilities. They could not hold any office in the State in any department, from that of Prime Minister to that of Town Councillor. Civil disabilities have now mostly disappeared. Nonconformists have steadily and persistently laboured for their removal, and have had the satisfaction of seeing them, one after another, taken away by a reluctant State, seconded by a still more reluctant Church. *Invidious privileges* are still, however, conferred upon adherents of the Established Church. But the State, by leaving Dissenters to carry out their own conclusions, confesses that they had a right to be free; and having removed penalty and civil disability, the next step will and must be to withdraw privilege from all who now enjoy it; for between absolute uniformity and absolute freedom there is no logical standing ground.

What, then, are these invidious privileges? The first and greatest is that one particular sect is endowed with public property—one *Ecclesiastical system is supported by the State*. The revenues of the National Church are national property, held in trust by the Church for the people, confided to her trust by the representatives of the people; and whenever the people shall think it wise to withdraw that trust, and devote any portion of it to some other national purposes, they have a perfect right to do so.

Mr. Edward Miall in his book, "The Title Deeds of the Church of England," proves that that Church is not a corporation having the right to own property, but that the clergy are all servants of the State, and the property which is at present employed for their support is national property over which the State has always held power. He says, "We may term the aggregate number of ecclesiastical officials, the Church, just as we may term the whole body of military men in the service of the State, the Army. But everybody knows that the Army cannot, as a whole, put in a claim for corporate and

distinctive rights, nor can it own any property. Every man now in the Army has a moral and equitable claim upon Parliament and the people for a full pecuniary consideration in recompense for his services; but suppose the State should resolve to do away with its military establishment, it would be most absurd to pretend that, after the satisfaction of all personal claims arising out of existing interests, there would be any Army rights violated. Now, the Church of England differs nothing from the Army, except in the special mode of maintenance provided by law for its officers of every grade. The fact that the law of the realm has set apart for every parochial incumbent a freehold for life, gives *him* a just claim to the undisturbed enjoyment of it, gives some claim perhaps to those who are under training for the ecclesiastical office, gives some claim to the patron who has the legal right to present to the office; but, suppose all these *personal* claims liberally satisfied, there remains no other claim to be considered. The Church of England is no more a corporate body than the Army of England."

Statesmen of the highest eminence have given utterance to similar opinions. Lord Melbourne, in 1837, in the debate on the Ecclesiastical Commission in that year, said in the House of Lords: "The tithes and landed property in the hands of clergymen do not belong to them, but it is a portion of the national property, which has been set aside, either by the institution of the country or by the superstitions of former ages, for the maintenance of the established religion of this country, and, being a portion of that national property, it is in the power of the State from time to time to increase it should it be too small, or to diminish it if too large, and apply the surplus to whatever purposes might be considered the fittest to promote the welfare of the nation. These are the only safe principles upon which the Legislature or Government can proceed."

Lord Palmerston, in a debate in 1856 on the Irish Church, said: "I do not go along with those who maintain that the property of the Church strictly belongs to the ministers of religion, and that Parliament cannot deal with it. No doubt the property of the Church belongs to the State, and the State, represented by its proper organ, the Legislature, has the power and the right to deal with that property according to the circumstances of the ^{times}."

Lord Macaulay, in an article in the *Edinburgh Review*, in July,

1837, made this statement:—"There is in reality no possibility of avoiding the position that Church property is, to all intents and purposes, public property, a portion of the funds belonging to the State and over which the Legislature has the undoubted right of distribution and division; and has the duty of applying it so as best to answer the ends for which all public property is placed under the control of the Legislature—viz., to promote the civil and religious interests of the community. But no distinction can be drawn between this and all other funds of the State; and the Church is no more a corporation within the State, having a right to the exclusive possession and management of the funds hitherto destined for its support, than the army or the revenue departments of the public service are corporate bodies, entitled to the portion of the public income hitherto appropriated to their sustentation."

Besides this appropriation of public property to the support of a particular sect, one other invidious privilege may be mentioned. Until quite recently Nonconformists were *debarred from the National Universities*; then, when admitted to them, they were excluded from the higher emoluments and honours and from offices. They could not even hold a fellowship until within the last few years. The only offices from which they are now excluded are certain professorships and the headships of Colleges.

3. One sect being connected with the State, a certain *distinction and position is conferred upon the members of that sect, and, in consequence, it is presumed that no other sect has any right to exist.* One of the canons of the Church declares: "Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held to be allowed, which may rightly challenge to themselves the name of true and lawful Church, let him be excommunicated, and not restored but by the Archbishop, after his repentance and public revocation of such his wicked errors." Thus the measure of obligation to the State is made to include the duty of membership with the State Church. And, as someone has well put it, there seems to be an idea latent in the minds of Churchmen, "that Christianity was invented for the special behoof of the islands of Great Britain and Ireland, and that the measure of allegiance to the Church of England is the measure of fidelity to religion itself." The State Church is,

therefore, an injustice to the members of all other denominations, and is an insurmountable barrier to Christian union. It ignores their claims as citizens, and prejudices their position as religious men.

4. Another way in which Religious Establishments are injurious to the civil welfare of a people is by *their tendency to resist political improvements*. A State Church resists all change, lest it should lose its own supremacy and privileges. There is hardly a single measure brought before Parliament designed to benefit the great mass of the people which has not been opposed strenuously by the clergy of the Church of England. Whether we go back 50 years or 200 years it matters not. Reform Bills, Repeal of the Corn Laws, Education Acts, Abolition of University Tests, of Church Rates, of Tests for Civil Offices, Opening of the National Graveyards to the nation, all these have been fought against by those whom Matthew Arnold considered to be the almost sole possessors of "sweetness and light." There are so many other interests and powers concerned in political reformations that the Church cannot always prevent alterations from being effected, but that has been her persistent aim. After all that can be justly said of the mischiefs of political changes, it is certain that every government that has existed in the world has *needed* from time to time important reformations in its constitution or practice. It must, therefore, be equally certain that if there be any influence or power, like a State Church, which habitually and with little or no discrimination supports political institutions as they are, that influence or power must be very pernicious to the world.

T. H. MARTIN.

PRINCIPLES OF BIBLICAL INTER- PRETATION.

II.



IN considering the quotations from the Old Testament in the New, the second thing that strikes us is that *many of them have been fulfilled in a literal sense*, which it would not have been unnatural antecedently to interpret spiritually. Thus, the precursor of the Messiah was to come crying "in the wilderness." And in regard to Christ Himself a very large

number of prophecies were fulfilled in the most literal sense, even those relating to matters of the merest detail. Thus, the Messiah was to come literally, not spiritually. He was to be born of a virgin, at Bethlehem; to be taken in infancy to Egypt. He was to bless specially the land of Zabulon and Naphtali; He was to speak in parables, and at His coming the lame were to leap, the deaf to hear, and the blind to see. He was to make His triumphal entry to Jerusalem seated on an ass, and afterwards to be betrayed by one who ate bread with Him, and sold by him for thirty pieces of silver, by the sale of which the potter's field was to be bought. The Shepherd was to be smitten and the sheep scattered, and in the midst of all His sufferings He was to be silent as a sheep. He was to endure shame and spitting, and to be scourged, to be pierced in His hands and feet, His garments were to be divided or lots cast for them, He was to thirst and vinegar was to be offered to Him, and yet not a bone of Him was to be broken. He was to die with sinners and yet to be with the rich after His death, and He was to rise from the dead.

Now, how easy it would have been for a Jewish commentator, before Christ came, to show that it was utterly absurd to suppose that all these predictions could be literally fulfilled. What does it matter whether God's Messiah is to ride on an ass, or to drink vinegar? Who can believe that He will be subject to the indignity of spitting, and the pain of pierced hands and feet? Surely these predictions must be understood spiritually. And yet they were all most *literally* fulfilled. Does not this teach us to be on our guard in the matter of spiritualising the prophecies which are yet unfulfilled? When our Lord told the disciples that He was to be mocked and scourged and crucified and rise again, they could not understand Him; "they kept that saying with themselves, questioning one with another what the rising from the dead should mean," never imagining for a moment that their Lord meant just what He said. Let us take care that we do not err with them. We must not assume that in the Prophets Israel and Jacob always means the Church of Christ. Still less should we follow the example of some, and apply exclusively to the Church all the promises made to Israel, while all the reproofs and warning and threatenings are supposed to refer only to the literal Jews!

III. Still, we may err in the direction of being too literal, because we find that the New Testament writers do *spiritualise the Old*. Thus

Abraham is called, in Gen. xvii. 5, "a father of many nations," which referred primarily to the literal sense of the words, yet the Apostle (Rom. iv. 16, 17) applies this to the spiritual seed of Abraham, composed of believers of all nations and of all ages. Isaiah lii. is applicable primarily to the deliverance of Israel from Babylon, yet it is permeated with a Christian spirit, and is expressly quoted in this sense more than once in the New Testament. "How beautiful upon the mountains are the feet of Him that bringeth good tidings"; "All the ends of the earth shall see the salvation of our God"; "Depart ye, depart ye, go ye out from thence, touch not the unclean thing." The Apostle applies the command, "Thou shall not muzzle the ox that treadeth out the corn," to emphasise the duty of supporting the Gospel ministry. The doctrine of marriage laid down in Gen. ii. 24 is spiritualised by the same Apostle in its application to the union between Christ and His Church. The promises to the Jews in Hosea (i. 10., ii. 23) are applied both by Paul and Peter to the Church of Christ, "Which in time past were not a people, but are now the people of God" (Rom. ix. 25, 1 Pet. ii. 10). The original literal Zion and the "Jerusalem that now is" are contrasted with the heavenly Zion and the heavenly Jerusalem, "the Jerusalem which is above" (Heb. xii. 22, Gal. iv. 25, 26). "Sing, O barren, thou that didst not bear," was addressed originally to literal Israel, but is applied by the Apostle to the Church (Gal. iv. 27). The destruction of the enemies of the literal Zion, as described in Is. lxvi. 24, under the figure of the undying worm and the unquenchable fire, is applied by our Lord, in Mark ix. 48, to the final punishment of the unbelieving. "He that gathered little had no lack" is spiritualised by Paul, and applied to the duty of Christian liberality (2 Cor. viii. 15). The history of Isaac and Ishmael is similarly spiritualised to illustrate the relation between law and grace. "Israel after the flesh" is expressly contrasted with the "Israel of God." In the First Epistle to the Corinthians the passover and the smitten rock are both spiritualised (1 Cor. v. 7, x. 4). The Epistle to the Hebrews and the Book of Revelation abound with allusions to Old Testament type, history, and prophecy, applied to matters relating to the Christian Church. Many of our Lord's sayings, too, have to be understood spiritually, such as "Destroy this temple"; "Drink of the living water"; "Eat My flesh and drink My blood."

We see, then, that while a large part of Scripture has to be literally interpreted, even in cases where we should at first sight hesitate so to do, yet, at the same time, we may easily err in being too literal, and there are many cases where we ought to spiritualise. Some passages are purely literal; even Dr. Gill would have found it hard to spiritualise the words, "Huz his firstborn and Buz his brother." Others are purely spiritual, such as the description of the blessedness of Christ's reign in Is. xi. 1—9. But a large number of passages have a literal basis of fact, on which we are to erect an edifice of spiritual teaching.

IV. This brings us to a fourth remark, that *many passages have a double or even a manifold application.* One of the most striking instances of this is seen in our Lord's great prophetic address, recorded in Matt. xxiv., where there is a double reference to the destruction of Jerusalem as the early but immature fulfilment, and to the second coming of Christ as the ultimate and complete fulfilment, of the words. Sometimes one event and sometimes the other is chiefly pointed at, but all through the discourse there is more or less the double reference. We find the same thing in the writings of the Prophets. In describing the fall of Babylon, or some other enemy of God's people, they use language which will not be ultimately fulfilled till the judgment of the last day; while, in describing the future glory of Israel, they use expressions which find their ultimate fulfilment in the millennium or in heaven. Thus Is. viii. speaks alike of the destruction of the Assyrians and of the coming of Christ; while Is. xiii., xiv. refers to the fall of Babylon, and the final overthrow of Satan, and to the end of the world. Is. xlix. 10 points both to earthly and to heavenly blessedness. At first sight, this may seem a somewhat unnatural mode of description, yet it is analogous to what we see elsewhere. In describing events of the present day we do not hesitate to quote any appropriate passage of Shakespeare or Milton. Now, suppose Shakespeare had had the gift of prophecy, and had been able to foresee these events, he might naturally have used language which, while applicable to the then time, would be still more suitable for the coming centuries. This supposition about Shakespeare was an actual truth in the case of the Old Testament writings, which were inspired of God, and therefore it was natural for Him to lead the writers to use language which would find its ultimate fulfilment in the far future, while

having a partial fulfilment earlier. Not only is this true in regard to prophecy, but also in regard to the narrative of the Old Testament. We often explain truth by parable or illustration ; this is all that we can do ; but the God of providence has caused the illustration to be actually lived out, and the life to be recorded in the Bible. We might have illustrated the relation of the law to the Gospel by imagining such a history as that of Sarah and Hagar ; God caused that history to be enacted and recorded. So of the history of Melchisedec ; it is plain prose narrative, yet the Apostle teaches us that the whole is typical. So also is the ritual of the Passover, the history of David, of Solomon, of Jonah. It is all plain history, and we may learn lessons from it, as we can from the history of Greece or of England ; but it also contains important spiritual teaching regarding Christ, and was meant by God to impart that teaching. The New Testament supplies us with many such instances of double meaning in the Old. " Out of Egypt have I called my son," referred in Hos. xi. 1 primarily to the deliverance of Israel from Egypt ; Matthew teaches us that it was meant also to point to Christ's sojourn in Egypt as an infant. " I will put my trust in Him," and " Behold I and the children whom the Lord hath given me," were spoken primarily of Isaiah (Is. viii. 18), but in the Epistle to the Hebrews they are expressly applied to Christ (Heb. ii. 13). Psalms lxix. and cix. probably refer to David and some of his enemies, yet, as we have already seen, from them passages are quoted in relation to Christ and Judas. " Their sound went into all the earth " was spoken originally, in Ps. xix. 4, of the heavenly bodies, but it is applied by Paul, in Rom. x. 18, to the Gospel. " With stammering lips and another tongue will he speak to this people " (Is. xxviii. 11) refers to the Chaldean invaders of Judea ; but it is applied by Paul to the diversities of tongues in the primitive Church (1 Cor. xiv. 21). The promise in 2 Sam. vii. 14, " I will be to him a father," finds a varying fulfilment in Solomon, Christ, and the believer. Ps. viii. speaks of the dignity of man generally ; but the Apostle specially refers it to the glory of Christ (Heb. ii. 6-9). Joel ii. 28-32 received a partial fulfilment on the day of Pentecost, but its ultimate fulfilment is yet future. When our Lord in Gethsemane said, " If ye seek me, let these go their way," it is stated that He fulfilled the saying, " Of those which thou gavest me I have lost none," but certainly that blessed truth was not exhausted in the mere letting of the eleven go

free. Even ungodly men like Caiaphas might prophesy without knowing it (John xi. 49-52); surely, then, good men may utter words as taught by God, the full meaning of which they themselves do not understand. The prophets had to "search" into the meaning even of their own utterances (1 Pet. i. 10, 11). Scripture is ever fulfilling itself; and the God who inspired it, foreseeing all events, intended in its sayings the future as well as the present fulfilments; so that it is something altogether natural and reasonable to see a multiple fulfilment of many of its passages. When this idea is grasped, and the Scriptures, especially the Old Testament, read in the light of it, it will be surprising to see how constantly it has to be applied. How frequently, for instance, in the Prophets, words are uttered which have a primary and partial fulfilment in the history of the actual Jews, in their return from Babylon and giving up of idolatry, which yet can receive their ultimate fulfilment only in the special blessings belonging to those who are real believers in Jesus.

And surely we are not to confine this kind of fulfilment simply to the passages which are thus actually quoted in the New Testament. These passages are given as a sample of the way in which we should interpret Scripture, not as an exhaustive list of such interpretations. If we say that the story of Sarah and Hagar is typical, because Paul expressly declares it to be so, must we say that the history of Joseph is not typical of that of Christ, in spite of its many points of resemblance, because in the narrow compass of the New Testament no writer happens to make such a statement? Such New Testament references as those we have quoted lay down the principle that the Old Testament—its plain narrative as well as its ritual—is to a very large extent typical of Christ, and is intended by its Divine Author to point to Him. Christ can be seen in Genesis as truly as in Matthew, and God intended us to see Him there.

G. H. ROUSE

MY PASTORATES: IN FOUR CHAPTERS.

I.—MALTBOURNE.



MALTBOURNE is a market town of considerable antiquity, pleasantly situated on the banks of one of England's historical rivers. Local traditions of the place go back to the times of the early Plantagenets, and it took a prominent part in the civil wars of the seventeenth century. The principal streets are broad, well-paved and lighted, and remarkably clean, while the noble market square will bear comparison with any place of equal size in the kingdom. The town wears an aspect of repose which is seldom disturbed except at the yearly fair, and at contested elections. When I first knew Maltbourne, it was the pocket borough of the Tory Earl Fitzmorris of Plember Grange, and, although the population was considerably under fifteen thousand, it returned two members to Parliament. Before an election, secret negotiations were entered into between the earl's confidential agent—called by courtesy a solicitor—and gentlemen who were ambitious of securing the suffrages of those who, in bitter irony, were called the *Free and Independent Electors*; and by this professional hireling both seats were sold to the highest bidders. Thus the burgesses were systematically plundered of their rights to satisfy the greed of a coroneted aristocrat, and secure the triumph of his party. The Liberals made a good fight at the hustings, and registered a respectable number of votes; but at the close of the poll they nearly always came off second best. The tenants of Lord Fitzmorris who had the courage to oppose his nominees were forthwith served with notices to quit their holdings.* “We have lost half our business,” said one sufferer, “and shall lose the rest if

* Many years ago, about forty discharged tenants put a border of crape around their notices, which they mounted in frames and carried on wands through the town at the time of a contested election. On another occasion, a body of men with chains on their limbs paraded the streets, the rear being brought up by a man (a caricature of Lord Fitzmorris) who flourished a flopper—a slave-driver's long whip. It is difficult to believe that such things have taken place so near to our own times.

we go against the haughty earl." On the eve of a contested election this proud magnate would sometimes unbend; but at other times he kept his tenants at a respectful distance. Not even the wife of his trusted legal adviser would have ventured to drive her pony phaeton along the grand avenue, and leave her card at the Grange.

In Maltbourne, society was almost as clannish and select as among the upper ten. The clergy, medical men, solicitors, bankers, officers on half-pay, merchants, manufacturers, and the small gentry of the neighbourhood, formed coteries of their own. Exclusiveness was a standing article of their social creed. Even the respectable and prosperous Mr. Benson, on the Parade, who served behind his counter, and owned half the fashionable houses in the Crescent, was tabooed by his stand-off and stuck-up neighbours for no other cause than that he was a *tradesman*. Caste reigned in every grade of society, from the noble down to the coster and the chimney sweep. In Maltbourne, Church influence was supreme. St. Nicholas was a grand old edifice, with a spire so lofty that it served as a landmark for many miles round. Other denominations were represented in the old town. The Congregationalists and Wesleyans took the lead, next came the Baptists, then some minor offshoots from Methodism, and, lastly, nondescript places which gloried in the names of Jireh, and Rehoboth, caves which afforded a refuge for the discontented and disaffected seceders from other churches. The reader will probably not object to a brief description of the chapel which I occupied during my pastorate. It was a brick building standing flush with the street, and so destitute of ornament that it would not have offended the eye of the most rigid of our Puritan Fathers. The best feature about it was its commanding position, at the junction of five roads. It was flanked on one side by the hospital, from which it was separated by a passage scarcely more than a yard wide, while on the opposite side there was an open space belonging to Lord Fitzmorris, which served as an *omnium gatherum* for building materials, pigstyes, dunghills, and sundry kinds of rubbish, which sometimes filled the chapel with most offensive odours. Some years after my settlement, we were anxious to enlarge our place of worship, and an application was made to the noble owner of this strip of waste ground; but all the reply I received was a curt, icy note of three or four lines, written in the third person, informing me that his lordship had no intention of parting

with the land. The interior of the chapel was not more inviting than the outside. It was insufficiently lighted, draughty, badly ventilated, and very damp. The seats were painted drab, relieved with green. Some of the pews were lined with baize, which was sadly faded, and in places motheaten. In the palmy days of Park Street Chapel these were occupied by families who were the backbone of the place; but death had removed some, and dissension had driven away others, so that the outlook for a young minister was the reverse of encouraging. From four fluted pillars rose "a pulpit of wood," stained in imitation of mahogany; and beneath it was the reading desk, from which the hymns were read in a harsh, unmusical voice, and barbarous pronunciation, which were torture to the congregation. Behind the pulpit was a gallery for the choir and Sunday-school. The singing was led by a clarionet, aided by a double bass; and, on special occasions, a cornet, trumpet, french-horn, with other instruments assisted at a grand performance of sacred music. The hymn-books in use were Watts's Psalms, first and second parts; Hymns, first, second, and third books and Supplement; the selection being a most bewildered medley, and very expensive. Park Street had its deacons; but, instead of the orthodox seven, it was content with four. The senior of this quartette was Peter Fremington, a loosely built man of about forty-five. He was abrupt in speech, and prided himself on being downright and straightforward. Some considered him a hard man. This, however, was the result of a rough bringing up, which, like scars received in childhood, left its traces on him in after life; but beneath this rugged exterior there was a tender and sensitive heart. He had to struggle with adversity. Eighteen shillings a week was a slender pittance out of which to pay rent, and bring up a family. During all the years I was at Maltbourne, I never saw him in a new coat or hat; but he kept straight with the world, and was always ready with his mite for any good cause. There was grit in Peter's character. To his minister he was true as steel; and during heavy troubles through which the church passed his loyalty never wavered.

George Ellerby, the next deacon, was a striking contrast to Fremington except in worldly standing and circumstances. He was of middle age, small in stature, of retired habits, quiet spirit, and slow of speech. From youth, his life had been spent in a lonely occupation,

hence his shyness and timidity ; but, so far as character was concerned, he was a typical deacon—grave, not double tongued, and not given to much wine. Although a plain, unlettered man, he was mighty in prayer ; and his presence at the week-night service, in the familiar gabardine worn by working men at that time, was a welcome addition to the social gathering. George was a man on whose sympathy and support his pastor could always count.

Hugh Chorlton was a journeyman mechanic, a phlegmatic man with a heavy measured gait. Very little education had fallen to his lot. He knew more about machinery than books ; but he was a man of peace, and possessed weight of character. In the church his influence was always thrown into the right scale. During a long experience of church life, I have met with few persons in humble life who surpassed, in solid sterling worth, the brethren of whose characters I have given a brief outline.

Amos Marsham occupied a different position in society to his colleagues. He was a tradesman of some standing in the town, and had gathered considerable information on general subjects. Moreover, he possessed some artistic ability. In his official relation, there was a want of touch between him and his brethren. This probably arose more from a reserved manner, and a saturnine temperament, than from any other cause. Marsham was a man of blameless life, but showed a proneness to encourage laxity of discipline. A fruitless attempt to condone a serious and clearly proved offence by a member led to his withdrawal from the church, and from the denomination. Such were the leaders in Park Street. Death has removed them all ; and a commodious, handsome edifice occupies the site of the ugly old building in which I exercised my ministry. The church was poor, but the bulk of the members were godly people whose lives raised the tone of religion in the locality. The congregation increased, young people gathered round me, prayer-meetings were well attended, and we were favoured with times of refreshing from the presence of the Lord. Blessed with physical energy, I worked hard, preaching three times on the Lord's-day, and riding ten miles each way between the morning and evening services ; and, in addition to the Sunday work, meetings were held in the outlying villages, Bible-classes conducted, and lectures delivered. In the course of years additional deacons were elected, one of whom

—a well-beloved Gaius—has survived his elder brethren, and has grown white in the Divine Master's service. In the church there were some bitter and overwhelming troubles, but no good end will be answered by laying them bare. My salary was small, and with the most rigid economy barely sufficient to meet the wants of a young family, and make both ends meet. But necessaries were never wanting, and the absence of luxuries did not to any appreciable extent interfere with our enjoyment of life.

I remained at Maltbourn a considerable number of years, when another door was unexpectedly opened; and amidst the regrets and tears of an affectionate people, the sad farewell was said, and I left for my second pastorate.

EX-PRESBYTER.

OBITUARY.

THE LATE REV. J. P. CHOWN.



HE Rev. J. P. Chown has been called to his reward. It is with sincere sorrow that we record his decease. He was a good man, and full of the Holy Ghost and of faith. That ornament of a meek and quiet spirit, which, in the sight of God, is of great price, was pre-eminently his. Little did we imagine in presenting readers of the BAPTIST MAGAZINE last month with the very excellent portrait which our photographers had secured of him that the original was so soon to disappear from these earthly scenes. He rests from his labours, but his works will long continue to follow him. For particulars as to his life and ministry we refer readers to the sketch—written by one who was a personal friend of his for many years—the first part of which appeared with the photograph, and the second part of which appears in this number.

The interment took place on Monday, July 12th, at the West Hampstead Cemetery, a funeral service having been previously held at Bloomsbury Chapel, when Dr. Angus delivered an address.

SACRED SONGS OF FOUR CONTINENTS.

No. III.—FROM THE ANCIENT EGYPTIAN.

SELECTIONS FROM THE "BOOK OF THE DEAD." B.C. 2000.



HAT which hath been am I, and that which is,
 And that which is to come, and none can lift
 The veil which covereth Me from mortal sight.

The world around, we cannot comprehend,
 For God who made it hath forbidden this !
 That which we speak in secret, all is known
 To Him who made our souls, and He is near,
 And present to us when we seem alone !

Who, then, can bless Thee ? Who can render thanks
 For Thee or to Thee ? With what reverence
 To Thee, O Father, shall Thy creature come ?
 I cannot comprehend Thine hour, Thy time !
 How shall I love Thee ? Not as though from self
 My being sprung, as though I were mine own,
 But rather as Thine own, and only Thine !
 That which I am art Thou, that which I do,
 That which I say ! All things, O God, art Thou,
 All that is made, and all that is not made.
 Thou art the Mind that comprehendeth all,
 Thou also art the God that doeth all,
 Thou art the Father that createth all !

Of all material things, the subtlest part
 Is air : of air, the soul : of souls, the mind :
 And, of the mind, the subtlest part is God !
 That which is truth, through me, doth praise the Truth.
 That which is good, through me, doth praise the Good.

They who love God, who love their fellow-men,
 Find grace with God ! The mortal body dies,
 The soul lives on ! It passes through the gate,
 It makes a way, up through the darkest gloom,
 Unto its Father, to enjoy His face !

Thou who art All, receive the praise of all,
 For Thou art God alone ! Thy messenger,
 By fire, by water, by the earth and air,
 By spirit, by all beings Thou hast made,
 Proclaimeth this the truth concerning Thee !

H. C. LEONARD, M.A.

BRIEF NOTES.

MR. C. GORDELIER, of 25, Devonshire Road, Hackney, London, E., wishes us to say that Baptist pastors resident in the counties of Hampshire and Somersetshire, desirous of having a complete edition of Miss Ann Steele's "Hymns and Poems," can have a copy of the late D. Sedgwick's edition, published at 5s., by applying to him; also Mr. Sedgwick's valuable index of 2,000 hymn writers. Postage stamps to the amount of fourpence must be enclosed for postage. This is an offer which Hampshire and Somersetshire pastors, who have not copies of the works referred to, ought not to be slow gratefully to accept. Unfortunately, at least in this instance, we have not the privilege of living in either of those favoured counties.

WE are glad to note that the Rev. John Douglas, B.A., of Waterford, has been appointed editor of the *Irish Baptist Magazine*, a periodical in which we feel the interest which a parent feels in his child. Both the immediately preceding editors have deserved well of Irish Baptists for the work they have done on the Magazine. The Rev. Archie McKinlay succeeded, we believe, in putting it on a sound basis, which at a critical time ensured its continued existence, and the Rev. John Dickson, who has just resigned its conduct, sustained its interest and usefulness. We wish Mr. Douglas every success in his editorship. The Magazine which he will in future conduct has a distinct *raison d'être*, and should be subscribed to and read by every Irish Baptist.

THE Rev. John Urquhart, of Weston-super-Mare, has just published a pamphlet, entitled "The Story of Ireland." Readers of the BAPTIST MAGAZINE who had the pleasure of reading the articles on "Who knows his Alphabet?" which appeared in these pages not long since from Mr. Urquhart's pen, will not need to be told that it is well written and readable. The pamphlet aims at giving a compendium of Irish History, and also, perhaps, at giving the darker side of the picture to the exclusion of the brighter, and of all consideration of the barbarity of those past times, not only in Ireland, but in England and throughout the civilised world. The Irish problem is to be taken as it is, and not as it was. Grievous as have been the wrongs of Irish Catholics, the wrongs of English Dissenters have been equally grievous. Mr. Urquhart would have little difficulty, if he set himself the task, in writing a thirty-six-page pamphlet full of the most harrowing details of the sufferings and wrongs which our Nonconformist ancestors endured, of the oppressive laws and penal enactments which were made against them; but our demand, say, for religious equality, must be sustained, not by appeals to the old barbarous past, so much as by evidence that we have grievances now. Penal enactments against Irish Catholics of two hundred, or even a hundred years ago, are no proof that what is called Home Rule—the gentle rule of the Irish Land League—should be granted now. To inflict wrongs now on Irish Protestants would be an odd

way of atoning for the wrongs inflicted in the past on Irish Catholics. We commend, however, Mr. Urquhart's pamphlet to our readers, and advise them not only to read it, but also to betake themselves to the sources whence it is drawn, which the author has not failed to indicate in footnotes. The publication is only twopence, and can be obtained of W. Mack, 28, Paternoster Row.

THE Government has been heavily defeated at the polls, and everyone who believes, perhaps mistakenly, but nevertheless honestly, that as a nation we have escaped a great peril, thanks God. Even five or six years of Tory rule would be a small price to pay for such a deliverance. This we say, Radical though we be. We trust, however, that men who have shown themselves so capable of sacrificing self-interest for the public good as the Liberal and Radical leaders have shown themselves to be will still let patriotism prevail, and that a Government will be formed which will successfully deal with the great problem of Local Government, not only for Ireland, but for England, and Scotland, and Wales. God save Ireland, and Great Britain too.

MINISTERIAL REGISTER.

- CAMPBELL, J. W., Arbroath, has accepted Upper Hill Street Church, Wisbech.
- COLEMAN, E. E., has resigned pastorate at Broughton, Manchester.
- CREED, JOHN, Camberwell, has been publicly recognised pastor.
- DURRANT, H. J., has been recognised pastor of Mount Pleasant Ch., Northampton.
- GLANVILLE, W. E., late of Bristol College, has been publicly recognised pastor at Coate, Oxon.
- HANDFORD, R. F., has been presented with testimonial on leaving Bishop Auckland for Gorton.
- HANSON, W., on leaving South Shields, after twenty-five years' pastoral labour there, has been presented with several testimonials of esteem.
- HOWELLS, GEO., has been publicly welcomed back to pastorate at Whitebrook and Llandogo.
- JUNIPER, W. J., has been recognised pastor of church at Ridgmount.
- LEE, J. B., late of Coate, has accepted pastorate at Fair Haven, Vermont, U.S.A.
- LEWIS, T. R., late of Pontypool College, has commenced his labours as pastor, South Bank, Yorkshire.
- LLEWELLYN, L., has completed term of his engagement with the church at Sandhurst, Kent.
- MAKEPEACE, J. F., on resigning co-pastorate of Mansfield Road Ch., Notts, has been presented with testimonial, £35.
- MURPHY, W. J., East Plumstead, is leaving England for Tasmania, the occasion being ill-health.

OAKLEY, A. W., Broughtly Ferry, is leaving for a pastorate at West Bromwich.

PONTIFEX, W., has been publicly welcomed to his new sphere of labour at Marcham, Berks.

SPEAR, J. W., Modbury, has resigned and goes to York Town, Surrey.

SPEED, R., Lindsay Road Baptist Ch., will resign at end of September.

WATTS, J. G., Glascoed, leaves for pastorate at Merchants' Hill, Pontnewynydd.

REVIEWS.

NATURE AND THE BIBLE: Lectures on the Mosaic History of Creation in its Relation to Natural Science. By Dr. Fr. H. Reusch, Professor of Catholic Theology in the University of Bonn. Revised and corrected by the Author. Translated from the Fourth Edition by Kathleen Lyttelton. Two Volumes. Edinburgh: T. and T. Clark, 38, George Street. 1886.

ATTENTION in England has recently been directed to this masterly discussion of the relations of Science and Scripture by Mr. Gladstone's eulogistic reference to it in his articles on the Mosaic History of the Creation in the *Nineteenth Century*, and we shall be greatly mistaken if Mr. Gladstone's estimate of its merits is not universally corroborated. Dr. Reusch displays conspicuous ability both as a naturalist and as a theologian. Although he is by training and character, by taste and profession, first, and chiefly, a theologian, he has furnished one more proof that theology is in no sense opposed to science when it is not "falsely so called." Students of Scripture are often as much at home in the investigation of natural phenomena as are the most devoted physical philosophers, and are not one whit less fearless in their determination to bring to the light all that can be known concerning the age, the structure, and the laws of the material universe. They do not, of course, admit that we can learn *all* that we need to know from such investigations, or that science is either an adequate revelation of God or an adequate guide to man. But they freely recognise the worth of science, and object not to its use, but its abuse. They are not prepared to deify it, and simply, at its supposed bidding, sweep away beliefs which are at least as well grounded as any of the *dicta* of science, and far more indispensable to the life and welfare of men. For the antagonism which exists between theologians and scientists, the latter are largely to blame; and that antagonism can never be lessened until there is a frank recognition of the fact that, while in its own sphere science is supreme, it has no right to intrude into the domain of Scripture, and to sneer at our Christian faith as if it were essentially unreasonable and invalid.

We owe a debt of gratitude to men, like Dr. Reusch, who subject the claims of science to a rigorous examination, and patiently investigate the writings in which those claims are urged. He is himself in sympathy with the objects at which science aims, he has a mind which delights in their pursuit, and employs methods to which its sturdiest advocates can take no valid exception. He is, in the best

sense of the word, liberal and enlightened, and while he insists that naturalists shall not transgress the proper limits of their position, he readily allows that the Bible was never intended to teach science, and that its writers were not in this respect in advance of their age. The statements of Scripture are designedly popular in form, and all that can be demanded in regard to them is that they shall not absolutely contradict the facts which in later ages have been brought to light and concerning which there can be no dispute. To prove that there is no such contradiction is the aim, and, we may add, the successfully accomplished aim, of these brilliant and erudite lectures.

The preliminary remarks on the functions and limits both of Scripture and of science are wise and weighty, and ought to be consulted by all who are interested in the problems which here confront us. The bulk of the work is occupied with the discussion of five momentous questions—the Mosaic account of the Creation, the Deluge, the Theory of the Descent of Man, the Unity of the Human Race, and its Antiquity.

Dr. Reusch enumerates four theories respecting the six days of Genesis i., which he believes to be exegetically admissible: (1) the literal view that there are specified six periods of twenty-four hours each; (2) the theory of restitution, according to which the six days, or the last three at any rate, are periods of twenty-four hours each, but that an indefinite period preceded the six days, which lies between the first day of creation and the beginning of the first of the six days; (3) the theory that the six days are six successive periods of indefinite length—the Concordistic theory; (4) the *ideal* theory that, taken as a whole, the six days correspond to the whole series of periods which elapsed between the first beginning of things and the creation of man; but that they do not mean six successive periods, but only six sides or phases of the creative activity of God, six principal heads under which the creating and formal acts of God can be brought.

It is to this ideal theory that Dr. Reusch adheres, and he does so because it is tenable on linguistic and exegetical grounds; it imposes no unnatural strain on the text of Scripture, and allows ample scope to the just demands of science. It is an interpretation which brings out most distinctly the *religious* meaning, and throws into the background the elements of profane science which are connected with it, and is, therefore, *à priori* credible.

Dr. Reusch's meditations on the glory of God as revealed in the Creation are as devout and timely as they are forceful and eloquent. The main teaching of Genesis is, as he shows, independent of all our theories about it, and cannot be affected by the progress of science. There are difficulties suggested by science, but these again do not touch our faith. For instance, "If plants and animals of various kinds did exist on the earth in great numbers, and were petrified during the formation of the strata before the creation of man, what was the object of those primeval organisms? For what reason did the whole series of formations and revolutions, of bringing forth and destructions take place on the earth before it was made fit to be the dwelling-place of man? And why did not God, who is the Almighty, create the earth and its organisms in such a manner as to fit it at once to be the dwelling-place of man?" These are questions we cannot perhaps

answer. Divine revelation tells us nothing about these facts. Geology assures of them, and we can accept them without any strain on our faith. God works by various methods, and we have no right to say that He should not have done so and so, because *we* cannot understand why He should have done it. We must remember the limited nature of our intellectual powers, the enormous mass and variety of the material with which they have to deal, and the multitude of questions, outside the range of these peculiar problems, to which we can furnish no reply. Very pertinently does Dr. Reusch ask: "For what purpose is the splendour of the tropical vegetation; for what purpose the variety of the animal world, which year after year develops its magnificence in the American forests, which lives and dies without having been seen by mortal eyes since the day of creation? Tell me this, and I will tell you for what end the fauna and flora were created, whose petrified remains we dig up from the bosom of the earth. Just as the leaves fall from the trees, as millions of blossoms never come to perfection, in the immeasurable store of the divine riches, and yet before they end their short existence fulfil known and unknown ends according to the wise intentions of the Creator, even so by His might and wisdom whole periods of animal and vegetable creations may have lived and died, whose object is known to the Eternal, but is hidden from men.

"There are countless stars which no human eye had seen till telescopes were invented, many which have only been discovered in our century, and, as we may conclude with certainty, many which are not yet discovered, and which never will be visible from the earth: these stars also have their end and their meaning in the starry system. The blessed spirits who live above the stars know what this is; we can only conjecture, and for us, therefore, these distant worlds only serve immediately to show us through the vastness of the creation the infinity of the Creator."

But here our review must stop. We have been unable even to indicate the wealth of argument and the copiousness of illustration with which the author vindicates his position on the first but most important of the subjects he discusses, and are reluctantly compelled to pass over the rest in absolute silence. We may, however, assure our readers that they will find these lectures throughout to be at once fascinating, learned, and instructive. They are lucid in statement, compact and logical in argument, pertinent in illustration, candid, fearless, and chivalrous in spirit, the very model of what such lectures should be.

THE NEW PRINCETON REVIEW. Nos. 3 and 4. May and July, 1886. London: Hodder and Stoughton.

THE opening article, in the May number of this welcome bi-monthly, by Mr. T. M. Coan, on "Wordsworth's Passion," is one of the best discussions of the limitations—partly natural, and partly self-imposed—of the genius of

the great poet of Nature with which we are acquainted. Mr. George Bancroft has a terse and telling essay on the seventh petition of the Lord's Prayer ("Deliver us from evil"), in which he pronounces against the Revisers; and Mr. C. Loring Brace has an able article on Egyptian Monotheism. Perhaps the most notable and timely article is that by Mr. Zabriskie on "The Novel of our

Times." Subtlety of thought, luminous criticism, and a healthy moral tone, enable the writer to give utterance to some wholesome and much-needed truths. The main interest of the July number is in its first article by Prof. Charles Eliot Norton, "Recollections of Carlyle, with Notes concerning his Reminiscences." Mr. Norton was a personal friend of Carlyle's, and is unquestionably well-qualified to be heard in the painful controversy raised by Mr. Froude's ill-judged action so soon after Carlyle's death. The reputation of "the sage of Chelsea" has not yet recovered from the blow inflicted on it by his trusted friend and biographer. That Mr. Froude made "the requisite omissions" on which Carlyle insisted, no candid judge could, it seems to us, allow. The very circumstances under which the "Reminiscences" were written ought to have kept most of them sacred from the public eye. In one "omitted" passage Carlyle says, "I will write of all this no further: the beauty of it is so steeped to me in pain. Why do I write at all, for that matter? Can I ever forget? And is not all this rigorously appointed by me to the fire? Somehow it solaces one to have written it." Again Mr. Norton informs us:—

"At the end of the note-book that contains the greater part of the narrative entitled 'Jane Welsh Carlyle,' is a loose sheet originally wafered on to the last page of the book. The first paragraph on this sheet is the last in Mr. Froude's volumes—a most tender and affecting passage. Two unimportant paragraphs follow, and then come these words, the motive for the omission of which is plain. No indication is given in the printed text of their omission:—

"I still mainly mean to burn this

book before my own departure, but feel that I shall always have a kind of grudge to do it, and an indolent excuse, "Not yet; wait, any day that can be done!"—and that it is possible the thing may be left behind me, legible to inter[est]ed survivors,—*friends* only, I will hope, and with worthy curiosity, not unworthy!

"In which event, I solemnly forbid them, each and all, to publish this Bit of writing as it stands here; and warn them that without fit editing no part of it should be printed (nor, so far as I can order, shall ever be); and that the "fit editing" of perhaps nine-tenths of it will, after I am gone, have become impossible.

"T. C. (Sat'y, 28 July, 1866.)"

"It is difficult to conceive of a more sacred injunction than this. It has been violated in every detail. This 'Bit of writing' has been published 'as it stands here,' and not only without fit editing, but with editing, as I shall show, of the most perfunctory indifferent, and inexcusably careless character."

And Mr. Norton makes good this grave charge. We believe with him that the day will come when Carlyle's life and character will be more fairly judged than they have been since Mr. Froude's indiscreet and mischievous action.

Of other articles in the "Review" we cannot now speak at length, but may add that Mr. Stillman's "Decay of Art" is really a notable paper; that Mr. H. W. Farran presents some significant facts on "The Clergy and the Labour Question." Mr. H. W. Conn, in an essay on "The Origin of Life," proves the utter inadequacy of the mechanical

philosophy, and Mr. Lewis Swinburne writes a most charming series of "Reminiscences of Helen Jackson." There are many other features of interest which we cannot here enumerate. The latest number of this ably conducted periodical is, in several respects, the most brilliant, and will greatly extend its reputation.

Altogether, the promise with which the *New Princeton Review* was started has been amply fulfilled.

ST. PAUL'S TEACHING ON SANCTIFICATION. A Practical Exposition of Romans vi. By James Morison, D.D., Author of Practical Commentaries on Matthew, Mark, &c. London: Hodder and Stoughton, 27, Paternoster Row. 1886.

DR. MORISON'S monograph on one of the weightiest and most profoundly interesting chapters of the Epistle to the Romans is a really valuable contribution to our expository and practical divinity. His work is always careful and scholarly. He has been throughout a long and honourable career a close

student of the original Scriptures, and is conversant with all the literature—ancient, mediæval and modern, Roman Catholic and Protestant—that bears on any point he wishes to discuss. His reading has been immense, and as it has been thoroughly digested its results are in the highest sense beneficial. In some of his books Dr. Morison has overweighted his remarks by continuous references to the opinions of others, and in the conclave of authorities his own interpretation has been well-nigh obscured and lost. No such difficulty occurs in the present volume. His extensive reading is manifest only from the compactness and comprehensiveness of his views. Every line he has written has been well considered, and although we may occasionally dissent from his conclusions, we feel that he has reached them, not because he ignores the views we prefer, but because he deliberately prefers that to which he has given his assent. As a treatise on the doctrine of Sanctification the work possesses considerable value, and will tend to bring home the Apostle's thoughts with great power.

LITERARY NOTES.



SPECIAL number of *Imperial Federation*, the organ of the Imperial Federation League, has recently been issued under the title of "Fifty Years' Progress." It has a very definite and important end in view, and has been entrusted to the care of the Editor of this Magazine.

We are, therefore, precluded from saying of it all that we should like to say, but we trust our readers will render any effort to commend it superfluous by making themselves familiar with its contents. One article from its pages, that on "The Progress of Popular Education," they will have seen already, as it appeared in the Magazine of last month. There is in this special number a vast amount of information of every kind with regard to our Colonies, which can be obtained from no other source in so compact a form. The growth in all directions—social,

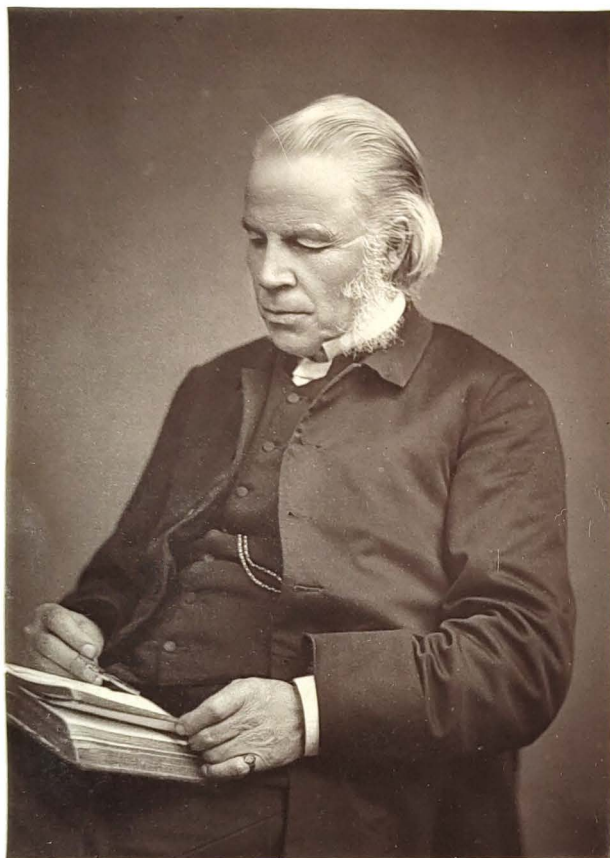
commercial, educational, and religious—has been greater than the most sanguine could have anticipated. The idea of "Federation" has firmly taken hold of the minds of our leading statesmen of all shades of political opinion, and the question is indeed one which transcends the ordinary lines of party, and can only be effectively treated from a National or Imperial standpoint. Its impartial and thorough discussion is, therefore, a necessity of the times, and on this ground "Fifty Years' Progress" should be read by all intelligent citizens of the Empire. Both this "special" and the ordinary numbers of *Imperial Federation* are fulfilling an urgent purpose. It is issued, we may add, from the office of our own publishers.

The July number of the *Pulpit Treasury* (published by Mr. E. B. Treat, of 771, Broadway, New York) contains a very striking likeness of Rev. G. F. Pentecost, D.D., with a short sketch of his life, and one of his most powerful sermons on "Original Sin," the first of a series on Fundamental Evangelical Truth delivered in the Academy of Music, Brooklyn, New York. In this building Dr. Pentecost regularly preaches for about seven months in the year, on Sunday afternoons, to an audience mainly composed of men, and numbering about 3,000. The *Pulpit Treasury* is one of the most vigorous and lively of all homiletical aids.

Messrs. Kegan Paul, Trench, & Co. are shortly to publish a selection from the sermons hitherto unpublished of the late Archbishop Trench, all of whose works are henceforth to be published by them. Mr. Trench, whose name appears as a member of this firm, is, we believe, a son of the Archbishop's.

The Hulsean lectures delivered last winter by the Rev. W. Cunningham on "St. Augustine and his Place in the History of Christian Thought," are to be published by the Cambridge University Press. They will be awaited with considerable interest, as they are reported to display a complete mastery of the subject, and discuss it with lucidity and force.

Messrs. Cassell's "National Library" is unquestionably the most useful, and we should imagine the most successful, venture of the day in the direction of cheap literature. It comprises already many of the great masterpieces of English Prose and Poetry which have not hitherto been easily obtainable. Bacon's "Wisdom of the Ancients and New Atlantis," Macaulay's Essay on Bacon, Swift's "Battle of the Books," and other Short Pieces, Abraham Cowley's Essays, "Voyagers' Tales," by Richard Hakluyt, are a few of the works which can be obtained at the trivia cost of threepence. In most cases a short introduction to the works is furnished by Professor Henry Morley. Such an enterprise ought to be one of the most popular ever known.



Always yours sincerely,

A. M. Fidd.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1886.

THE REV. J. W. TODD, D.D.



E present our readers this month with the portrait of the Rev. J. W. Todd, D.D. It reveals much of the character and something of the experience of the man. Traces of physical suffering and weakness are in it, but a determined will and a kindly heart, true as steel to its loves (and, if it may be whispered, to its aversions too), are legible there to all who can read men's faces.

Dr. Todd, like many another strong man, came from a Scotch farmhouse. He was born in 1820, the son of a Perthshire farmer, and was fed, till his fourteenth year, on porridge and the Shorter Catechism, both wholesome food, but both needing much boiling to be digestible by weak stomachs. He passed from the farmhouse to school at Edmonton, and there came under the influence of the Rev. J. J. Davies, of Tottenham—a name which still “smells sweet and blossoms in the dust” for a few, though undeserved oblivion has fallen on it for the many. By Mr. Davies the young Scotch lad of eighteen was baptized; and thus began his Christian course with a characteristic act of decision, his family being Presbyterians.

From school Dr. Todd went to Pontypool College, where he spent five years, and laid the foundation of a lifelong friendship with its then President, the wise and genial Dr. Thomas, and of a lasting

interest in the churches of the Principality. Scotland, England, and Wales had thus all a share in his training, and perhaps the contributions of each to his character may still be traceable.

Dr. Todd's first pastorate was at Stratford-on-Avon, and was marked by much diligence and success. After two years' apprenticeship there he removed in 1847 to Salisbury, in succession to Rev. Isaac New, a man of great pulpit power, who passed away but the other day, after a life of service, and a calm, honoured old age, in Victoria.

The Hampshire Association in those days had in it a little knot of young men, whom its "father," quaint, bluff old Mr. Bulgin, of Poole, the last of the knee-breeches-wearing generation of ministers, used to call his "boys," and to regard with an odd and pleasant mixture of patronage. There were Dr. Todd at Salisbury, the scholarly and accurate James Martin, afterwards of Melbourne, at Lymington, and Dr. Maclaren at Southampton. They were close friends and allies, and many a long day they spent together, jogging along in a borrowed chaise, or footing it to some tea-meeting among the New Forest beeches or on the rolling downs.

In Salisbury Dr. Todd worked with much vigour, somewhat fluttering the dovescots of that then sleepy cathedral town by his outspoken Nonconformity, but steadily working in pulpit and pastorate, and rewarded by the growth and health of the church which, to this day, bears the marks of his strenuous toil and solid teaching.

After seven successful years in Salisbury, Dr. Todd removed to Sydenham in enfeebled health. In 1855 he resumed preaching, which severe illness had obliged him to give up for a time. He founded the Union Church at Forest Hill, of which he remained the pastor for a quarter of a century. During this long period he built up a flourishing church, and had the happiness of seeing the chapel, which he had been the principal means of erecting, freed from debt. During all this time he was really doing two men's work, having toilsome scholastic duties in addition to those of his pastorate.

Repeated and serious illnesses were the penalty of overwork. These led to frequent long voyages in quest of health, in the course of which he has visited America, Egypt, Palestine, and South Africa. In 1880 even Dr. Todd's firm will and diligence found the double burden too heavy, and he resigned the pastorate to the great regret of his attached friends.

We need only add that in 1870 the University of Chicago, some of whose professors had known him from his youth, conferred on him the degree of D.D.; and that in 1883 he was elected Vice-President, and in 1884 became President, of the London Baptist Association. The Chapel of his year is now being erected at South Norwood, and will be opened early in October.

A friend's hand is not perhaps the best to draw the outlines of Dr. Todd's character. The present writer's pen obeys the impulse of a friendship of nearly forty years. But it does not set down flattery, but truth, when it points to the portrait given in this number as that of a man of singular force and firmness, not a reed shaken with the wind assuredly, but also of great depth and tenacity of affection; as a preacher solid, thoughtful, instructive, earnest, who has done a long and hard day's work with rare persistency of toil, and who lives in the esteem of all who can appreciate unflinching devotion to duty and a steadfast adherence to a high and pure ideal of honourable Christian living.

φίλος.

[We hope to give the portrait of Dr. Landels in our next.—Ed.]

PRINCIPLES OF BIBLICAL INTER- PRETATION.

III.



HAT we have said leads on to another remark, that the Bible is largely a book of *particular instances* out of which *general principles may be evolved*. The astronomer observes the position and motion of a planet at two or three different times, and from these individual instances he forms the equation which gives him the orbit of that particular heavenly body for all time. The Biblical interpreter has to adopt a somewhat analogous course of what, to use a mathematical figure, we might almost call *spiritual integration*. He finds the command, "Thou shalt not muzzle the ox that treadeth out the corn." This is a special law in regard to a special case, like the appearance of a planet at a given point of space at a given moment; but from it the interpreter (1 Cor. ix. 9, 10) deduces the orbit of which this special

law forms a part, the general principle that "the labourer is worthy of his hire"; and this general principle he can apply to many other things besides the duty of caring for oxen; just as the astronomer, having found the law of motion of his planet, can tell a good deal more about it than its position at any given moment. We meet with many instances of this general rule. The law says, "Thou shalt not kill"; the Biblical interpreter says (Matt. v. 21—26, 1 John iii. 15) that this special command is only a particular case of a wider law, "Thou shalt not hate," or even of a still wider one, "Thou shalt love." So the particular enactment of the Seventh Commandment implies the wider law, "Thou shalt be pure in heart and life." So also, underlying the special words, "The elder shall serve the younger," "Jacob have I loved and Esau have I hated," we see the great law of God's absolute sovereignty, His right to do as He will with His own, to confer or withhold favour as He please, provided no creature is treated with actual injustice. These are all illustrations of the general rule that a large number of Scripture passages are particular applications of some general principle; and he who would understand the Bible must ever seek to find out the underlying principle on which these passages rest, and which they are intended by God to teach.

We may conclude by considering one or two questions. First, how far are we justified in applying to Christian believers the promises made in the Old Testament to Jews? These promises are twofold, spiritual and temporal. With regard to the first there is no difficulty; all spiritual blessings belong alike to all believers. In Christ there is neither Jew nor Gentile; Gentiles are fellow-heirs, they are blessed "with faithful Abraham." There are many spiritual promises in the Old Testament, and every believer may take them as his heritage. Even when made to individuals, as when God said to Joshua, "I will never leave thee nor forsake thee"; yet those who follow Joshua's faith and obedience may "boldly say" that that promise is theirs (Josh. i. 5, Heb. xiii. 5). So also are such promises as, "I will dwell in them and walk in them, and they shall be My people and I will be their God"; "All thy children shall be taught of the Lord"; "The just shall live by faith"; "I have heard thee in an accepted time." All these, and many other promises, are expressly quoted in the New Testament, and they are but special examples of the general rule that, in regard to these spiritual matters, "All the promises of God are in

Him yea, and in Him amen," to those who receive them by living faith in Christ.

Then, again, if such passages as Is. lii. 7, 10, 11, though addressed specifically to Zion, are in the New Testament expressly applied in a Christian sense, why may we not, in like manner, interpret other predictions in Isaiah and elsewhere? The description of the Jews in Exod. xix. 5, 6, is expressly applied to Christian believers by the Apostle Peter, where, in 1 Pet. ii. 9, he calls them a peculiar people, a holy nation, and a royal priesthood. By this, and other New Testament passages, we learn that Israel of old was a type of the Christian Church—that is, of the whole body of true believers. Not only so, the Church also is the successor of the Jewish people. Take the promises made in the prophets to God's people, such as, "Fear not, O Jacob My servant; and thou, Jesurun, whom I have chosen"; "Israel shall be saved in the Lord with an everlasting salvation." Who, here, is "Jacob" and "Israel"? Not all the Jews, including Judas Iscariot and Caiaphas, but only the believing portion of them. After Christ's death and ascension, only those Jews who received Him as Messiah inherited the blessing—that is, the early Christian Church, which was composed of Jews. But Gentiles were admitted on equal terms with the Jews; thus they, too, inherited the blessing. Hence the Christian Church, composed of Jews and Gentiles alike, is the natural inheritor of those old glorious promises made to Jacob and Israel. At the same time, on the principle of the "multiple fulfilment" of Scripture, it is not at all unlikely that a specific promise to the body of Jewish believers, to be interpreted more or less literally, underlies these promises, which, however, are too grand to be confined to them. We may notice that the promise made in Is. lx. 14 to Israel, "They that despised thee shall bow themselves down at the soles of thy feet" is, in Rev. iii. 9, applied to the Christian Church in Philadelphia. From the consideration of the whole subject we may say, in regard to the promises given in the Prophets to Israel, that the distinctly spiritual promises we may unreservedly apply to all believers, while most of the rest may be applied spiritually to the Church as, at once, the antitype and the successor of ancient Israel; at the same time, we must not deny that there may be a primary fulfilment of special blessing to the literal Israel.

Another question is this, How far may we expect prophecies at present unfulfilled to be in the future *literally* accomplished? We have seen that many Old Testament prophecies have been fulfilled in the most literal sense, even when we should have antecedently thought that they must be interpreted on some other principle. On the other hand, we have many Old Testament passages spiritualised in the New. The natural conclusion would be, that extreme views on both sides are to be avoided; much will be literally fulfilled which many expositors spiritualise; on the other hand, the purely literal interpretation will not cover the whole field. Literalists often taunt their opponents with being afraid to take God as meaning what He says; but this charge is unfair, because the question is, What does He say?—that is, does He speak literally or figuratively? Books differ in their characteristics, and should be interpreted on different principles. No one would propose to spiritualise Euclid, or the History of England; on the other hand, no one would interpret Milton or Wordsworth on mathematical principles. Why, then, should a plain history like Esther, and a profound prophecy like Isaiah, be interpreted on the same lines, simply because they are bound up in the covers of the same Bible? It is rather curious to observe that those who are strongest in their literal interpretation of the mysterious book of Revelation are often the most ready to spiritualise the simple narrative of Genesis! Ezekiel's Temple must be built in all its details, and the three and a-half years of Revelation must mean literal years, or else we do not take God to mean what He says: and yet the very expositors who maintain this see Christ in every page of Genesis and Leviticus! They are not wrong in looking for, and finding, Christ prefigured in Old Testament history, as well as in ritual and prophecy; but, surely, if we spiritualise the past we may also spiritualise the future. At the same time, we must remember that the spiritualising of Genesis does not destroy, but it actually presupposes, the literal meaning; is it not likely, then, that much of prophecy will be both literally and spiritually fulfilled? Why should not the promises made to the Jews receive a literal fulfilment in regard to them, and a higher spiritual fulfilment in regard to the Church of Christ, the one being a figure of the other? Take the Book of Revelation—there is the Preterist interpretation which supposes all to have been fulfilled in Nero and his time; a scheme which, in spite of modern attempts to revivify it,

seems to me as much dead and buried as Nero himself. But, leaving this out of view, we have three conflicting interpretations. The first holds that, after chapter iii., the whole will be fulfilled, as literally as the symbols allow, in a personal Antichrist who will rule three and a-half actual years; the second interprets the whole figuratively and chronologically in the history of the Christian Church between the first and second advent; the third regards the imagery of the book as describing the general effects of Christianity, the whole being ever in a course of fulfilment age after age. Now, bearing in mind the general principle of multiple fulfilment, why should not *all* these systems be regarded as more or less true? It may be that God intended to give a general history of Christianity during the present dispensation with its Papal Antichrist, and, at the same time, purposes that the whole shall be condensed into a literal fulfilment in forty-two months under some personal Antichrist, who shall be the very vice-regent of Satan—a sort of type following the antitype. At the same time, we need have no hesitation in applying to particular events of any age any passage of the book which aptly illustrates that event. As the Old Testament prophets, by a sort of spiritual perspective, often in one prophecy spoke both of the first and second advent, using expressions which are partly applicable to one and partly to the other; and as our Lord, in Matt. xxiv., similarly referred both to the destruction of Jerusalem and to His own second coming, so may other prophecies receive a double or multiple fulfilment. After all we must remember that prophecy is probably designed by God to be more or less obscure till its fulfilment, thus teaching us to study His Word with perseverance and teachableness. Then, when the prophecy is fulfilled, our faith is strengthened. “Now I tell you before it come, that when it is come to pass ye may believe.”

Another question that may be asked is this—Is the moral law of the Old Testament, especially as condensed in the Ten Commandments, still binding on Christians? It is clear that it is, and that the phrase “ye are not under law” does not mean that we are free from the obligation to keep it. “As also saith the law” (1 Cor. xiv. 34) is quoted by the Apostle as decisive. So, in Rom. xiii. 8, 9, and James ii. 11, Paul and James both speak of the law as still binding, and specially of the Ten Commandments, while, in Eph. vi. 2, 3, the Fifth Commandment is quoted as teaching the duty of Christian

children. Now if the Ten Commandments are thus binding, surely the fourth is as well as the fifth. The perpetual authority of the weekly Sabbath may also be inferred from its Paradisaical origin. The institution of marriage is quoted by both Paul and our Lord as true for all time because appointed in Paradise (Matt. xix. 4—6, Eph. v. 31), and the same may surely be said of the seventh-day rest. It would take too long here to discuss the change of day from the seventh to the first; but if it could be proved that this change was unauthorised, I should say that we should all be bound to rest on Saturday. As Christians we are bound to obey the Ten Commandments—not the nine; obeying them in the spirit, as taught by our Lord in Matt. v. and Mark ii. 27, 28.

Few things will enable us better to understand the Word of God, as He would have us understand it, than a careful study of the Old Testament quotations in the New.

G. H. ROUSE.

THE CHRISTIAN DOCTRINE OF THE ATONEMENT.*

BY F. W. FARRAR, D.D., F.R.S., ARCHDEACON OF WESTMINSTER.



SUPPOSE that the subject of this discussion has purposely been left a little vague; but I will venture, quite plainly and fearlessly, with no reserves, with no subterfuges, to tell you my exact thoughts on the subject, thoughts which I have always freely stated, and which, during a course of many years, I have never seen due cause to change.

Faith in the Atonement—the belief that Christ lived and died for us, and that by His life and death we are saved—is an essential part of our common Christianity. It is the key of the evangelical position. In this faith all who profess and call themselves Christians

* A paper read by the Archdeacon before the New Haven Church Congress, on the occasion of his visit to the United States a few months since.

are united ; without this faith the Gospel is robbed of its most central meaning and message.

1. Our faith in the Atonement is based on the revelation contained in the Scriptures, and especially in the New Testament, confirmed by the inward witness of God's Spirit in our hearts. If we desire fit words wherein to express it, we look first and naturally to Holy Scripture. There, in many different phrases, we read that "Christ died for our sins"; that "He suffered for our sins, the just for the unjust"; that "He was sacrificed for us"; that "He was made sin for us"; that "He made His soul an offering for sin"; that "He put away sin by the sacrifice of Himself"; that "by one offering He hath perfected for ever them that are sanctified"; that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"; that "He hath reconciled us to God by His blood"; that "He gave His life a ransom for many"; that "He redeemed us to God by His own blood"; that "His blood was shed for many for the remission of sins"; that "He hath washed us from our sins in His own blood"; and that "His blood cleanseth from all sin." There are three special passages in which St. Paul states our faith in the Atonement. In Rom. iii. 21—26 he says that, being all guilty, "we are justified freely by God's grace through the redemption that is in Christ Jesus." In 2 Cor. v. 19—21 he says that, "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." In Gal. iii. 13, 14, he says that "Christ purchased us from the curse of the law, having become a curse for us." And all these statements, which declare the fact of the Atonement and the reconciliation of man to God, we steadfastly believe.

2. We turn to the Creeds of Christendom ; and there, too, we find the Atonement stated simply as a fact. In the Apostles' Creed, after expressing our belief in the Incarnation, Death, and Resurrection of Christ, we add our belief in "the forgiveness of sins." In the Nicene Creed we say that the Life and Death of Christ were "for us men and for our salvation." In the much later Athanasian Creed, so full and so precise on the doctrines of the Trinity and the Incarnation, we sum up the Atonement in the single clause that Christ "suffered for our salvation." And all this we steadfastly believe.

3. We turn to the Articles of our Church. In the second we find that Christ died "to reconcile His Father to us"—"*ut nobis reconciliaret Patrem*" (an unscriptural phrase of the Augsburg Confession for "that He might reconcile us to the Father") and to be a sacrifice, not only for original guilt, but also for actual sins of men. In the Seventh Article we confess that "He is the only Mediator between God and man, being both God and man." In the fourteenth, that "He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sin of the world." In the eighteenth, that His is "the only name under heaven whereby we must be saved." In all these passages the doctrine of the Atonement is the simple statement, mostly in Scripture language, of the fact of the Atonement. If we turn to the Tridentine Catechism we find exactly the same facts insisted on. The benefits of the Atonement are clearly stated; of theory respecting it there is no trace. It is rather deliberately excluded in the words that its efficacy consisted in its being "a full and entire satisfaction offered, after a certain admirable manner, to the Father." And all this we steadfastly believe.

4. This, then, is the Christian belief in the Atonement which is sometimes meant by the doctrine of the Atonement. On the other hand, by "the doctrine of the Atonement" is often meant some systematic theory of the Atonement; some theological philosophy of the Atonement; some *scholastica theodica* of the Atonement, summarised in the shibboleth of this or that sect or section of the Christian Church; and, when we enter on the consideration of these, we are no longer on the solid shore of Christian unity, but are launched on the stormy and open sea of controversy and difference.

5. I say at once, and without fear of contradiction, that no theory of the Atonement ever formulated, no scholastic explanation of the Atonement ever devised, has been accepted by the Universal Church, or can put forth the slightest claim to catholicity. I now only state the fact; I will afterward glance at the reasons why it is so.

I. The fact is sufficiently proved and admitted in every history of doctrines ever written. The writings of the Ante-Nicene Fathers on these subjects are entirely unsystematic, and only quote the current

Scriptural phrases. The main exception is Irenæus. In him is first found—for his language on the subject appears to me wholly unambiguous—the disastrous theory that the ransom which Christ paid was paid to Satan. This unhappy theory, so dishonouring to God, so closely allied to gnosticism and dualism, can put forth a stronger claim to universality than any other ; for it lasted, almost unquestioned, for nearly a thousand years. It was not only adopted by Origen, but by him, unhappily, systematized and supplemented. He was the earliest to suggest the still more baseless and God-dishonouring fancy that Satan was tricked into acceptance of this ransom by our Lord's Incarnation ; a notion which, though to us it seems little short of blasphemous, is repeated even by such writers as Ambrose, and down even to the sentences of Peter Lombard, which were the one chief theological manual of the Middle Ages. The genius of one man—of the great St. Anselm—destroyed this deeply-rooted theory at a single blow, by showing that it involved nothing short of pure Manicheism. He substituted for it the forensic theory of rigid equivalent satisfaction. This theory, too, had its day, and has fallen into a neglect so complete that not a trace of it is to be found in thousands of modern sermons and theologies.

Then came the Reformation theories of "substitution," of "imputation," of "vicarious punishment." Then came the juristic scheme of the legist, Grotius. Now—though each of these schemes or theories counts many nominal adherents, though each of them claims to be a legitimate inference from some phrases or fragments of Scripture—they are very rarely brought into prominence, and not one of them has ever been accredited or stamped with approval by the Church of God. They have, at the utmost, been left as permissible opinions or conjectures in the region of unfathomable mysteries. They all abound in terms which, at the best, are but inferential and non-Scriptural. Neither "vicarious," nor "substitution," nor "satisfaction," nor "expiation" occurs in the New Testament ; nor is it anywhere said that Christ saved us from the punishment of sin ; or that His own death was a penalty. Even the phrase "God for Christ's sake forgave" is a mistranslation of our Authorised Version, for the infinitely deeper and Diviner expression of St. Paul, "God in Christ forgave." Even if the theories involved in these phrases be regarded as tenable, or even inevitable, it is certain that the popular

expositions of them—by which alone the mass of Christians can judge—are open to the strongest objection, and are regarded by many as involving nothing less than a needless stumbling-block and a shock to the moral sense. When we are told in hymns by Dr. Watts,

“ Rich were the drops of Jesu’s blood
That calmed God’s frowning face,
That sprinkled o’er the burning throne
And turned the wrath to grace.”

or, by Sir Henry Wotton, that

“ One rosy drop from Jesu’s heart
Was worlds of seas to quench God’s ire.”

or, in sermons, by one well-known preacher, that Jesus “wiped away the red anger-spot from the brow of God”; or, by another professor, that “God drew this world upon Calvary and slew His only Son”; or, by another popular divine, that “Christ at one tremendous draught drank damnation dry”; when an American criminal, at the foot of the gallows, trained in such forms of dogma, talked to the crowd about “holding up the blood of Christ between himself and the flaming face of God”—such language not only sounds abhorrent to many, but is in flagrant disaccord with the numberless revelations which tell us that the Atonement was due to the Father’s love. In popular apprehension, at any rate, all such theories are dangerously tainted with the heresies of sheer Tritheism; of most unscripturally contrasting the Son’s love with the Father’s wrath; with implying a civil war, so to speak, between the attributes of justice and mercy in the character of God; of attributing to the All-just, the All-merciful, the All-holy the acceptance of mere legal fictions to appease an implacable demand for vengeance; of imagining a divergence of will in the Holy Trinity; of dishonouring God by thinking that He is altogether such an one as ourselves, by speaking of Him ignobly, as though he were an Evil Demiurge demanding sanguinary propitiation, or a Pagan deity controlled by some overruling necessity.

II. And the cause of all these errors, and of the human theories from which they spring, is obvious. They spring from ignoring the fact that it has not pleased God to give us the plan of salvation in

dialectics ; from the bad tendency to torture isolated expressions into the ever-widening spiral *ergo* of unlimited consequences ; from tessellating varied metaphors into formal systems ; from trying to construct the whole, when God has only given us knowledge of a part ; from the bad rule of ecclesiastical opinionativeness and tyranny *consequentiae equipollent revelatis*.

Now we should be secure from the temptation of falling into such errors, and of so placing the stumbling-blocks of our subjective idols before the unsuspecting childhood of the world, if we would but humbly learn the force of that wise admonition of the Rabbis : "Learn to say 'I do not know.'" The Scripture speaks of the Atonement almost exclusively in metaphors, and we might at least admit the Church rule, *Theologia parabolica non est demonstrativa*. Apart from the figures of purification by sprinkling, and the covering of filthy robes, all the figures in which Holy Scripture speaks of the Atonement are reducible under the four words, *ἱλασμός*, "an atoning sacrifice" ; *καταλλαγή*, "a reconciliation" ; *ἀντίλυτρον*, "a ransom from slavery" ; and "satisfaction," or the discharge of a debt for which there is no single Greek word. But the analogy of all Scripture language should teach us that these words are only meant to describe the effects of the Atonement in its relation to man. Theorising on the word *καταλλαγή* led to the false conception of our Father as our enemy ; theorising on the word *ἀντίλυτρον* led to the false conception of Irenæus, Origen, and hosts of fathers and schoolmen about a compact, or even a fraudulent compact, between God and Satan ; theorising on the word "satisfaction" led to the hard forensic schemes of Anselm and of Grotius ; theorising on the word *ἱλασμός* led to all the false and revolting expressions which have been engrafted by popular ignorance on the teaching of the Reformers. In the word *ἱλασμός* alone, there is the same dimly-apprehended mystery which lies in the Jewish system of sacrifice ; but neither in that system—about which Christian theologians have held the most conflicting views—nor in the Epistle to the Hebrews, is there any answer to the question of Episcopius about the Atonement, "*An circa Deum aliquid effecerit?*" Of that mystery—the effect of the Atonement as regards God—we can only say that it is wholly beyond the comprehension of our finite faculties—*Ignorando cognoscitur*. Of the blessed effects of the Atonement in relation to

man we know or may know all; of the mysterious acts, of the operative cause, we know and can know nothing. This is what the Church clearly teaches us, alike by what she does say and by what she carefully abstains from saying. It has been the ultimate conclusion arrived at by many of the greatest modern theologians, both dead and living—of men, for instance, so entirely different as Canon Mozley and Professor Maurice; and it is also the direct teaching of the great divine whom of all others the English Church has most delighted to honour. "Scripture," says Bishop Butler, "has left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed," so that "all conjecture about it must be, if not evidently absurd, at least uncertain."


While, then, we humbly put our sole trust in Christ, and look on His Atonement as the sole source of our hope, we are not obliged to accept any of the theories of men respecting it, whether those of Irenæus, or of Origen, or of Anselm, or of Grotius, or of Calvin; whether they be formulated as naked substitution, or vicarious punishment, or whatsoever else; accepting only what the Scriptures have plainly said and what has been stamped with the approval of the Universal Church. We cannot construct compact and elaborate systems out of transcendent and varying metaphors. Nothing but failure can come, or has ever come, of the attempt to fathom the depths of God with the finger of man—the attempts to fly up into the secrets of the Deity on the waxen wings of the understanding.

This, then, we say and earnestly believe: that Christ's death is the means of our life; that it is an atoning sacrifice for us; that in that act God was in Christ reconciling the world unto Himself; that it was the appointed means of our deliverance, of our regeneration, of our sanctification, of our hope of glory. And to all who would frame elaborate systems beyond this it seems to me that the Church of God, alike by her teaching and by her silence, addresses the wise rebuke of St. Chrysostom, *τὰλλα μὴ περιεργάζον*. The infinitely blessed results of Christ's redemption we know. They alone concern us. They are the joy and the thanksgiving of our life. Of the mystery as regards the mind of God we can only say that "the supreme expression of God's government of man is the consciousness of humanity; nor have we any means of apprehending the reasons of the Atonement apart from the work which it accomplishes in the

spiritual consciousness of the race." "The mysterious act," says the great Christian philosopher to whom English theology is so deeply indebted, "is transcendent, *factum est* ; and, beyond the information contained in the enunciation of the fact, it can only be characterised" —as Scripture characterises it—"by its consequences as regards ourselves."—*New York Independent*.

MY PASTORATES : IN FOUR CHAPTERS.

II.—ABBOTSDALE.

FROM Maltbourne to Abbotsdale, the scene of my next pastorate, was a long day's journey. In some parts of the land George Hudson, the Railway King, was beginning to supersede John Loudon Macadam. As yet iron roads had not come into general use, and we had to travel by road and rail alternately. It was in the height of summer that we bade a final adieu to our friends.

"It was a lovely morning!—all was calm,
As if creation, thankful for repose,
In renovated beauty, breathing balm
And blessedness around, from slumber rose."

At an early hour we took our seats on the "Flying Mercury," and a well-appointed team of four spanking greys carried us at rapid speed from the scene of many sunny and sorrowful recollections. Our course lay through peaceful and picturesque valleys laughing with abundance, and between hedgerows glowing with the wealth of summer's beauty ; then through villages smiling amidst orchards laden with fruit. As we round a sharp curve our loquacious coachman points to a castellated mansion from one of the turrets of which a flag floats in the summer breeze to announce that the noble owner is at home. Hard by stands the secluded parish church, with its low ivy-clad tower sheltered by lofty trees.

"Beneath those rugged elms, that yew tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep."

Then we cross a bleak and lonely moor, blushing with heather in full bloom, and catch the distant hum of bees sipping nectared sweets from its purple clusters. Anon we plunge into gloomy forest solitudes—

“Solemn and silent everywhere,
Nature with folded hands seems there.”

Here we pass miles of hoary and decaying oaks, which recall memories of freebooting times in the dim past, when Robin Hood and his merry men held their revels under the greenwood tree, played at single stick, and levied blackmail on the surrounding gentry. During this part of the journey almost the only sign of life was at the wayside inn, where horses were changed and ten minutes allowed for refreshment. Three or four blasts from the guard's battered horn roused the drowsy ostlers and waiters, who put on an air of bustle and activity till the coach had left, when they relapsed into their habitual somnolence. The “Red Lion” was then on his last legs; and shortly afterwards the swinging signboard was removed, and the snug hostelry became a thing of the past. At Steelcombe we were transferred from the roof of the “Flying Mercury” to a primitive third-class railway carriage. The signal for departure was given by a bugle horn, and after a run of an hour and a half we reached the terminus. But the journey was not at an end, and the remaining thirty miles had to be made on the top of a second coach. Now the country assumed a new aspect. The people were more numerous. Populous villages, in which were groups of shoeless children, were passed in quick succession; long stretches of low stone walls had taken the place of smiling hedgerows, and tall chimneys rose up, which belched out dense volumes of black smoke. In many parts of the road the gradients were steep, and the horses dashed down them at a speed which was trying to the nerves. We passed rapidly across deep dells, narrow gorges, and foaming torrents, until, about seven o'clock, at a bend in the road, we caught a view of the lichen-covered walls of a ruined monastery, which reminded us that we were near Abbotsdale. The next day it was difficult to realise the change which had taken place in so short a time. Had we landed on a foreign shore the difference between the place we had left and that which was to be our future abode for some years could not have been greater. This was evident in the buildings. The warm red brick had disappeared, and rows of

cold, colourless, stone cottages met the eye. It was seen in the people. The obsequiousness of the poor in the South towards those above them in station was unknown in the North. Here no man touched his hat to his "betters." In the estimation of the people "Jack was as good as his master." They respected intelligence and character, but not rank. Burn's couplet—

"The rank is but the guinea stamp,
A man's a man for a' that"—

was a part of their social creed. I record the fact with no other remark than that the servile and the levelling spirit may both be carried to excess. The exhortations, "Be courteous," and "Honour all men," enforce a universal obligation. But the difference between the two localities was especially perceptible in the physical features and scenery.

On some sides of Maltbourne there was hardly an elevation to vary the landscape. In Abbotsdale, and the regions round about, there was scarcely half-a-mile of perfectly level country. The village reposed beneath the shelter of lofty hills. The population was comparatively small, but Nonconformity was strong. For numbers and standing the Baptists occupied the first place. The chapel was well attended, and it was a goodly sight to see the slope of the hill on which the building stood filled with people returning from the Sunday services. They were attentive listeners, and could seize on the salient points of a discourse and discuss them with common sense. The cottage prayer meetings and week-night services were pleasant and edifying seasons, both helpful and stimulating to spiritual life. God was pleased to put the seal of his approval on the ministry. We could not reckon the additions by hundreds. Our work was quiet and continuous; but many were added to the Lord and to the Church by baptism on a profession of faith in Christ. The latter was done in primitive fashion. There was no baptistery in the chapel; but in a cleft of the mountain, close to the village, there was a deep gorge of rare beauty. A murmuring stream ran down the middle, and when a rude dam was thrown across there was sufficient water to baptize a large number. In this quiet glen it was my happiness, under glowing June suns and driving January snows, to immerse a good number of disciples.

During my ministry the high moral tone of the church was happily maintained. There were no dissensions, no unseemly displays of temper, no noisy church meetings. The members honestly strove to keep the unity of the spirit in the bond of peace. The deacons were diverse in mental constitution and natural temperament, but on the whole they worked harmoniously. Ralph Benedict was a thin, wiry man, of prim appearance, with a clean shaven face. It was his custom to dress in black, which gave him a somewhat clerical appearance. Benedict was an acceptable supply, and his services were much in request by the neighbouring churches. Edwin Barnold was a grave, thoughtful, sober-minded man, with a well-stored mind, who was justly esteemed for his intelligence and high character. He was an earnest worker, and was useful to the young people in the congregation. Edwin was a wise counsellor and a fast friend, and had always a hearty greeting and a cheery word for his pastor. James Forrester was a tall, spare man, of about fifty, with large, bushy, significant eye-brows. He was singularly undemonstrative, circumspect and discreet, and weighed well his thoughts before they were shaped into words. His quiet, unassuming manner left the impression that he was a self-contained man, who lived much within himself, and fed on his own thoughts; but behind this natural reserve there was a fund of dry, quaint humour, which was much relished by those who succeeded in drawing him out. In the village James was esteemed a sage, and in the church he was a pillar. David Harley, the junior deacon, and the youngest in age, had scarcely anything in common with his brethren except goodness. He had a fine bald head, with such a high polish that it might almost have done duty for a mirror. David was a suave man, who had a pleasant word for all, with a broad and sunny face, which was the index of a kindly soul. He carried his heart on his sleeve. There was a tear for every woe, and, so far as circumstances allowed, a helping hand for every want. David was a mercurial and highly impulsive man, who needed more ballast than had fallen to his lot to control his fiery zeal. In his public addresses he was often carried away by sudden gusts of feeling, which amused some, but pained others. But he had a passion for Christian work. During many years he walked six miles every Lord's day to conduct one of our branch schools, and in addition to these labours he was often engaged in preaching. All

these brethren have entered into rest ; but their places have been filled by men of kindred spirit, some of whom still live to continue the work and perpetuate the influence of their predecessors. There were others—not in the diaconate—of great worth. One had been an alumnus in a Northern University ; another was a man of large views and capacious understanding, of stately presence and princely munificence, whose praise was in all the churches. The Sunday-school contributed largely to the vitality and growth of the church. It was admirably conducted, and retained in its classes many grown up, and even married persons. The anniversaries were great and exciting occasions ; for which the services of eminent preachers were secured. Collections often reached as high as £50. But Arcadian innocence and bliss were not found in Abbotsdale. Christian people exercised a restraining influence on their neighbours ; but, as a rule, villages are neither more nor less corrupt than larger places. Thus, with the exception of some painful and trying episodes, the years passed pleasantly, quietly, and, on the whole, usefully. Preaching, teaching, prayer meetings, lectures, classes, and occasional services in the neighbourhood, afforded abundant employment, and reduced the danger of intellectual stagnation to a minimum. But, as a young man, I sometimes longed to feel the throb of town life, and take a share in the stirring movements of the times. After a time the wish was granted. Invitations came from two churches, one of which was accepted ; and I left the valley amid the fervent benedictions of the people. But, although the pastoral relationship was dissolved, the bonds of mutual affection were not weakened by the separation. I have often visited it, and once I made a journey of more than 300 miles to preach the anniversary sermons of the Sunday-school.

EX-PRESBYTER.

THE PLACE OF SONG IN CHRISTIAN WORSHIP.



O everyone who recognises the sublimity of the privilege conferred by the Most High upon His redeemed children, in the gracious permission to approach Him in acts of reverent worship, it must surely appear of the highest importance, both that right conceptions should be formed of so exalted a function of sanctified humanity, and that fitting efforts should be put forth to translate the ideal into the actual. In practical dealing with the subject, however, there is grave danger of falling into error in one of two opposite directions. Either, yielding to the seductions of the prevalent fashion for ritual, men come to regard, as the very essentials of worship, its mere symbols and forms; or else, sensible that this tendency is subversive of the simplicity of the Gospel, they go to the other extreme, and, by their acts, if not in words, deny the necessity of any outward acts of worship at all. The former error tends to Romanism and idolatry; the latter leads, by slow though not less sure degrees, through the neglect of the forms of religion, to a loss of faith in its spiritual realities—in other words, to infidelity.

Between these two extremes, and equally remote from each, lies the great fundamental truth of Christianity, proclaimed by its Divine Founder to the woman of Samaria: "The true worshippers worship the Father in spirit and in truth."

The worship of God has in all ages found one of its highest expressions in sacred song. This practice cannot be said to belong only to a former dispensation; it has the express sanction of our Lord and His Apostles, both by precept and example; and no intelligent Christian can doubt that "the sacrifice of praise to God . . . that is, the fruit of our lips giving thanks to His name," is a service well-pleasing to Him.* Surely, then, an offering thus directly rendered from the heart and lips to our Creator and Redeemer must be regarded as one of our loftiest privileges as well as one of our most

* Heb. xiii. 15 (comp. Psalms l. 14, 23; lxix. 30, 31; cvii. 22; and cxvi. 17).

pressing duties, called upon as we are to "glorify God in our bodies, and in our spirits, which are His," "bought with" so great "a price."

Moreover, the "service of song" has peculiar claims upon us as Nonconformists, for reasons special to ourselves. Our forefathers revolted against the dry formalities of a prescribed liturgy; and we inherit from them a general aversion to the use of forms of prayer in public worship. The singing is thus the only part of Divine service in which our congregations can vocally join; and, as a natural result, it has come to occupy a conspicuously prominent place in our public devotions. We are not even accustomed to the undoubtedly Scriptural practice of adding an audible "Amen" to the prayers of the minister,* and hence our tongues, bound to silence throughout every other part of the service, are joyfully loosed to sing the praises of God in "psalms and hymns." Whether, then, the fact be matter of regret or of congratulation, at all events a fact it is, that the psalmody as a rule is the only part of worship in which our people audibly join; and this consideration invests the "service of song" with enhanced importance to us, and claims for it a proportionately large share of our intelligent interest.

Not that I would attach undue value to the mere externals of worship. "As the body without the spirit is dead," so the sublimest strains of holy song are but "sounding brass," except in so far as they are real outward and audible signs of inward and spiritual grace. I yield to no one in my dread of any approach to the spirit of formal ceremonialism. But, in my belief, this prevalent danger is most surely to be avoided by keeping clearly before our minds the great object of this part of Divine worship, which I take to be the promotion of the glory of God by the utterance of His praises, and by the cultivation and education (leading out) of our hearts into communion with Him. For it is the sacred function of psalmody, not only to give expression to devout feelings already existent, but also to awaken dormant devotion, and inspire with warmer zeal our souls, too prone, alas! to coldness in God's service.

Now comes the practical question: How can this twofold end be best attained? A sincere and earnest desire to "worship the Father in spirit and in truth" will determine the choice of hymns in which our

* Psalm cvi. 48; 1 Cor. xiv. 16.

faith and love may find most fitting utterance. And if the foregoing definition is a true one, it follows that *the only hymns suitable for worship are those which give free and fit expression to the adoration and aspirations of a devout soul.* In other words, *all hymns used in worship should be devotional in character.* Praise forms the more natural and appropriate subject-matter; but some of our best hymns are metrical prayers; and I suppose that even the most uncompromising opponent of "forms of prayer" (in prose) will not refuse to join devoutly in the utterance of such a sublime supplication as that hymn of Toplady's, pronounced by Lord Selborne to be the finest in the language:—

"Rock of Ages, cleft for me!
Let me hide myself in Thee."

I am far from asserting that all so-called hymns of praise or prayer are worthy even of the worshippers, to say nothing of the Supreme-Being professedly worshipped. Nor do I forget that in the treatment of the exalted themes of sacred song a certain amount of poetic licence must be allowed. Some of our finest hymns of praise are not direct addresses to the Almighty; for example, the hymn of Dr. Watts' beginning—

"Come, let us join our cheerful songs
With angels round the throne;"

or the similar composition of Montgomery's—

"Come, let us sing the song of songs."

Both of these are magnificent hymns of adoration, though for the most part taking a hortatory form, and expressed in the third person,—a mode of composition completely justified by their inspired model in the fifth chapter of the Book of Revelation. And there is yet another class, in which, through the atmosphere of devout meditation, the worshipping soul soars to the higher spiritual levels of aspiration and adoration. Take, as perhaps the best example, Cowper's beautiful hymn (selected by Mr. Gladstone for translation into Italian)—

"Hark, my soul! it is the Lord."

But the point I desire to emphasize is this: that however poetical the conception, however beautiful and chaste the language, however elegant or imposing the rhythm of a hymn, if it lacks the purely

devotional element, though it may possibly be fitly read or sung as a pious recreation (so to speak), it ought not to be, and cannot be without serious mischief, used in Divine service. Our psalmody must be a real act of worship to God or it is worse than nothing. And yet, strange as the statement may seem, it would be about as consistent with the fitness of things for a man to repeat a narrative from a newspaper, or deliver an address on the topics of the day, and dignify his effusion with the name of prayer, as it is for Christian people to sing through some of the compositions to be found in our hymn-books, and cheat themselves into the fancy that they have been engaged in spiritual worship.

I have said that such undevotional compositions cannot be used in the sanctuary without serious mischief. Let me try to explain and justify this assertion.

When we "assemble and meet together" to "worship the Father," we come as His ransomed and reconciled children, with the intention of joining in the devotional exercises with devout and earnest hearts. As we are determined to "pray with the spirit," so (let us hope) is it equally our resolve to sing "with grace in our hearts unto the Lord." But how fatal must it be to the habit of devotion if, by the injudicious choice of unsuitable hymns, we are compelled to join in some fiery denunciation of rebellious sinners; or in some lugubrious lament over triumphant lusts and an offended Deity; or in some highly coloured description of the raptures of a dying saint; or—not quite so offensive, perhaps, yet equally hostile to the spirit of devotion—some didactic piece of exhortation or of warning to our fellow-worshippers. And herein lies the double mischief. Either, on the one hand, the use of such compositions as these must promote self-deception, through our assuming that we are singing praises to God when we are really doing nothing of the kind; for though "in spirit" we may be worshipping, we certainly are not "in truth"; if we sing "with the spirit," certainly we do not sing "with the understanding also." Or, on the other hand, experiencing the impossibility of infusing any devotional fervour into such incongruous forms, the spirit of worship dies within us for lack of sustenance. For, if our eyes are opened to the incoherence and even grotesque absurdity of the expressions with which we have fancied ourselves to be worshipping the Almighty, we shall be very likely to abandon the attempt as hopeless; till our service of song comes to be

only "from the lips outward," even when words are used which imply and demand the concurrence of the heart; and we lose altogether the habit of devout worship, as an inevitable result of our long-continued formal employment of words which neither excite nor express any exalted emotion, but leave the soul at a distance from God.

I have often painfully felt this difficulty in regard to "children's hymns." A great number of the compositions in our children's hymn-books are nothing more than "sacred songs," worthy of no better fate than the treatment they commonly receive—viz., to be used as a pleasant relief, a kind of interlude, between the heavier parts of a children's service. But ought this ever so to be? Is it right thus to play fast and loose with the solemnities of sacred things? Would it not be infinitely better that the little ones should be taught to sing such suitable hymns as—

"Saviour, bless a little child;
Teach my heart the way to Thee."

"Lord, a little band and lowly,
We are come to sing to Thee."

"Jesus, high in glory,
Lend a listening ear!"—

with the feeling that they are really speaking to a living and present Saviour, who hears and will surely bless? But I do not see how we can hope for the cultivation of this feeling in the children's minds while so many of their "hymns" cannot, by the greatest stretch of imagination, be understood as in any sense addressed to God. The natural result, of course, is, that children get so accustomed to the singing of God's praise as a mere pleasant exercise, that they use the most sacred and devotional hymns of praise and prayer without the slightest thought of the great Object of Worship; and the hearts of anxious teachers are often saddened and shocked as they hear such solemn sounds upon such thoughtless tongues.

The extraordinary influx from America during the last few years has changed the complexion of our children's hymn-books, and not wholly, it must be said, for the better; for a large proportion of the lively melodies are wedded to worthless words, possessing no higher merit than a jingling rhythm which fits the tunes. The objections we have urged against undevotional hymns will hold good, to some

extent, even against Mr. Sankey's collection, rich as it is in Gospel themes. We have noticed, however, that Mr. Sankey recognises the difference between "spiritual songs" which may, perhaps, be fitly used in "admonishing one another," and hymns appropriate for worship. His practice is to sing as solos (either with or without a refrain or chorus) such compositions as are intended to warn or to woo his hearers; but when he calls on the congregation to join, he selects words in which fervent emotion may find the readiest and most suitable expression, such as—

"Take me as I am."

"Come great Deliverer, come!"

"I hear Thy welcome voice."

"Whom have I, Lord, in Heaven, but Thee?"*

The compilers of "Hymns Ancient and Modern" seem to have recognised the principle we have been urging. In their collection, for instance, the hymn—

"Jerusalem, my happy home,"

which, as a mere poetic apostrophe to the Heavenly City, would, according to our canon, be inadmissible, is rendered suitable for use in

* It cannot be denied that the modern practice of "singing the Gospel" appears to be justified by results; and there seems every reason to believe that the singing of such "sacred songs" as Mr. Sankey's has been blessed by the Holy Spirit to the lasting good of many hearers. I am not on this account disposed, however, to retract the opinions above expressed. The fact tells rather in favour of my contention. For if a number of Christians join in the musical proclamation of the Gospel, they ought to be animated by as distinct an intention as that which animates an earnest preacher, and consequently they must assume a mental and spiritual attitude altogether distinct from that which befits and accompanies the act of worship. The one looks manward; the other Godward. It would be well, I submit, to accentuate the difference between this comparatively novel use of sacred song and its normal devotional function in worship by some distinctive posture. "Sacred songs" might be sung sitting, or the choir might sing while the congregation remained seated. Hymns of worship, on the other hand, should be sung in a worshipping posture, standing being most suitable for praise, kneeling or bowed down for prayer. I hope the Editor may permit these hints to be followed up by suggestions from other brethren, either *pro* or *con*.—[We shall be only too pleased to do so.—EDITOR.]

worship by the addition of a closing verse, which turns the contemplation of heaven into a prayer for preparation for it—

“O Christ! do Thou my soul prepare
For that bright home of love,
That I may see Thee and adore,
With all Thy saints above.”

Our own Baptist “Psalms and Hymns” are a very great improvement upon former compilations in this respect; the hymns admitted by its editors into the section designed for “public worship” are, with very few exceptions, such as fulfil the conditions we regard as indispensable. But this cannot be said of all, or even of most, of the selections in common use, in some of which the hymns of a truly devotional character are almost in a minority.

But some of my readers are by this time ready to cry out, “You are making too much of the mere words. Don’t you know it is but mockery to use the best and most appropriate form of words if the heart is far from God?” Let me reply: I do not undervalue this truth; on the contrary, it is the sense of its supreme importance that gives weight to the conviction I have expressed. It is a solemn truth that no real worship can be offered from unrenewed hearts, and that only the child of God can acceptably approach his Father in acts of devotion. And for this very reason I contend that the hymns we use should be only such as can properly be employed by the true Christian. There is absolutely no excuse for the employment of unsuitable and unworthy compositions; since God will be as surely and as heinously “mocked” by the unregenerate in their vain and thoughtless singing of bad hymns as of good ones; while the Christian will be hindered in his approach to God by the necessity of using words which are entirely unsuitable because utterly undevotional.

In this matter, as in so many others, it is not knowledge that is needed so much as consideration. If the importance of this subject were more generally realised there would be fewer cases of the selection of hymns at haphazard, as if anything would do if only it were in the hymn-book. Not only would many absurd incongruities be thus prevented, but more reverent attention would be given to the selection of appropriate words, even within the narrower limits comprising hymns suitable for worship. For there is scope for the exercise

of a wise choice even within that restricted range. I could give numerous instances within my own knowledge of good hymns made ridiculous through want of discrimination in their choice. If I resist the strong temptation of enlivening this paper by quoting specimens, it is because I am far more anxious to contend for what I believe to be a very important principle than to point out cases in which it is transgressed. I prefer to content myself with submitting these remarks, with all respect, to the judgment of thoughtful readers, in the hope that the considerations advanced may help us all, while not less careful to sing "with grace in our hearts unto the Lord," to adopt as our own the apostolic resolve—

"I will sing with the spirit, and I will sing with the understanding also."

Oxford.

E. C. A.

THE LITURGY OF THE LORD'S PRAYER.*

COMPILED BY REV. H. C. LEONARD, M.A.

MINISTER:

COME let us worship and bow down : let us kneel before the Lord our Maker, for he is our God : and we are the people of his pasture and the sheep of his hand !

PEOPLE :

LORD, TEACH US TO PRAY !

* A wish is often expressed for some form of prayer in which all may audibly join, and which may help rather than hinder the free expression of spiritual worship.

The following brief Liturgy is : (1st), wholly in Scriptural words ; (2nd), short enough to be used in public worship without encroaching on other parts of the service, or to be occasionally employed in the family ; and (3rd), simple enough to be used without adding to the books already in the pew, the responses consisting of the familiar words of the Lord's Prayer. If preferred, the responses may be recited by the minister as well as the other parts, the congregation being invited to join him in the former.

MINISTER :

O Lord, open thou our lips !

PEOPLE :

AND OUR MOUTH SHALL SHOW FORTH THY PRAISE !

MINISTER :

(The Invocation of the Heavenly Father.)

Unto thee lift we up our eyes, O thou that dwellest in the heavens ! Heaven is thy throne, and earth is thy footstool ! Thou, O Lord, art our Father, our Redeemer. Like as a father pitieth his children, so dost thou pity them that fear thee. Let our prayer come up unto thy holy dwelling place, even into heaven, and hear thou in heaven thy dwelling place !

PEOPLE :

OUR FATHER WHO ART IN HEAVEN !

MINISTER :

(The Praise of the Holy Name.)

O Lord, our Lord, how excellent is thy name in all the earth ! Honour and majesty are before thee : strength and beauty are in thy sanctuary ! Blessed be thy glorious name, which is exalted above all blessing and praise ! Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of Saints ! Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy.

PEOPLE :

HALLOWED BE THY NAME.

MINISTER :

(The Prayer for the Kingdom.)

Thy throne, O God, is for ever and ever ; the sceptre of thy Kingdom is a right sceptre ! Thy Kingdom is an everlasting Kingdom, and thy dominion endureth throughout all generations ! O, righteous Father, the world hath not known thee ! Teach us to do thy will, for thou art our God. Not as we will, but as thou wilt !

PEOPLE :

THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN !

MINISTER :

(The Prayer for Temporal Good.)

O Lord God, we pray thee send us good speed this day ! Thou givest food to all flesh, for thy mercy endureth for ever. The eyes of all wait upon thee, and thou givest them their meat in due season. That thou givest them they gather ; thou openest thine hand and satisfiest the desire of every living thing. Give us neither poverty nor riches ; feed us with food convenient for us.

PEOPLE :

GIVE US, DAY BY DAY, OUR DAILY BREAD !

MINISTER :

(The Prayer for Forgiveness.)

O Lord God, behold we are before thee in our trespasses. We have sinned, and have committed iniquity, and have done wickedly. To us, O Lord, belongeth confusion of face, because we have sinned against thee. To thee, O Lord our God, belong mercies and forgiveness, though we have rebelled against thee ! If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. God, be merciful to us, sinners !

PEOPLE :

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US !

MINISTER :

(The Prayer for Spiritual Help.)

O that thou wouldest bless us indeed, and keep us from evil, that it may not grieve us ! Thou knowest how to deliver the godly out of temptation. Suffer us not to be tempted above that we are able, but do thou with the temptation make also the way of escape that we may be able to bear it. Keep us, O Lord, from the hour of temptation that cometh upon all the world. Deliver us, O Lord, from every evil work, and preserve us unto thy heavenly Kingdom !

PEOPLE :

LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL !

MINISTER :

(The Doxology.)

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head over all. All nations that thou hast made shall come and worship before thee.

O God of all grace, who hath called us unto thine eternal glory by Christ Jesus, to thee be glory and dominion for ever and ever. Amen.

PEOPLE :

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR
EVER AND EVER. AMEN!

LIFE NOT IN ABUNDANCE.



WHEN our Lord said, "A man's life consisteth not in the abundance of the things which he possesseth," He evidently meant by "life," not merely physical existence, but that experience which is most sweet and precious to anyone.

The illustrative parable would appear to teach that "abundance" does not prolong life, which is of course most true; but, besides this, the general truth is intended to imply that what is esteemed most excellent does not consist in wealth. The secret of happiness is not there. The Genevan version gives "Though a man abound in riches, yet his life standeth not in riches." "Life" denotes blessedness, that which abundance can neither give nor take away. In the saying of the sons of Jacob, that their father's life was bound up in Benjamin's life, the meaning is not exhausted when we understand them to say that, "the grey hairs of the old man would be brought down with sorrow to the grave." The expression implies that all that made life bright and gladsome would depend on the continuance to him of the son of his beloved Rachel. Whatever can make a man blessed, fill his heart, enrich his memory, inspire his hope, be a source of true satisfaction and delight, that is his "life," and that alone.

Come in imagination. Let us go into a superbly furnished Eastern

palace, and into one room of it where the owner lies stricken and prostrate. This is the royal home of Mahmoud, the first Mohammedan conqueror of India, and the great man lies on that couch. He has had many and triumphant campaigns. He has subdued vast provinces, amassed great wealth, and his name has sounded loud and long in the world's ear. What mean all those glittering treasures of gold, silver, and jewels which he has spread out before him on a divan, that is covered and heaped in every part? He has commanded all those precious hoards to be brought out, that he may feast his eyes on their rich lustres, and glory in the thought that he possesses them as his own. There they are—sparkling diamonds and rubies, richly chased cups, and endless trophies of human ingenuity in gold. What surprises in value, taste, and skill are here! But as the conqueror gazed upon all those envied stores he wept, we are told, like a child. "Alas!" he exclaims, "what dangers and fatigues of body and mind have I passed through for the sake of acquiring those treasures! What care I have used in preserving them; and yet now I am about to die and leave them." Listen to the dying man, and do not the Master's words show the emphasis of truth?

Attend me again. We go to a magnificent picture gallery. Hung about the walls are the productions of artists of the greatest fame the world has known. Michael Angelo, Raffaele, Rubens, Teniers, Guido, and all the stars of genius are represented there. Art has nothing finer to be admired than these choice works. An old man, it is Cardinal Mazarin, walks in and, with feeble steps but eager glances, paces round. But a sense of the brevity of his time is upon him. He has been told by his physicians that he has only, at longest, two months more to live. What oppression sits on his soul! An anguish of sorrow seems to fill him. Spreading out his hands, he exclaims, "Alas! I must quit *all these*." Did "life" consist in those peerless and beautiful possessions? Follow again. One of England's nobles has an only son, but that son, though a beautiful boy, is a mindless idiot. He is heir to vast estates, spreading domains, and stately edifices. Naturally the father's hope was that his successor might grow up a worthy and honoured owner of these great ancestral honours. His pride desired it. His soul would have resented the thought that it should have been otherwise. As it is, he has used every means to deliver his son, if possible, from the wretched imbecility

that incapacitates him. Moved by deceptive hopes inspired of superstition he has sought the aid of the Romish Church, and the boy has been taken to Lourdes, and elsewhere, in the vain imagination that perhaps some mental vigour might be acquired. But all is useless. Those great territorial properties must pass, in the line of entail, to an idiot. Conceive that nobleman and his son standing together on some elevated spot in one of the beautiful parks, and gazing round upon the fair, tree-strewn landscape, as it stretches in thousands of acres away. Imagine the painful conviction of his heir's vacant condition coming darkly to the reflection of the haughty parent; and, as he looks upon him and looks upon his estate, would not a sigh, as it came from the depths of his being, take this language—"A man's life consisteth not in the abundance of the things which he possesseth"?

Once more, and let us go back into the past. There is a grand triumph at Rome, one of the most wonderful that ever filled the streets and excited the city. Paulus Æmilius, the Consul, has gained immense victories in Macedonia, and now they are about to celebrate his achievements. Long before break of day the whole populace is astir. Multitudes are dressed in white, and the great thoroughfares are crowded with eager throngs, expectation being strained to the highest. The temples are incensed and garlanded. A procession, headed by the magistrates in their robes of office, files along the avenue. Statues, pictures, and images, taken from the vanquished, fill the amazing number of two hundred and fifty chariots. Innumerable wagons are laden with finest and richest armour. Swords flash in the sun. Gold plate is in abundance, and bowls and goblets wrought of precious metal are without count. Hark! they come! Trumpets sound, oxen are led for sacrifice. Captives stream along. There is Perseus, the conquered king, looking stunned as he is led in chains, and there is the hero of the occasion, Paulus Æmilius, clad in a purple robe shot with gold. Surely it is a time of proudest distinction. He stands in his chariot the admired and applauded of all the people. Everyone is speaking of his skill and valour. But let me tell you something about this Consul, the "round and top" of this extraordinary triumph. He had a boy, a promising youth, an only son of twelve years of age. He was the delight of his home, the joy of his heart, the hope of his advancing years. In his conflicts afar he would often think of the gladness, on his account, of return. He would picture to himself the

pleasure of an embrace, and in his tent at evening would almost forget his weariness in the bright expectations he would cherish. But now, with victory gained and home reached, he has been only in time to give a last kiss to that dying son, suddenly and fatally stricken with disease. This triumph is immediately after that event. Despite all his paternal grief, he *must* attend it. But do those floating banners and vociferous cries yield any interest or convey any music to his ears? Does not the bitterness of his bereavement becloud the whole gay scene, and is not his heart as though stricken through with a dart? Was there a prophet present? Who was it that seemed to say, "A man's life consisteth not in the abundance of the things which he possesseth"?

Let us ask for ourselves, In what does this life consist? The voice of truth will declare, In the favour of God, His smile in forgiveness, His strength under weakness, His comfort under adverse providences. This gilds the day of prosperity, quiets the heart in adversity, illumines the present with a light that "never shone on sea or shore," and prepares for the mysteries we shall have to face and the solemnities in which we shall have to share. This fills the heart with gladness inferior things can never destroy, and survives in benediction when earthly enjoyments are all swept away. Destitution cannot take from us this, affluence cannot make up for it, and sickness and woe only throw its excellence into stronger relief. A minister the other day held the hand of a patient sufferer whose body was faint with five years of pain, who looked up at him with a smile on his pallid, thin cheeks, and whispered, very feebly, "They say this is a hard, dark world. It is no such thing. It is a bright, genial world. Christ has been in it. He is in it still." Behold the victory that overcame the world, and filled life with heaven. Few men have passed through greater physical trials than he whose noble statue, eloquent with impressiveness, adorns—we might almost say addresses—the town of Kidderminster. Richard Baxter's bodily frame was a very museum of diseases. He wrote part of his "Saint's Rest" stretched, owing to pain, upon his back. He was maligned and persecuted, shot at and derided. But what was it that made even his life sweet to him, and sustained and animated him through all his tribulation? What but a sense of the favour of God that led him in joyous hope upon his deathbed, when asked by a friend how he was, to reply, "Almost well."

Chevalier Bünsen, the once Prussian Ambassador to this country, was a prosperous man. He had fine intellect, was distinguished for research. He had friends among the noble, the titled, the famous in many lands. He might be said to be one of earth's favourites. But what did he say, after all he had known, of what the world deems success? Listen. "The best experience I have proved in life is the knowledge of Jesus Christ." To this saying a countless multitude would subscribe. A man's life consists, not in abundance, but in knowing Christ; loving, following, and having fellowship with Him. And thus wrote the Apostle John, in words that shall shine as the stars for ever and ever, "He that hath the Son hath life."

GEO. McMICHAEL.

BIBLE PRECEPTS ENFORCED BY LIFE PICTURES.

No. III.—"If riches increase, set not your heart upon them."



E suppose most observant people have seen instances, rare they may be, of men who, after living for years with credit and respectability, building up a good name and a fair reputation, have suddenly gone down in gloom and dishonour, making shipwreck of faith, character, manhood, and all. It seemed utterly unaccountable. The desolation was so sweeping, unexpected, sudden! But, perhaps, could we have seen all that went before the fall, it would not have surprised us. We might have seen that, years before it came, there was a something—a serious defect in character or habit carelessly neglected or secretly indulged—that had been slowly growing in its power over the man, unsuspected by all but a few who had special opportunities of observing, and who shook their heads, foretold the result, and consoled themselves with the reflection that "it was no business of theirs."

When John Franklin first joined the Baptist church at N——, he had just started business as a carpenter. There was not much room in the village for another of his trade, for N—— boasted already of a thoroughly good workman in this trade, and I fear that for several

years Franklin had a hard struggle to support his young wife and growing family. But he was never heard to complain. "He had been poor all his life," he would say, "so he was used to it." "Besides," he used cheerfully to add, "poor as I am, I am better off than my parents before me, so I have no right to repine."

Mr. Franklin was unremitting in his attention to the means of grace, a devoted Sunday-school teacher, and, according to his resources, the most prompt and liberal contributor to the cause of Christ amongst us. After he had been established in business for some time, the only other carpenter in the village relinquished business, and, in consequence, the prospects of Franklin brightened. His friends—and his consistent life had secured him many—all rejoiced that so worthy a man should have an opportunity of getting on. And he did get on. He and his wife helped each other. Diligent in business the one, and frugal in management the other, they began to save money. After two or three years he was able, by borrowing half the money, to purchase the house he lived in. Not long afterwards he added to his means by acquiring a small interest in the business of a neighbouring timber merchant.

Of course both Mr. Franklin and his family had shown, by slight changes in dress and habit, this favourable change in their circumstances. But other changes were observable, too, not so harmless. Franklin entered much more frequently and freely into the company of worldly people than he had been accustomed to, and more than the exigencies of his business, on which he laid the blame, seemed to require. Occasionally he affected a certain swaggering style of talk, and made an assumption of a superior knowledge of the world, like one who was trying to adopt the manners of the commercial coffee-room. He was a small man aping a giant.

It need scarcely be added that he was less regular in his attendance on the week-night services, and his prayers became cold and distraught, like those of a man unaccustomed to the exercise. His contributions to the funds of the church also fell off, or were not so promptly paid as before; and when he was asked for a donation for some special object he complained of the "large number of claims," "shortness of money," and so on—complaints no one had heard from his lips in the days of his poverty. He still prospered or seemed to prosper—some had doubts whether it was as real as he thought it—

and he began to speculate considerably in house property, in which he was accused, perhaps wrongfully, of driving hard bargains. But it is probable that at this time he had seriously embarrassed himself by trading far beyond his capital, and, instead of retreating, plunged further into the slough, wildly trusting that each new move would deliver him from his perplexities, and it is by no means improbable that, in these circumstances, he adopted some measures that were far from honourable.

Some time previous to arriving at this sad state in his affairs, after being vainly expostulated with and warned, Mr. Franklin's name had been quietly removed from the church-roll. But though his unguarded movements and incautious transactions necessarily led to this radical measure upon the part of those in church-fellowship with him, many of the members felt anxious for Mr. Franklin, and used every right endeavour to bring him to see the wrongness of the course he was pursuing; while all who knew the man were fearful that, like so many placed in similar distressing circumstances, he would go on from bad to worse. The truth was known by all; the love of gold had too firm a hold upon him.

The end came sooner than might have been expected. The fact was that, though Franklin might have done very well as a village carpenter, he had neither the natural shrewdness nor the cultivated intelligence to make a successful speculator. Blindly and madly he rushed into anything that promised to alleviate his pecuniary embarrassment. In consequence, he became the easy victim of men cleverer and more unscrupulous than himself, by whom he was drawn into a fraudulent scheme which promised enormous advantages; for Franklin was far too much entangled to examine very closely a project that held out the prospect of relief. After a short run the fraud was detected; and, while his partners absconded with the booty, Mr. Franklin was arrested and thrown into jail. He had fallen through a greed of gain!

A few years before this sad climax to the career of one whom the majority of us respected as a man conscientious and upright, and as one of the deacons of the church, an old man and a keen observer of character had said to the minister in my hearing, "I'll tell you what, sir, I'm very anxious about Mr. Franklin. He is a decent fellow enough if he could be kept poor; but the sight of money would be a

more temptation to him, and wealth would, I fear, be his ruin. You see there are not many of us that are sound all over; there is a flaw or a weakness somewhere on which temptation can fasten; and his weak point is the love of money. I don't think he suspects it either; for you see that is just the point where he has never been tried. But if ever he is, I am afraid it will go hard with him."

A. W. LEIGHTON BARKER.

THE LATE DR. CHARLES STANFORD.



NORTHAMPTONIANS are justly proud of Dr. Stanford. Though very rich in honoured names in every department of literature, they are not prepared to surrender the honour of his birth to any other shire. The biographical notices which have hitherto appeared, have either not at all, or very imperfectly narrated the facts of the doctor's connection with Northampton. The following additional information to the time of his going to Bristol, will, I have no doubt, prove acceptable to your readers:—In the long list of eminent Nonconformist divines who, by birth or otherwise, are associated with the town and county of Northampton, Dr. Charles Stanford will always occupy an honourable place. Dr. Stanford, who was sixty-three years of age at the time of his death, was born at Northampton. His father was Joseph Stanford, who followed the calling of a shoemaker in Green Lane. Young Charles Stanford was for a time in the employment of the late Mr. George Moore, shoe manufacturer, of Woolmonger Street, but was subsequently occupied as a shopman to the late Mr. Thomas Phillips, printer and bookseller, then of Bearward Street—a man, by the way, to whose memory justice has scarcely been done by his fellow-townsmen. It was his practice to encourage and stimulate to studious habits all the young men who from time to time entered his service, and Charles Stanford was only one of several who were indebted to him for wise guidance and generous sympathy in the first stages of a literary career. The subject of this sketch was first a scholar and then a teacher in the Sunday-school connected with Castle Hill

Independent Chapel, and he was admitted a member of the church there, together with his father and mother, on the 2nd October, 1839. He was subsequently baptized at Princes Street Chapel, by Mr. Tunley, but it was on the recommendation of the Castle Hill Church that, in September, 1841, he was admitted a student of the Baptist College at Bristol, his application being supported by testimonials from Mr. Phillips and the late J. E. Ryland.

Northampton.

JOHN TAYLOR.

“NOT A STRANGER-LAND.”*

“**H**OW many denizens of heaven I know,
 Who, once with me, walked through this nether world ;
 But now beside celestial rivers go,
 And golden streets, enclosed by gates empearl'd !
 Many whom I have loved and lost are there ;
 And ah ! how few the scenes of vanished years,
 Save, where in memory's retrospect appears
 One, and another, now a seraph fair !
 It doubts me whether those who yet remain
 To glad life's circle be in number great
 As those I cannot hope to see again,
 Till I may meet them in a deathless state.
 That land, whenever I its shores may see,
 Can scarcely seem a stranger-land to me.”

BRIEF NOTES.

IT would prevent delay, and sometimes disappointment, if correspondents would, on all matters connected with the literary department of the magazine, write direct to the Editor, 1, St. Mary's Terrace, Park Road, Battersea Park, S.W., and on all purely business matters, such as the ordering of copies of the magazine, &c., to the Publishers, Messrs. Alexander & Shephard, 21, Furnival Street, Holborn, E.C.

* The above short poem has been found in the handwriting of the late esteemed and lamented editor of this Magazine among papers which have been handed over by his widow. It is not signed, and whether it is Mr. Barnett's composition or not is not known.

EXTRA large editions of the July number, containing the portrait of the late Rev. J. P. Chown, and of the August number, containing what the *Christian World* has truly described as the "very striking photograph" of the Rev. C. H. Spurgeon, were printed. The July number, however, is sold out, except a small reserve specially kept to complete sets for binding; and we shall not be surprised, on making our next call at our publishers' office, to find that the August number is sold out too. On the chance of the August number not being out, those who wish to possess themselves of a copy should apply at once. Such as are not regular subscribers should, if they want a copy, or copies, of a particular number, order in good time of our publishers.

THE Baptists of the United States show year by year a prodigious increase as compared with that of Baptists in Great Britain and Ireland; and this in spite of—or, as probably they would say, largely in consequence, of—strict communion. Their Year Book for 1886 shows that there are, North and South, 29,953 Baptist churches, an increase of 345 for the year. The membership is 2,572,238, a gain in the twelve months of 64,485.

THE *Times* of the 18th ult., announced the death of the once notorious Rev. W. J. E. Bennett, of Frome, in his eighty-second year. Every one whose memory goes back some twelve or fifteen years remembers the excitement which prevailed in the country about "the Bennett Case." It was in 1870—2 that "Sheppard v. Bennett" was being decided, first in the Court of Arches, and afterwards by the Judicial Committee of the Privy Council. The case arose out of the publication of a pamphlet on some results of the Tractarian movement of 1833. Mr. Bennett was charged with heresy in maintaining (1) the actual presence of Our Lord in the Sacrament of the Lord's Supper; (2) the visible presence of Our Lord upon the altar or table at the Holy Communion; (3) that there is a sacrifice at the time of the celebration of the Eucharist; (4) that adoration or worship is due to the consecrated elements in the Lord's Supper. Throughout the whole of the proceedings the Vicar of Frome refused to put in an appearance. The Dean of Arches gave a judgment in July, 1870, in which he recognised that a fresh edition had corrected a loose statement as to visible presence, and decided that to describe the mode of presence as objective, real, actual, and spiritual was not contrary to the law of the Church of England. From this judgment the Church Association appealed, but, in 1872, the Judicial Committee dismissed the action. Thus Mr. Bennett and Ritualism triumphed, and more than one Evangelical clergyman felt compelled by conscience to leave the Church of England, the late Rev. Capel Molyneaux, of sainted memory, being, if we remember rightly, among them. Of Mr. Bennett we had heard but little of late years, so that one scarcely knew whether he was alive or dead. The land, however, once rang with his name. Strange how religious and political excitements, and the men who made them, disappear and oftentimes are almost forgotten!

MINISTERIAL REGISTER.

- BREARLEY, ELI, goes as a missionary to Orissa.
- BRIDGE, ISAAC, has been recognised pastor of the church at Rayleigh, Essex.
- BROCK, W., of Hampstead, has completed the twenty-fifth year of his ministry there, and been presented with an illuminated address and a cheque for £448 19s. 8d.
- BRUCE, J. PERCY, of Regent's Park College, who for three years has acted as pastor of church at Winchester, devotes himself to mission work in China.
- BURROWS, R. A., of Manchester College, settles at Farnworth, Bolton.
- BURT, J. B., of Beaulieu Rails, Lymington, has deceased at the ripe age of eighty-three.
- CAUSTON, A. J., has been recognised pastor of church at Fakenham.
- COX, G. D., of Melton Mowbray, leaves for Australia.
- DAVIS, D. M., B.A., of Bristol College, has accepted pastorate of Griffithstown Ch., near Pontypool.
- DOKE, W., Chudleigh, has resigned pastorate after a ministry of thirty-four years.
- HANDFORD, REUBEN F., has been publicly recognised pastor of church at Gorton.
- HARCOURT, C. H., for more than sixteen years pastor of Union Church, Gosport, deceased July 24th.
- HARRIS, G., of Inkerman Street Ch., Newport, Mon., has resigned.
- JACKMAN, L. H. F., of Ashley, Lymington, is leaving.
- LEWIS, D., of Peterhead, resigns and removes to Cambuslang Ch., Glasgow.
- LEES, W., Crewe, has resigned, the cause being ill-health.
- MACLEAN, E., resigns church at Stockwell to assume pastorate of Commercial Street Ch., Newport, Mon.
- MAKEPEACE, J. F., late of Nottingham, has become pastor of Sherbrooke Road Ch., Carrington.
- MORGAN, LLEWELYN, of Haverfordwest College, settles over churches of Llanfair and Llanllugan, Montgomeryshire.
- NICKALLS, E., of Bristol College, goes to China as an agent of the Baptist Missionary Society.
- NORRIS, W., late of John Street, Bedford Row, entered into rest on Monday, August 9th, after long and, for a time, acute suffering.
- ORTON, W., Grimsby, has resigned.
- OWEN, J. M. G., West Gorton, has undertaken the pastorate of Union Chapel, Portland Place, Southampton.
- PABBETT, C. H., Dorchester, has resigned.
- PRITCHARD, O. M., of Haverfordwest College, has been recognised pastor of church at Blaencwm, Glam.
- ROBERTS, ROBERT, late of Pentre, Pontypridd, has settled as pastor of the Welsh Baptist Ch. in Castle Street East, Oxford Market, London.
- SMITH, J. L., has removed from Burton, Somerset, to Sainthill, Kentisbere, Cullompton, Devon.

SPITTLES, C., is leaving Matching.

STEVENSON, THOMAS, formerly of Archdeacon Lane, Leicester, has deceased at the age of eighty-two.

THOMAS, DAVID, B.A., of Barisal, has been compelled, in consequence of failing health, to return to England.

THOMAS, EVAN, removes from Swansea to Mare Street Ch., Hackney, London.

VANSTONE, NEWTON, was recognised pastor of church at Seafeld, Oxon., on the 3rd ult.

WALKER, W., of the Pastors' College, settles as pastor of a newly-formed church at Brentwood, Essex, which owes its origin to his labours.

WILLIS, R. EDGAR, has been recognised pastor of church at Bildeston.

REVIEWS.

ADVENT SERMONS, 1885. By R. W. Church, Dean of St. Paul's.—HUMAN LIFE AND ITS CONDITIONS. By the same Author. Second Edition. London: Macmillan & Co., 1886.

It is always a pleasure to receive a new volume from the pen of the venerable Dean of St. Paul's. His intellectual power is so clear and strong, his knowledge of human nature and history so broad and varied, his Christian faith so cheerful and unhesitating, that contact with him, even in his writings, is invariably healthful and bracing. His "Advent Sermons" naturally took "a sober colouring" from the circumstances under which they were delivered, and touch upon the graver aspects of life with which we are more or less continually confronted; but their sobriety is illumined by a bright and inspiring trust, by a belief in greater and more enduring realities than those which are visible to our senses, and by the confident expectation of the universal triumph of Christ. "Faith amid Changes," "The Kingdom of God," and "Hope," are the topics on which the preacher enlarges. The changeful aspect of human life and glory is powerfully depicted, and not less forcibly are we shown the sources of an abiding and undisturbed strength. The growth of the Divine Kingdom is traced from the patriarchal times to the present with a breadth and conciseness which leave nothing to be desired, and rarely, even in elaborate dissertations, have the "notes" of that Kingdom been so finely and luminously characterised as in the two sermons which are here devoted to the subject. How true, as well as beautiful, are the words which follow:—

"All thought of outward greatness has passed into the background in the pages of the New Testament. They speak, indeed, of the greatness and glories of the Kingdom of God; but it is a greatness and a glory of an infinitely different order from anything that can ever be seen here. That Eternal Kingdom, with its risen and glorified Lord, shrinks not from association with what *here* is held to be weak and poor and of no account. Its very emblem is the cross—earthly defeat, earthly suffering. Its diadem is the crown of thorns. It is here, among the

souls and the doings of men, 'conquering and to conquer;' but its judgments and its conquests, and the awful steps of its march through time, are masked and veiled behind the shows and shadows of this world, sometimes indicated, sometimes partly disclosed, but more than half kept back—too real not to be felt, too much hidden and crowded out by the things of the present to arrest the careless or the worldly heart."

Dean Church does not make the mistake of identifying either the Church of England or any other community with this Divine Kingdom, and to most of his positions we can heartily subscribe. As the sermons were delivered during the General Election of 1885, when the question of Disestablishment was prominent, references to it naturally occur. The Dean dreads Disestablishment as "a far-reaching unsettlement which must cripple and embarrass religious work;" but he discusses the question fairly and honourably, knowing that the spiritual life and power of the Church are not dependent either on its Establishment or its endowment. And expanding a hint of the late Dr. Mozley's on the words, "My Kingdom is not of this world," he gives a wise and needful warning which combatants on both sides would do well to remember:—

"They warn us as to the methods, as to the temper, as to the reasonings, with which we wage our warfare for the Church of Christ. They warn us that there may be many ways legitimate, or at any rate customary, in questions of this world which do not become those who are contending for what is *not* of this world. They warn us not to lose our sense of the realities of the Kingdom of God even in our zeal for its honour; not to lose our sense of proportion even in asserting its claim to what is its own, to what cannot without wrong be taken from it. They bid us keep watch over our hearts and lips; to be just to others even if they are unjust to us; to leave to those who will the language of passion or exaggeration, much more of recrimination and insult; to remember to *whom* it was said, 'Ye know not what spirit ye are of;' to remember *where* it is said, 'The wrath of man worketh not the righteousness of God.' And, above all, they warn us against a temptation which has before now come in the path of the Church, and may again—the temptation of paying too high a price to gain or to retain the advantages of this world."

Our Lord's assertion implies much more than this, and leads to that for which we are ourselves accustomed to contend; but the Dean's suggestions cannot be safely overlooked by any of us.

The other volume, "Human Life and its Conditions," which has happily reached its second edition, contains four University sermons, preached from the pulpit of St. Mary's, Oxford, and three ordination sermons, preached in the Cathedrals of St. Paul's, London, of Wells, and of Salisbury. It must have been a rare treat for the undergraduates of Oxford to listen to such sermons as those on "The Supremacy of Goodness," "Human Life—Collective and Individual," and "Responsibility for our Belief"—discussing, as they do, with profound philosophical insight, and in a style of rare beauty and force, some of the most momentous and urgent problems which the men of this generation have to face. The three ordination sermons deal with "The Purpose of the Christian Ministry,"

"The Twofold Debt of the Clergy," and "The Call of God." They are among the noblest and most impressive utterances with which we are acquainted, and ought to be read—repeatedly, conscientiously, and prayerfully read—by every Christian minister of every denomination who, in days like these, wishes to be faithful to his high trust. Fearlessly accepting the altered conditions of modern life, and urging us bravely and honestly to meet them, they show us how we may retain our hold of that which Christ has delivered to us, and how we may be true both to God and to men; to the wise and the unwise; to the men of culture on the one hand, and the ignorant, the narrow-minded, the vicious on the other. With one or two thoughts and expressions we cannot agree; but we do not envy the man who can read them and not find in them a high inspiration.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF JESUS CHRIST. By Emil Schürer, D.D., Professor of Theology at the University of Giessen. Second Division, Vol. III. Translated by Sophia Taylor and Rev. Peter Christie.

APOLOGETICS; or, The Scientific Vindication of Christianity. By J. H. A. Ebrard, Ph.D., D.D., Professor of Theology in the University of Erlangen. Translated by the Rev. W. Stuart, B.A., and Rev. John Macpherson, M.A. Vol. I. Edinburgh: T. & T. Clark, 38, George Street. 1886.

THE new volume of Schürer's "History of the Jewish People" concludes the second division of the work (which for various reasons has been published before the first division), and is devoted entirely to the discussion of the literature of the Jews, the Palestinian Jewish literature, and the Græco-Jewish literature. Under the first heading the author includes Historiography, Psalmic Literature Gnomie Wisdom (Jesus the Son of Sirach and the Pirke Aboth), Hortatory Narratives (Judith and Tobit), Pseudepigraphic Prophecies, the Sacred Legends, and the Books of Magic and Magical Spells. In the second section he includes Translations of Scripture, Epic and Dramatic Poetry, Philosophy (the Wisdom of Solomon, Philo, &c.), Apologetic, Jewish Propaganda under a Heathen Mask (the Sibyllines, Hystaspes, &c.). Dr. Schürer has brought to his difficult and intricate task vast erudition, clearness and strength of judgment, and a determination to present his subject in its highest and most complete form. His work will prove to the majority, even of well-instructed readers, a mine of carefully digested and accurately arranged information in regard to the external conditions and the social, intellectual, and religious influences at work in the time of Christ. On one point we are bound, however, to enter a protest against Dr. Schürer's opinions. He classes the Book of Daniel among the Pseudepigraphic Prophecies, speaks of it as the work of an unknown author, and, though he regards it as the oldest and most original of this kind of writings, he affirms that it is the direct product of the Maccabæan struggles in the very heart of which it came into existence. On what ground he thus rejects the ordinarily received opinion, which assigns, and as we hold rightly assigns, to the book a much earlier date and attributes it to Daniel himself, he does not state. Dr. Pusey's arguments—to refer here to no

other authority—have never been refuted, and we regret that Schürer has sanctioned a view which seems to us destitute of all solid foundation.

Ebrard's "Apologetics" is a work of more than ordinary value. Its author is perhaps mainly known as an able, devout, and scholarly commentator, but he is scarcely less at home in the purely controversial sphere. The lectures of which this volume is substantially composed grew out of a conviction that those who are to become ministers of the Gospel "must occupy themselves in a far more penetrating and thorough manner with the researches, questions, and principles of natural science than has been hitherto done, if they desire in their vocation to be in a position to lead the combat against the anti-Christian current of the age with success." The argument from experience, the testimony of men who have themselves known and felt the realities of Christian faith, will never be superseded, but the materialistic spirit of the age requires to be met on its own ground, and there can be no doubt that Christian Apologists ought to be able to appeal both to external or material nature, and to the consciousness of man as harmonising with and, indeed, proving their position. Ebrard surveys these two fields of investigation with the sure step of a man who is familiar with every inch of his ground, and who has patiently and candidly examined every object which he passes under review. He has been all his life a scientist as well as a theologian. His knowledge, therefore, is not the result of his determination to write. It is not newly acquired or "got up" with a view to book-making, but is the result of many years' hard and persistent toil. His method is strictly inductive. He does not write from the standpoint of an abstract *à priori* metaphysics, but proceeds carefully, and step by step, from observed facts. He insists, indeed, on a complete series of facts, on the inclusion and acknowledgment of all and the ignoring of none. His work will be best appreciated by those who are conversant with the natural sciences, although it takes nothing for granted and clearly states the facts of physiology, botany, zoology, &c., which are essential to the formation of a valid and comprehensive judgment on the questions at issue. The refutation of the mechanical philosophy, as opposed to the theistic and spiritual, is to our thinking complete. It is refreshing to note with what vigour and decision Ebrard rejects the hypotheses of Darwin and Hæckel. Let those who imagine that materialism holds the field read this masterly work. On purely scientific grounds, as an example of direct, minute, and painstaking investigation of rigid induction and conclusive demonstration, it claims general attention, and should silence all opposition to Christian theism.

LAWS OF LIFE AFTER THE MIND OF CHRIST. Discourses by John Hamilton Thom. Second Series. London: Kegan Paul, Trench, & Co., 1, Paternoster Square. 1886.

WE are not acquainted with the first series of Mr. Thom's discourses, but—with certain weighty reservations—we have read the second with considerable interest and profit. From a literary standpoint their merits are of a very high order. Their thought is, if not strikingly original, solid and robust; the utterances of a keen and powerful mind, which has sought and found in the revelation of Christ a

solution to many of the great problems of life, and is bent on disclosing that which it has found to others. They are not deficient in argument ; indeed, it is easy to see the various stages of the preacher's progress, each one of which is made good before any advance is made towards another. But they abound in those subtle glances into truth, those happy intuitions which transcend our reasoning powers, and yield results which reason may confirm, but could not alone discover. Their ethical spirit is pure, gracious, and earnest, the outcome of "the mind of Christ," while their style is full of sweet and refined beauty. They remind us in many ways, both by their merits and their defects, of Dr. James Martineau's "Endeavours after the Christian Life." They are somewhat less stately, and their metaphor is less luxuriant and fascinating, but the general cast of their thought and their informing spirit are the same. Dr. Martineau's rejection of the Evangelical Creed has always been a sorrow, and, we must add, a puzzle to us. We cannot understand how a man of such noble intellect and pure heart, whose soul is evidently so profoundly stirred by the moral and spiritual perfection of our Lord's character, should yet refuse to call Him what his reverence, his affection, and his loyalty to Christ's rule virtually proclaim Him to be—even God manifest in the flesh. And we experience the same difficulty in reading Mr. Thom's discourses ; for, unless we are mistaken, his doctrinal standpoint does not widely differ from Dr. Martineau's. There are places where, if he had believed it, he would naturally have asserted the Deity of Christ, and many of his appeals to the conscience would gain a tenfold power if they were enforced by a reference to our Lord's Atonement. As it is, the sermons deal only with the ethics of Christianity ; and, while this is an important branch of Christian instruction which has been too frequently depreciated and ignored, it is not everything. Within the limits indicated, Mr. Thom's teaching is beautiful, attractive, and stimulating. It is marked by reverence for all that is high and holy, love for all that is pure and good, and by a passionate and hopeful longing for the better things which Christ has promised. But, take the sermon on Christian Dynamics. How much more powerful it would be if it were supplemented by an exhibition of the motives to newness of life supplied by the thought of Christ's suffering for sin, by our gratitude for the forgiveness which could be secured only through His death, and by our faith in His intercession. So in other instances which we cannot stop to enumerate. With this reservation, nothing can be more beautiful than such discourses as those on "The Faith that overcometh the World," "The Kingdom of God without Observation," "Love, the fulfilling of the Law," "The Peace of Trust in God," "Use and Abuse of Religious Sensibility," "Diversities of Gifts," "The Lordship of Service," "Living and dying unto the Lord," &c. The truths proclaimed in these sermons are the property of no single section of the Church, but the heritage of all. They come to us from out the very soul of light, and thrill us with a sense of the presence of God. They are in truth an unveiling of "the mind of Christ," revealing to us the supreme beauty of His ideal, the glory of the pattern seen on the Mount, our dependence upon His methods for its realisation, and the indescribable strength and peace of the life which, in its principles, its spirit, and its aims, is one with Christ. We need other truths than

those which we find here, but with these we can certainly never dispense, and we trust that evangelical preachers will never cease to lay the greatest stress upon them, in conjunction with a more accurate and Scriptural conception of the Person of Christ and His mediatorial work.

A DAUGHTER OF FIFE. JAN VEDDER'S WIFE. By Amelia E. Barr. London: James Clarke & Co., 13, Fleet Street. 1886.

MRS. BARR has won for herself a high reputation in America and is becoming not less favourably known in England as a writer of fiction. Were it not the fashion in certain literary circles to ignore everything which savours of evangelicalism, we should long ago have heard more of her. She has genius, imagination, insight into character, and admirable constructive skill. Her ethical standards are pure, her purpose is earnest, and her spirit generous. She is a close student of human nature; knows its weaknesses, its sins, and its sorrows, and can read them all in the light of the Divine ideal. "Jan Vedder's Wife" is the book by which she first became known, and it is now in its third edition. It gives a graphic picture of the life of the Shetlanders, and contains a story, which for vivid realism, for pathos and power, has rarely been surpassed. The book is one that fascinates us; and, without any attempt at preaching, imparts lessons of momentous import, and shows how necessary and beneficent is the discipline of sorrow. "A Daughter of Fife" is not less powerful. Allan Campbell and Maggie Promoter, the two principal characters of the book, are brilliantly sketched; and though such events as it relates cannot be every-day occurrences, they are by no means improbable. We have most of us heard of something like them. David Promoter—the fisher-

man, the Divinity student, carrying off all the prizes, and the future "pillar of the Church," is somewhat of a prig, and he deserved a sharper handling than he received for his heartlessness towards his sister. But who can say that he is not drawn from the life? Mrs. Barr has a true love of the sea and of a seafaring life. She understands the character and the quaint ways of the fisher folk, and enables her readers to understand them too. Her books are as pleasant and as invigorating as a strong sea breeze, and it is a pure delight to read them. In "A Daughter of Fife" we have noticed several mistakes which ought to be corrected in subsequent editions. The village in which the scene of the story is laid is evidently not in the "East Neuk o' Fife," but in the East of Fife. Kippers were not known there forty-two years ago. Oat-cake is not "toasted" (as it is in Yorkshire, for instance). Forty-two years ago matters were not only ripening for "the disruption," but the disruption had taken place. The question which Mrs. Barr asserts to have been "simmering in every Scotch heart" was decided in 1843. Before that time there were no such discussions about the introduction of organs as she here describes, and we do not think it would then have been possible to go direct by rail from Glasgow to Liverpool, or to catch the noon train to Hull. She surely anticipates when she speaks of a morning and an afternoon boat to places down the Clyde, and we question whether even at this day it is possible there to have the morning

papers by breakfast-time. These and a few other similar mistakes we have noted; and though they do not detract from the real interest of the story, they do somewhat mar our pleasure in it, and should not be suffered to remain.

HUMAN DESTINY. By Robert Anderson, LL.D., Barrister-at-Law. London: Hodder and Stoughton, 27, Paternoster Row. 1886.


IN the opinion of many, the subject with which this volume deals has been, during recent years, discussed far too frequently and prominently. But, so long as advocates on one side issue new manifestoes, advocates on the other side cannot be silent. Dr. Anderson adheres to the old and generally accepted view that this life is the only season of probation, that the offer of grace must be accepted here or not at all, and that the destiny of men is therefore finally fixed by their acceptance or rejection of the Gospel. He contraverts with great force the arguments of Canon Farrar, Dr. Samuel Cox, and Mr. Edward White: all of whom must recognise in him a

foeman worthy of their steel. His essay is reverent, candid, and forcible.

THE LIFE, TEACHING, AND WORKS OF THE LORD JESUS CHRIST. Arranged as a Continuous Narrative of the Four Gospels. London: Henry Frowde, Oxford University Press Warehouse. 1886.

A LIFE of our Lord, in the words of the Evangelists, arranged in a continuous narrative, according to what is generally accepted as the correct chronological order, omitting only the repetitions, is a work that many students of the Gospels will cordially welcome. Dr. Wyld, who is, we believe, the author of the work, has plainly devoted to it earnest and conscientious thought, and has performed a service which ought to be gratefully acknowledged. His preface, which gives an outline of Christ's life, presents a masterly summary of its main features, and proves that Christ is assuredly, if the Gospels are to be trusted, what the Church has always held—the Son of God and the Son of Man, and, therefore, the Redeemer and Lord of the World.

LITERARY NOTES.

HE translation of the *De Imitatione Christi*, published by Messrs. Routledge in "Morley's Universal Library," is probably the best known of all the translations of this remarkable work. It was executed by Dr. George Stanhope, Dean of Canterbury, and was first issued in 1696. From that date to 1809 it passed through seventeen editions. The present re-issue will be widely acceptable. Dr. Stanhope's rendering is graceful and flowing; and though it lacks something of the pith of the original, it preserves its spirit, and in every line brings us under the spell of the voice of the noble old monk to whom, notwithstanding all recent controversies, we still ascribe the book. The claims of Thomas à Kempis to its authorship can never be set aside. Messrs.

Routledge have also published in their "Pocket Library" an exquisite edition of Mr. Lowell's "Biglow Papers," which, popular as they have been, ought to be circulated more widely still.

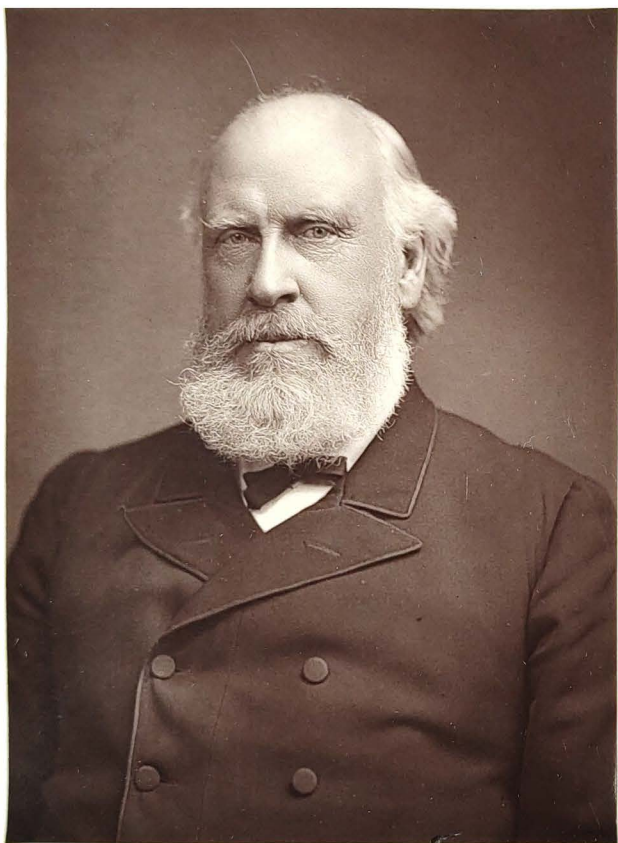
"The Camelot Classics" is the title of another most useful and admirable series of reprints. It includes Sir Thomas Malory's "King Arthur," Thoreau's "Walden," a selection of Landor's "Imaginary Conversations," and Sir Thomas Browne's "Religio Medici, Urn Burial, and Christian Morals." This last work contains an Introduction by J. Addington Symonds, in which there is some finely discriminating criticism. A cheaper or more acceptable volume we have scarce ever received from the press.

The Rev. Walter C. Smith, of Edinburgh, has published his recent address to the students of the Lancashire Independent College, under the title of "Progress in Theology." It is an able and brilliant plea for the position of what is often described as the liberal-orthodox school, represented by such writers as Dr. Newman Smyth, Mr. Munger, and Prof. Bruce. There is much in the address with which we cordially sympathise. But surely the Atonement of Christ means far more than Dr. Smith's words on pp. 14 and 15 imply; and though we believe that within carefully defined limits the hypothesis of evolution may be fearlessly admitted, we are sure that it can never gain acceptance if it involves the denial of the doctrine of the "Fall"—a doctrine which is taught, not only in the early chapters of Genesis, but throughout the whole of the Bible, and without which human life and human nature are a hopeless puzzle.

An edition of William Penn's "Fruits of Solitude, in Reflections and Maxims relating to the Conduct of Human Life," ought to need no commendation. It is a book full of the most weighty and suggestive thought, and for young men is an invaluable *vade mecum*. It is published by Messrs. James Clarke & Co., of Fleet Street.

It is stated in the literary journals that a new volume of poems may shortly be expected from Lord Tennyson. One of them is said to be a kind of postscript to "Locksley Hall," the hero of the poem reappearing as a broken-down man of eighty, whose modified views of life are, it is believed, a reflection of the Laureate's own. "Tiresias" has shown us that Tennyson's hand has lost none of its cunning. His voice is as musical, his art is as marvellous as ever, and the expected volume will therefore be awaited with the keenest interest.

The death is announced from Berlin of Professor Scherer, whose brilliant "History of German Literature" we reviewed a few months ago. He was born at Schönborn, in Lower Austria, in April, 1841. One of the latest tasks in which he was engaged was the revision of Professor Max Müller's "German Classics," a new edition of which is shortly to be published in England by the Clarendon Press as a companion volume to Professor Scherer's "History."



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*Yours very truly
Wm. Handley*

THE
BAPTIST MAGAZINE.

OCTOBER, 1886.

THE REV. WILLIAM LANDELS, D.D.



WILLIAM LANDELS, whose portrait we give this month, was born in 1823 at Eyemouth, Berwickshire. The town is chiefly inhabited by a hardy fishing population, who have long been noted for boldness and enterprise. Their fleet has often ventured out to sea when the fishermen in adjacent ports have remained on shore; and by their skill as sailors, and their thrift and energy in business, the men of Eyemouth have brought a larger degree of prosperity to their town than might have been expected from its isolated position and limited harbourage. The scenery is wild and rocky. Tall cliffs, rising towards St. Abb's Head on the north, and stretching southwards to Berwick, vie with those of Cornwall for rugged beauty, and are scarcely to be surpassed upon the Scottish coast. These early surroundings of place and people have not been without their influence on Dr. Landels. His public life has shown on not a few occasions that he can confront storms that most men would avoid; and the manner in which he prepared himself for the great work of the ministry, and overcame many hindrances and disadvantages, as well as the mingled zeal and sagacity with which he has carried out

great undertakings, all harmonise with the conditions under which he was reared. Dr. Landels's parents—and his mother still lives—were members of the Established Church of Scotland, and brought up their family in the way usual among Presbyterians “sixty years since”; but their son William owed his spiritual awakening at a very early age to the fervid preaching of some Primitive Methodists. While still a youth he began to take part in their prayer-meetings, and was soon called upon to preach. His first discourse, or at any rate the first which can be remembered by old friends in the locality, was delivered at a camp-meeting on the Spittal sands close to the mouth of the Tweed. When twenty years of age he—having become a Methodist through the contagion of evangelistic fervour—became a Congregationalist, as the result of deliberate study, and was shortly enrolled as a student under Dr. Morrison, the founder of the “Evangelical Union,” popularly known in Scotland as the “Morrisonians.” Being called upon to baptize children, he was aroused to consider the meaning of the ordinance; and thus, without ceasing to regard Congregationalism as a Scriptural Church order, he became a Baptist, and settled as pastor of the Baptist Church at Cupar, Fife, in 1846. Here he did good work and gained golden opinions, though not without exciting many fears and some antagonism in the town by his outspokenness.

In 1850 he was called to Birmingham, where he spent five years, gathering a large congregation and building up the church which now meets in the spacious Wickliffe Chapel. During this time he also became widely known as a platform speaker and lecturer, and was one of those who sustained the fame of the “Exeter Hall Lectures,” given under the auspices of the Young Men's Christian Association. He continued to be a chief favourite until, yielding to the pressure of some of its richest, but least enlightened, members, the Committee of the Association took steps which brought these long established lectures to a melancholy close. When Sir Morton Peto transformed the Regent's Park Diorama into a chapel he invited William Landels to be its stated minister, and to lay the foundations of a Christian Church. To this proposal he acceded, and in 1855 began the great work of his life. The chapel was opened under exceptionally favourable circumstances so far as publicity was concerned. All London talked about Sir Morton's princely deed, and in non-religious

circles there was great curiosity to see the "Diorama Chapel." But this was not without its dangers. Had the wrong man been called to preach there, crowds would have poured in at first to hear and see the new thing, but the flood would soon have turned to ebb. But with such a preacher and administrator as Dr. Landels the great congregation was held, Christian institutions were established, and a spiritual building of good and solid materials grew up. There is no need for us to write in this magazine the history of the church at Regent's Park. It is well known and will remain, we trust, for many generations, a large and living monument to those who were employed by God to found and rear its walls. For twenty-eight years Dr. Landels remained in this pastorate. But at length the ceaseless changes of a London church, and the sorrow of working on in the same spot after so many dear friends and fellow-servants had passed away, brought a measure of weariness; and thus, when a call came from Dublin Street, Edinburgh, in 1883, Dr. Landels was not unwilling to seek in the Northern Metropolis that relief which comes from a new scene of work. It was not without profound regret that London lost his presence and service, but all his friends now rejoice in what seems little less than a renewal of youth, and in the commanding position he has gained in the "modern Athens."

In 1868 Dr. Landels became President of the London Baptist Association, and in that capacity took the lead in erecting the Downs Chapel, Clapton. In 1876 he held office as President of the Baptist Union. In this position he felt it his duty to deliver a powerful defence of our separate existence as a denomination, and an urgent demand for fidelity to conviction on the part of all who hold our views. His language was resented by members of other Christian bodies, and was held by some amongst ourselves to be unduly trenchant. He defended himself, however, with unflinching courage against all assailants, and it has long since been perceived that his staunch deliverance of conviction was perfectly consistent with the broadest Christian sympathies and the most generous regard for Christians of every name. But the chief thing for which Dr. Landels's Presidency of the Baptist Union will be memorable was not his utterance from the chair, but his work among the churches on behalf of the Annuity Fund. The scheme was not originated by him, and he had several strong and determined fellow-workers, but

the momentum which carried the thought of a few into the hearts and minds of the many and which translated an idea into practical action, came from him. By this noble service Dr. Landels placed our churches and their pastors under a debt of love and gratitude which it will long be their pleasure to remember.

Dr. Landels has also been a copious writer, and his books have enjoyed a wide-spread and well-deserved favour with the Christian public. His "Gospel in Various Aspects," "True Manhood," "The Unseen," "Woman's Sphere and Work," "Baptist Worthies," and several others, have had a wide circulation, and we trust that other contributions from his pen will be forthcoming. We cannot close this brief notice without referring to the fact that all Dr. Landels's sons have devoted themselves to the Christian ministry, two as missionaries in Italy, and two as pastors in Great Britain. The eldest laid down his life some years ago in the hot fever-haunted city where he laboured only too persistently after health began to fail. Many of our readers have followed the story of his consecrated life in the memoir written by his father, and have sympathised with the mingled joy and grief with which those touching lines were penned. We trust that Dr. Landels may long enjoy a continuance of his present vigour, and be permitted for many years to add to the services he has already rendered to Christian life and faith.

ST. ABBS.

PRAISE-GOD BAREBONE—WAS HE A BAPTIST?

FIRST ARTICLE.



It is surprising that more is not generally known concerning a man who has left his name indelibly inscribed in the pages of English history, who, in fact, played a leading part in an English Parliament, to which he gave his name, at a period which must ever be memorable. Our histories, as a rule, make the most meagre references to this man, who clearly

was both prominent and influential in the political and religious circles of his day. Our biographical dictionaries for the most part omit his name; and such writers—with the one exception of the Rev. A. B. Grosart, D.D.—as have written anything about him, have done so in a confused and uncertain manner, conscious that they were not on the sure ground of knowledge. About two years ago the above-named writer, having undertaken to contribute to the new *Dictionary of National Biography* an article on Praise-God Barebone, wrote to the present writer asking him to be good enough to supply such information as he could relating to that worthy. The researches which, as a consequence of this request, were made at the British Museum, and the Record Office, produced the conviction that Mr. Barebone was not a Baptist, as by Baptist writers it has invariably been claimed he was; at all events, that there was no real evidence to show that he was, but rather the contrary. It is this fact which has suggested these articles.

The family history of Praise-God Barebone is very obscure; in fact, it may as well at once be said that nothing with absolute certainty is known about it. In Barebones—the name by which Mr. Barebone has been and is generally called—the *s* is a vulgar addition. Sometimes the name appears as Barbon, which, perhaps, shows how it was originally pronounced. It appears, from the “Spending of the Money of Robert Nowell, of Read Hall, Lancashire,” edited by Dr. Grosart, “the prince of editors,” in 1877, that one of the objects of the bounty of Mr. Nowell was “a John Barbon.” This John Barbon, as Dr. Bloxam’s “Register of Magdalen College, Oxford,” shows, was in 1567 a scholar of Magdalen, and aged sixteen. In 1570 he took his B.A. degree, and proceeded to his M.A. in 1574, in which year he was described as being “a noted and zealous Romanist.” The year 1578 saw him vice-principal. It is within the bounds of possibility that this John Barbon was Praise-God’s father; but there is no evidence that he was, and probability is against it. Another Barbon was a prominent Puritan in Northamptonshire, from 1587 onwards, and probably took part in a disputation on Nonconformity held about 1606 at the house of Sir William Bowes, at Coventry. It is more likely that it was this Barbon who was Praise-God’s father.

The date of Barebone’s birth we have incidental means of fixing. In 1676 an ecclesiastical case was tried in which he was called as a

witness, and in giving evidence he mentioned that he was eighty years of age; so that he was born in or about 1596. In 1623 he was admitted freeman of the Leathersellers' Company; in 1630 he was elected a warder of the yeomanry; a liveryman in 1634; and third warder in 1648. At what precise period Mr. Barebone established himself in business on his own account is uncertain, but that he did so establish himself is not uncertain, and for a long period he carried on the business of a leatherseller in Fleet Street at the sign of the "Locke and Key."

It is said that Praise-God had two brothers, one of whom was named "Christ-came-into-the-world-to-save Barebone," and the other "If-Christ-had-not-died-thou-hadst-been-damned Barebone." It is also said—which can very readily be believed, if the man really was so unfortunate as to bear such a name—that some omitted the first part of the name of the last-mentioned, and called him in short "Damned Barebone." It may also be mentioned *en passant* that a very respectable family of the name of Barbon lived for many generations in the neighbourhood of Soho, and that so late as the reign of George II. a square was called Barbon Square after them. Whether these were descendants, or connections in any way of Praise-God, cannot be said. There was a Nicholas Barbon, M.D., who died in 1698. He appears to have been a clever man, a writer on the currency, and the originator of fire insurance in this country. It has been thought by some that he was Praise-God's son.

A very distinguished Baptist minister of the Puritan period was the Rev. Henry Jessey, M.A., and with him Mr. Barebone was for some time associated in Christian fellowship and work. It was his connection with Mr. Jessey which apparently gave rise to the belief that Mr. Barebone was a Baptist; but this connection does not furnish a sufficient warrant for the belief, for Mr. Jessey was not himself a Baptist at the time. He was originally a clergyman of the Church of England, but was deprived of his living "for not using the *ceremonies* then imposed, as for the removing of a *crucifix* there," namely, at "*Aughton*, nine miles from York." Thus he was compelled to become a Nonconformist. In 1635 he received an invitation to become pastor of a church in London. After taking till Midsummer, 1637, to think about it—for there were providences which appeared "as the *Pillar of Cloud* before him," and "he durst

not move till it removed and instructed him"—he accepted it. This church, be it observed, was not a Baptist Church. Of it, however, Mr. Praise-God Barebone was a member, and when in 1640 the church divided and formed two churches, he became the pastor of one division, while Mr. Jessey retained the pastorate of the other. Ivimey thinks it was diversity of views as to baptism which occasioned the division of the church, and that, as it is certain Mr. Jessey was not at the time a Baptist, Mr. Barebone most likely was. He says, "For some cause this Church divided by mutual consent, and that just half was with Mr. P. Barebone, and the other half with Mr. Henry Jessey. From this circumstance it is probable that this was a Baptist Church which admitted of mixed communion; for as Mr. Jessey had not yet been baptized, it is likely the Paedo-baptists joined with him, and the Baptists with Mr. P. Barebone." *

Unfortunately for Mr. Ivimey's conjecture, the reason why the church divided is distinctly given in a small work, written by one who evidently was familiar with the facts, and published in 1671. It is entitled "The Life and Death of Mr. Henry Jessey, late Preacher of the Gospel of Christ in London, who having finished his Testimony, was translated the 4th day of September, 1663. Written for the benefit of all, especially such as were acquainted with his godly conversation, and Pertakers of his unwearied Labours in the Lord." With this work Ivimey does not seem to have been acquainted. The author, in reference to the division, says, "This congregation being at this time grown so numerous that they could not well meet together in any one place, without being discovered by the *Nimrods* of the Earth; after many consultations among themselves, and advice taken with others, but especially asking counsel from above; Upon the 18th day of the third [*sic*] Month, called *May*, 1640, they divided themselves equally, and became two Congregations, the one whereof continued with *Mr. Jessey*, the other joyned themselves to Mr. Praise-God Barebone, each of the Churches renewing their *Covenant*,

* "History of the English Baptists." By Joseph Ivimey. Vol. I. page 157. There is nothing whatever to render it "probable that this was a Baptist Church which admitted of mixed communion," and it will be seen that Ivimey mentions nothing. It would scarcely have had a Paedo-baptist as minister if it had been a Baptist Church.

and choosing distinct *officers* of their own from among themselves." It will be seen, therefore, that the subject of baptism had nothing to do with the division; that it was purely a matter of prudence dictated by a regard to "the Nimrods of the earth." This becomes still more clear when our author adds, "notwithstanding all which prudence, he, with five more of their congregation, were seized by Order from the Lord *Mayor*, upon the 22nd of August, 1641, and committed prisoners to *Wood Street Counter*."

It follows, therefore, that Dr. Grosart is as far from the fact as Ivimey when he says "those who fixed on Barbon were Pædo-baptists, maintaining that the baptism of infants was scriptural, while the other part of the congregation comprised Baptists proper."

Mr. Barebone seems to have entered on his pastoral duties with much zeal, and from a veracious narrative "printed for John Greensmith" in 1641, the year following that of the division of Mr. Jessey's church, it would seem that he was a perfect Boanerges in the pulpit. This narrative bears, after the fashion of the times, the following portentously long title—"The Discovery of a Swarme of Separatists, or a Lether-seller's Sermon. Being a most true and exact Relation of the tumultuous combustion in *Fleet Street* last Sabbath day, being the 29th of *Decem.* truly describing how *Burboon* a Leatherseller had a Conventicle of Brownists met at his house that day about the number of a hundred and fifty, who preached there himself about five houres in the afternoone. Shewing likewise how they were discovered, and what meanes, as also how the constable scattered their Nest, and of the great tumult in the Street."

After treating the reader to a few "battologismes," as he terms them, the veracious narrator says, "At the lower end of *Fleet Street* neere *Fetterlane*, one *Burboone* a Letherseller entertained a whole swarme of Brownists in his house (as by credible information about the number of an hundred and fifty) who last Sabbath day being the 19th of *December* * preached himselfe (I suppose) as the Spirit moved him to his Brownisticall Congregation. But he yelped so loud with an horrid exclamation, that divers men passing by gave some audience thereunto, and immediately conceiving that they were some Nest of Schismaticks, they stayed longer and longer, in expectation to

* On the title page he says the 29th of December.

heare some of his too erroneous Doctrine (as was afterward declared to sufficient men), and as they still waited in auricular captation, so their number increased, and at length they came to a full head. And being impatient of the aforesaid Leather-seller's Sermons, which was full of hereticall opinions, they began to make a combustion therabouts and on a suddaine broke downe all the glasse windowes, and withall striving to breake downe the doore; thus they continued in this diffusive hurly-burly from five of the clocke in the afternoone, untill past seven, then the Constable of that Ward commanded the doore of the said Conventicle house to be opened, while they sent them all away there was a tumultuous clamour among the Popular conflux, and some of the said Brownists being obstinate and desperate, were committed some to Bridewell, and others to the Counters, yet notwithstanding, there was still an acclamation among the Apprentices and others, who would have pulled downe the house, had not the Constable come againe, and mitigated them with his guard. Yet still their raging fury could not be abated in a perfect tranquillity, and pacification, but they broke the signe of the said Leather-seller's house, having a various distraction, and a great mutiny among them.

“The said *Burboone* preached very nigh five houres; crying divers times, as was audibly heard, Hell and Damnation, telling them they were all damned, he speake likewise much against the Booke of Common Prayer, against the Bishops and many others, but the flexibility of his voice was so various, that we could hear no perfect sentence of his sermon, but only some fragments thereof, sometimes casting an aspersion on the Bishops and sometimes detraction on the Booke of common Prayer. O horrid Blasphemy! That Booke which the pious, undaunted and religious Martyrs sealed with their blood, and when as they came to the stake, they held it their chiefest ambition to die with this divine service Book Seal'd to their breasts, intimating that their whole hearts was therein, and therefore died in the maintenance thereof, I say this Book is now despicable and contemn'd of these Amsterdam whelpes and rubbish of the world. . . . Thus the aforementioned Letherseller houled out his new-coined Doctrine to his new-minted Auditors, who of late have all surreptitiously crept in among us. There was as many women as men, and if the Constable had not come seasonably, as he did, there had been

great murther among them, for the Apprentices were fully resolved to breake open the doores immediately, therefore in the debate that there was, many of the said Brownists crawled over the Tyles, and houses, escaping some one way, and some another. But at length they catcht one of them alone, but they kickt him so vehemently, as if they meant to beate him into a jelly. It is ambiguous whether they have kil'd him or no, but for a certainty they did knocke him, as if they meant to pull him in pieces. I confesse, it had been no matter, if they had beaten their whole Tribe in the like manner." With such a Christian confession the pious champion of that "divine Service Book," the "Booke of Common Prayer," concludes his story. It is to be remarked that throughout the narrative Barebone and his people are termed Brownists, Separatists, &c., and not Anabaptists, as they would certainly have been stigmatised had they been Baptists.

This affair is also referred to in another scurrilous pamphlet quoted by Ivimey. It was entitled "New Preachers, New! Greene, the Felt-Maker, Spencer, the Horse-Rubber, Quartermine the Brewer's Clarke, with some few others, that are mighty Sticklers in this new kinde of talking trade, which many ignorant Coxcombes call Preaching. Whereunto is added the last Tumult in Fleet Street, raised by the disorderly preachment, pratings, and pratling of Mr. Barebones, the Leatherseller, and Mr. Greene, the Felt-Maker, on Sunday last the 19th of December, 1641."

Mr. Barebone is thus addressed—

"After my commendations, Mr. Raubones (Barebones I should have said) in acknowledgement of your too much troubling yourselfe, and molesting of others, I have made bold to relate briefly your last Sundayes afternoones worke, lest in time your meritorious painstaking should be forgotten (for the which, you and your associate Mr. Green, do well deserve to have your heads in the custody of young Gregory to make buttones for hempen loops) you two having the Spirit so full that you must either vent or burst, did on the Sabbath aforesaid, at youre house neere Fetter Lane end in Fleet Street, at the signe of the Locke and Key, there and then did you and your consort (by turnes) unlocke most delicate strange doctrine, where were about thousands of people, of which number the most ignorant applauded your preaching, and those that understood anything derided your ignorant prating, but after foure houres long and tedious tattling, the

house where you were, was beleagured with multitudes that thought fit to rowse you out of your blinde devotion, so that your walles were battered, your windows all in fractions torne into rattling shivers, and worse the hurly-burly might have been, but that sundry Constables came in with strong guards of men to keep the peace, in which conflict your signe was beaten downe and unhangd, to make roome for the owner to supply the place, all which shewes had never been, had *Mr. Green* and *Mr. Barebones* been content (as they should have done) to have gone to their own parish churches."

Clearly *Mr. Barebone* was not so cautious in his conduct of himself towards "the Nimrods of the earth" as was his former pastor *Mr. Jessey*. It is again to be remarked that nowhere in the pamphlet is he termed Anabaptist.

Whether *Mr. Barebone* became a Baptist, or not, before he died, it is certain that at this time he was not a Baptist, for, in making the researches before referred to, the writer found in the British Museum Library, a pamphlet published by that worthy in 1642, in defence of Pædobaptism, entitled "A Discourse tending to prove Baptisme, in or under the Defection of Anti-Christ, to be the Ordinance of Jesus Christ. As also that the Baptism of Infants or Children is warrantable and agreeable to the Word of God. Where the perpetuity of the estate of *Christ's Church* in the world, and the everlastingnesse of the Covenant of Almighty GOD to *Abraham* are set forth as maine Grounds and sundry other particulars are controverted and discussed, by P. B[arebone, Leatherseller, in Fleet Street].*" The author informs the 'Courteous Reader' in his prefatory epistle that the matters treated of "are in this Discourse argued and discussed, not by way of Schoole learning, but by plaine inferences, and such necessary consequences as are not to be denied." He adds, "The opposite part, in regard of this Discourse, are commonly called by a Nic-name put upon them, Anabaptists, some of which are my loving friends and acquaintance, whom I would not displease, but rather please, whom I envy not but love, but the truth is to be loved above all, being most deare and

* That which is bracketed is added in writing, but in an ancient hand, warranting the belief that the writer, even if not a contemporary of *Mr. Barebone*, nevertheless lived sufficiently near to his time to know as a fact that which he recorded.

precious." He deprecates criticism, and says, "Now for this Discourse sent forth, if it shall come into the hands of the Learned, I desire they would take no exception at any Tottologie or want of Art they shall finde in it, for the Author professeth it not, and did apply himself to weaker capacities, and so went over things the offer that they might the lesse mistake or misconstrue his meaning." Mr. Barebone had need to deprecate criticism, for his performance is certainly characterised by "tottologie," failure adequately to understand the Baptist position, inconsequent reasoning, and very far-fetched arguments. In fact, the whole thing is jejune and poor.

This pamphlet was replied to by R. B., and E. B. Who the former was, perhaps, somebody else can say; the latter, without doubt, was Edward Barber, a learned and eminent Baptist minister of that time, who had been a minister of the Established Church, but left it on account of his coming to see the Scripturalness of the practice of Baptists; and this long before the breaking out of the Civil War. He had a numerous congregation in the Spital in Bishopsgate Street, and is said to have convinced many that infant baptism has no foundation in the Scriptures. He knew what it was to suffer lengthened imprisonment for the truth's sake. Mr. Barber's pamphlet was entitled "A Small Treatise of Baptisme, or Dipping. Wherein is cleerely shewed that the Lord Christ ordained Dipping for those only that professe Repentance and Faith. 1. *Proved by Scriptures.* 2. *By Argument.* 3. *A Paralell betwixt Circumcision and Dipping.* 4. *An Answer to some objections by P. B.* By EDWARD BARBER." Mr. Barber, in his pamphlet, shewed himself an able controversialist as well as a scholar, and made out a strong case, as may be supposed, having so good a cause, and one which can be, from a Scripture basis, so conclusively proved. Mr. Barebone seems in consequence to have suffered some slight irritation, as is shown in his making what he termed "A Short Reply to the Frivolous Exceptions of E. B."

Up to this point there is absolutely no evidence that Praise-God Barebone was a Baptist, but distinct evidence to the contrary.

EDITOR.

WHY I AM A NONCONFORMIST.

NO. V.—CONCLUDING ARTICLE.



WE have thus far seen that either by penalties, or civil disabilities, or invidious privileges to one sect, the State has attempted to compel conformity to the religion it has established; that is, the State Church has used force, either that of the sword or of the law, to impose its doctrines and practices upon men's consciences. This is contrary to the very essence of the Christianity it professes to teach—a religion which seeks to gain power over men by persuasion, not coercion. If the Established Church has ever shown any reluctance to enforce the laws against all outside her pale, it has been simply from the consciousness of her weakness. She knows she cannot force conscience. To-day the will remains, we regret to think, in some quarters, but the power is gone; and men who would persecute if they dared must keep their propensities to themselves.

“Letting ‘I dare not’ wait upon ‘I would,’
Like the poor cat i’ the adage!”

By claiming the right to settle the national form of religion, the State Church, therefore, seeks to *curtail the right of private judgment*, the inalienable birthright of every man, the duty which God requires of every man. If this duty be denied, all individual responsibility is destroyed. Yet, surely, nothing is at last sacred but the integrity of one's own mind. But we find Archbishop Parker writing in this strain:—“The magistrate is empowered to govern the consciences of his subjects. Private persons have no right to judge, they are not masters of their own actions; nor ought they to be governed by their own judgments, but they ought to be directed by the public conscience of their governors. If the magistrate imposes anything sinful, he and not the people is accountable to God for it.” Can there be found in the writings of ecclesiastical dignitaries a sentence more atheistical than that, dethroning God and derationalising men? It makes religion a bit of State parchment, and conscience an impertinence. Nonconformists claim the right of private judgment, because they believe that to no human authority has been committed either the right or the power to dictate to the conscience of man; and that

the Bible is the only authority on matters of faith and religion, for the right and wrong interpretation of which men are accountable to God alone.

By attempting, therefore, to curtail the freedom of the mind, the State Church *encourages mere profession of religion*, and in consequence fosters insincerity. She has so many privileges and emoluments to confer, that she offers a serious temptation to men to hide opinions which their consciences approve, or to put on the semblance of religion when they care nothing for the religious teachings of the Church. Such a state of things is well fitted to make hypocrites or careless nominal Conformists, but has no tendency to produce honest and rational conviction.

We ask men to believe that we are Nonconformists for the sake of conscience. We think that a Christian church, when it is governed and supported by the State, both *forfeits its spiritual character* and *loses its spiritual vitality*, becoming a mere creature of the State, and is subversive of the rights of conscience. We are thankful for all that the Church of England has done, but we are confident she would have been a greater *religious* power had she not been fettered by the State. Civil Establishments are one thing, Religion is another. "He who confounds them," says Locke, "jumbles heaven and earth together. Establishments profess to keep religion alive! as well might a geological society profess to establish the foundations of the earth, or an astronomical society profess to help the sun to shine. Religion will take leave to live and grow independent of such help, and very vital, indeed, must the religion be which the Church of England has in her, not to have long since helped to death." We acknowledge with gratitude the vast amount of good the clergy accomplish; we witness with admiration the ardour of their zeal and the reality of their work; we are as much indebted as Churchmen themselves to their "eloquent preachers, their seraphic doctors, their saintly examples"; we, too, glory in the illustrious names of Herbert, and Ken, and Jeremy Taylor; we are thankful for the masterly and eloquent sermons of a Robertson and a Liddon, for the scholarly labours of a Lightfoot and a Westcott, for the sweet hymns of Heber, and Lyte, and Keble, and Newman. But we know that these virtues, and graces, and works are not due to the connection of their Church with the State, but to a far higher source of inspiration, derived only

from that blessed Spirit which bloweth where it listeth. We know, too, that these gifts may all remain after the fetters of the State are struck off, and that they may then be used with greater freedom and power for the good of men.

It would be unsafe to prophesy what changes, if any, would take place in the relations of Dissenters to what is now called the Church of England in the event of the Disestablishment and Disendowment of that Church; but there would be many who would still feel it their duty to remain outside her communion. There might, of course, be very serious changes within the Church itself, which would operate one way or the other upon the minds of men; but on the supposition that in all essential respects it remained what it now is, there are many who would object, not only to the doctrines and practices of the Church as already pointed out, but also to *the Episcopal system*, as not being best fitted, in their opinion, to effect the *purely religious* object of the Church. Probably most Dissenters believe a Free Congregational Church Polity to be the most efficient means of spreading the Kingdom of Christ, especially in the growing Democracy of these times—a polity which is based on that individuality which is the only foundation of true religion, the direct relation of each soul to its Creator and Redeemer—a polity which does not recognise any community to be a Christian church which is not composed of spiritually minded men animated by the earnestness of personal conviction—a polity which gives to each separate community of Christian men absolute right to manage its own affairs, without interference or control from outside human authority, and subject to the law and spirit of Christ.

The word "ought" is a part of the verb "to be"; *our duty is an inference from what we are*. So long as we are citizens in a country where there is a State Church, and our consciences compel us to be Nonconformists, it is our duty to seek by every lawful means in our power to sever the connection of the Church with the State—a connection highly injurious to the Church herself and unjust to citizens as such. It should be our aim to liberate the splendid religious energies which we see the Church of England possesses; to give her the opportunity of self-development, that she may do her appointed work in this nation with whatsoever of truth and goodness may be in her. In following out our duty, we may be

stigmatised as "political Dissenters," but that is not our fault. Established Churches are political institutions, and as such they may be supported or assailed. Political Dissent cannot be a vice if political Churchmanship be a virtue. It is the making of religion a political thing to which we object. Our doctrine is the entire and necessary spirituality of Christ's Kingdom. The cause of our complaint is that Christianity has been brought down from its elevation of heavenly dignity and freedom to the low ground of association with and dependence on the civil powers. As Dissenters, all that is political about us is an accident, and an accident derived from those very persons who charge it on us as a sin. "If our protest," says a writer, "against the union of Church and State makes us political, with what a thick investiture of that same attribute must they be clothed who sanction and sustain it. If the opponents of a system are contaminated by its touch, what is the mystery of that magic by which the purity of its abettors is retained?"

The evils of State Establishments are so great that we find none of our Colonies possess them—that no young nations ever adopt them. Even in the old stereotyped countries of Europe the movement for the separation of Church and State is gaining in power and importance. Italy, poor, downtrodden Italy, that has experienced the galling bondage in its completest form, has been the first to throw off the yoke. Experience is the best teacher, and history is the record of experience. Italy read her history with a sorrow and an indignation which kindled new life in her veins. England is also with earnest and serious heart reading her history, and the day is coming when her experience will point her to the same conclusions, and animate her to take the same glorious action to work out her freedom. The true issues of English history in regard to ecclesiastical polity are to be learned, not in the narrow area of this island, which, however glorious and venerable, is yet encumbered by effete relics of the past, but in that Greater Britain—in America, Australia, and New Zealand—where men have carried the living traditions of our race. There an Established Church is not to be seen, because it has been found that such an institution is as unnecessary to religion as it is incongruous with modern political life.

T. H. MARTIN.

ON PULPIT QUAINTESSSES.

I. TEXTS.



SERMON without a text would nowadays be looked upon as a headless trunk, incomplete and abnormal. All preachers are required to take a text and "stick to it," or they will have to run the gauntlet of adverse criticisms for wandering from the subject. But the practice has varied much from age to age, and it is only in modern times that the selection of a text has become an "iron and unbending rule." The first hint we have of such a custom is given in the Book of Ezra. Before his time the prophets and preachers of the Jewish Church delivered their message just as modern politicians make their speeches. Their only texts were the circumstances of the day, and the need of the people. But after the Babylonish captivity it was felt that a more systematic instruction in the law was necessary, and it became the custom to read a passage from the Scriptures as a basis of explanation and exhortation. As the record says of Ezra, and his assistants—"They read in the Book of the Law of the Lord distinctly, and gave the sense, and caused them (*i.e.*, the people) to understand the reading." In later times, the synagogues were established in every village of the land, and it became the custom to read and expound the law of the prophets every Sabbath-day. When our Lord addressed the people of Nazareth He complied with this usage. First He read a passage from the Book of Isaiah, and then, returning the scroll to the priest, He proceeded to enforce the text. The early preachers of Christianity, however, appear to have reverted to the older custom. None of the sermons recorded in the Acts of the Apostles have any text. But when the New Testament was completed, expository discourses again came into vogue. Still the rule was by no means invariable. During the Middle Ages texts were never regarded as indispensable. As Dean Ramsay remarks of much later times: "Sometimes there was no text: sometimes it was taken from the verse of a hymn. In some of the sermons of Clarke, an English divine, who was one of the translators of the Bible, the text was taken from the Catechism." There were certainly many advantages in the older custom. It gave

greater freedom to the preacher, and it did not tempt him to twist and turn God's Word for the purpose of the moment. Under the pressure of our present invariable usage, texts are often used merely as the spider uses the twigs or stones to which her web is attached: they are points of departure whence the preacher sets out to weave his arguments and illustrations, and which are forgotten as quickly as possible. But custom has bands which stronger men than Samson are unable to burst through.

A text being inevitable, the choice of one becomes a matter of grave importance and is usually somewhat characteristic. Many men have delighted in taking peculiar phrases, and displaying their ingenuity by discovering much in a little. Such was the candidate for a lectureship who announced the word "But" as the topic of his discourse. The theme he derived from it was that every position has its trials, and that there is no unmixed blessing in life. Naaman was a mighty man and honourable, *but* he was a leper. One reads with a grim satisfaction of the polite retort with which the senior trustee of the lectureship met him in the vestry: "Sir, you gave us a most ingenious discourse, and we are all much obliged to you, *but* we don't think you are the preacher that will do for us." A more pardonable instance is found in a sermon against "the dangerous and sinful practice of inoculation," preached at St. Andrew's, Holborn, by Rev. Edward Massey, on the 8th of July, 1722. At that time medical men condemned it as a perilous innovation, and religious teachers denounced it as an impious interference with Providence. It must have been difficult to find texts for such a theme. Mr. Massey's was Job. ii. 7: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown": whence he ingeniously argued that inoculation was a diabolical operation. The sermon is very curious, and contains a strange reply to the defence of the practice on the ground that it was for the good of mankind. "I am at a loss to understand [says the preacher] how that has been or can be promoted thereby: for, if by *good* be meant the preservation of life, it is, in the first place, a consideration whether life be good or not." But perhaps the most remarkable example of this kind was due to a whim of Frederick the Great. One of his chaplains died, and he decided to test the readiness of the candidates for the appointment. So he sent word to one of the applicants that he would supply him

with a text the following Sunday from which he was to preach an extempore sermon in the Royal Chapel. The news of this novel probation soon spread, and the chapel was crowded to excess. The king entered at the end of the prayers, and as the candidate ascended the pulpit-stairs one of his majesty's aides-de-camp gave him a sealed paper. He opened it, and found a blank. With complete self-possession, however, he turned it over from side to side, and said—“My brethren, here is nothing, and there is nothing: out of nothing God created all things”: whence he proceeded to deliver an admirable discourse upon the wonders of nature. Sermons upon something, with nothing in them, are common enough. A sermon upon nothing, with something in it, is a rarity.

Texts which are not in themselves peculiar, often acquire a novel force by the circumstances under which they are used. Real wit has not seldom been evinced by their apposite character. A preacher who found that the offertory bags contained less silver than the collection plates, announced for his text, “Alexander *the coppersmith* did me much evil.” Another is reported to have preached a wedding sermon upon the words, “Let there be abundance of peace *while the moon endureth.*” During the visit of Prince William of Gloucester to Liverpool, one Jonas Bold was mayor. On the Sunday, the Prince and his staff attended the same church as the corporation, and the decorum of all present was sorely tried by the curious coincidence that the preacher had selected for his text the words, “Behold, a *greater than Jonas* is here.” It was this same Prince, we may remark parenthetically, who was entertained by the mayor and corporation at a banquet, and so delighted them by his appetite that one of the aldermen exclaimed, “Eat away, your Royal Highness; there's plenty more in the kitchen.” An Irish curate named Joseph, who had been promised preferment by Butler, Duke of Ormond, but of whom his patron appeared to be forgetful, took advantage of an appointment to preach at Dublin Cathedral to administer a gentle reminder. He could scarcely make public or open reference to his wrongs, but he announced the remarkably apt text, “Yet did not *the chief butler* remember *Joseph.*” Now whatever may be thought of the wisdom or decorum of these instances, their wit is undeniable.

A few out of many illustrations of a similar kind, which have been gleaned from a somewhat miscellaneous reading, may be set in order

here. Doctor Howard was chaplain to Princess Augusta, the mother of George III. He was a witty *bon-vivant*, whose taste for the good things of this world involved him heavily in debt. As he lived within the rules of the King's Bench, however, his creditors found it no easy matter to get at him. When they became very pressing and importunate, he tried to keep them in good temper by a special sermon upon the text—"Have patience with me, and I will pay thee all." He enlarged most eloquently upon the virtue of patience, and then proceeded—"And now, brethren, I am come to the second part of my discourse, which is, And I will pay you all: but *that I shall defer to a future opportunity.*" It was formerly the custom at Cambridge University for the students to express disapproval of a preacher by scraping their feet. Dr. John Scott, being thus greeted, announced his intention of preaching a sermon against the practice. His next appearance secured a large audience, and he made use of his opportunity. When his text was announced—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to offer the sacrifice of fools, for they consider not that they do evil"—a scene of great disorder followed. Scraping was by no means the only mode used of expressing disapprobation. Dr. Scott, however, called in the proctor to preserve order, and, when silence was restored, preached an impressive sermon, which was pointed with triple keenness by the aptness of his text. One of the shrewdest observers who ever lived was Dr. Paley, many of whose keen cynical sayings are embalmed in the world's memory. Upon one occasion, immediately after William Pitt, who had just become First Lord of the Treasury and Chancellor of the Exchequer at the age of twenty-three, had revisited Cambridge, Paley was appointed to preach before the University. He had observed how the youthful Premier had been courted by leading dons in view of the good things at his disposal, and on the Sunday he took for his text—"There is *a lad* here which hath five barley loaves and two small fishes, but what are they among so many?" As he looked round upon the crowded church and paused before repeating the last clause, the significance of his subject could not be mistaken. A poor widow of Montrose resided in a house of her own near the old parish church, which was required by the Town Council for some improvements scheme. But she was very attached to her old home, and refused to give it up, being valiantly defended by Mr. Mollison, a minister of

the town. In the end, however, the council obtained legal authority to carry out their scheme, and proceeded to remove the building, notwithstanding the old lady's objection. Full of indignation at the proceeding, Mr. Mollison delivered his soul on the following Sunday by a sermon upon the words, "Every wise woman buildeth her house, but a fool pulleth it down." A still more amusing instance occurred at Bedford during an election in which Mr. Whitbread and Mr. Howard (the philanthropist) were opposed by Sir. W. Wake and Mr. Sparrow. An ardent supporter of Whitbread and Howard, preaching on the election Sunday, took for his text—"Are not two Sparrows sold for a farthing? Fear ye not, therefore, ye are of more value than many Sparrows."

Some famous preachers have owed no little of their notoriety to the apt choice of texts. Dean Swift gave full play to his wit in the matter. William Jay, of Bath, was remarkable for the wonderfully appropriate selection he ever made. His text was often more impressive than another man's sermon. Take the following specimens:—On the death of King George IV: "Another king, one Jesus." On the re-opening of his chapel after a temporary closure: "A door was opened in Heaven." After an enlargement of the chapel: "Be ye also enlarged." On the death of a great man: "Howl fir-tree, for the cedar is fallen." Coming to our own time, the works of Dr. Joseph Parker might furnish quite a unique list of quaint texts and topics. Who else could write a sermon upon "Huz, and Buz, his Brother"? But, perhaps, few have excelled two lesser known men in this particular. One was Samuel Bradburn, Wesley's great helper, and one of the foremost orators of Methodism. One snowy winter's day his congregation was very small. Rising to announce his text, he desired their attention to one feature in the description of a virtuous woman given in Prov. xxxi. 21: "She is not afraid of the snow." Upon another occasion, preaching at the opening of a chapel which had been entirely built with borrowed money, he took for his text 2 Kings vi. 5: "Alas! master, for it was borrowed." The Rev. Hamilton Paul, a Scottish Presbyterian clergyman, was a very different man. Neither his eloquence nor his zeal would have secured him fame. His reputation rests solely upon his audacious choice of texts. He sought out strangely apt passages for every passing circumstance. Preaching before a military company in green

uniforms, he selected the words: "And I beheld men like trees walking." When a number of his hearers had migrated for a season to the neighbouring sea-bathing place of Joppa, he chose the text: "Send men to Joppa." When Moses Marshall, one of his parishioners, mysteriously disappeared, he improved the occasion by a sermon upon the disappearance recorded in Ex. xxxii.: "As for this man Moses, we know not what is become of him." Having made proposals to a young lady whose Christian name was Lydia, he afterwards preached upon the text: "And a certain woman named Lydia heard us: whose heart the Lord opened that she attended unto the things which were spoken of Paul." While upon leaving Ayr for Broughton, he crowned all his previous achievements in a farewell sermon addressed expressly to the ladies. His text was taken from the Acts of the Apostles: "All wept sore, and fell on Paul's neck, and kissed him." These appear to be instances of a merely witty intent, which is (at best) a gross impertinence in the preacher.

Texts have sometimes played no unimportant part in private intercourse or upon public occasions other than those of a sacred character. John Bright's allusion to the "Cave of Adullam," and the motley band who resorted thither, has become famous. More recently we had Sir W. Harcourt's quotation of "The hand is the hand of Esau, but the voice is the voice of Jacob." The apt citation of Scripture parallels has not infrequently barbed the arrow of criticism with a sharper point. Of the use of texts upon other occasions many instances might be given: perhaps a brief digression may be permitted. Bishop Blomfield was present at the consecration of a new church, when the choral part of the service was a complete failure. Some remark being made about it, he playfully rejoined, "Well, at least it was according to Scripture precedent, 'The singers went before, and the minstrels followed after.'" A dispute once arose between a Bishop and a Judge upon circuit as to which ought to take precedence. After much discussion, the latter thought he should firmly establish his priority by quoting the verse: "For on these two hang all the law and the prophets." "Do you not see," he asked triumphantly, "that *we* are mentioned first?" "I grant you," replied the Bishop, "you *hang* first." The following is an earlier and more historic illustration. The Bishop of Beauvais was taken captive by Richard I. of England in one of his battles, and imprisoned and

fettered for having inflicted personal injuries upon him during his captivity. The Bishop was one of the greatest fighters of the day, and used to wield a great iron mace with terrible effect. But being in holy orders, and a high dignitary of the Church, of course Pope Celestine III. interceded for him in a gentle letter of remonstrance addressed to King Richard. The monarch's reply was simple. He sent the Bishop's helmet and armour to Rome, with an elaborate scroll, upon which was written the following text from Gen. xxxvii. 32: "Know thou whether it be thy son's coat or no." The answer was so just and appropriate that the Pope could only reply, "That the coat the king had sent him did not belong to a son of the Church, but of the camp, and the prisoner, therefore, was at Richard's mercy."

One of the few men who managed to make wit remunerative (for it is a dangerous gift, which usually makes more enemies than friends) was the Rev. Dr. Mountain, who had raised himself from being a beggar lad to be Bishop of Durham by his facetious temper. The Archbishopric of York falling vacant, King George II. asked his opinion as to the proper person for the office. The Bishop wittily replied: "Hadst thou faith as a grain of mustard seed, thou wouldest say to this Mountain" (laying his hand upon his breast), "Be thou removed, and cast into the sea" (*see*). The king was so amused by the sally that he took the hint and bestowed the preferment. The association of contrast recalls a story of Dr. Sheridan, grandfather of the orator and wit, who ruined his prospects by a maladroit choice of subject. He was a great favourite at Dublin Castle; but, having to preach in the Cathedral on the anniversary of the accession of the House of Hanover, and being quite unmindful of the coincidence, he preached upon the text, "Sufficient unto the day is the evil thereof." His sermon was utterly non-political, but his text was recorded in judgment against him, and he was never forgiven. Still more unfortunate was the luckless wight whom James I. heard at the first service after his coming to England. The text was announced: James i. 8: "A double-minded man is unstable in all his ways." The preacher was never heard at Court again. It was "a hit! a palpable hit!" In 1816 the death of the Princess Charlotte of Wales awakened great national sorrow. She was the flower of the royal family, and all men mourned her untimely death. All the congregations of the land listened to funeral discourses of various degrees of merit. Some

of the texts selected were of great appropriateness, but the hearers of one eminent divine were very much startled when he gravely read his text: "Take this cursed woman and bury her, for she is a king's daughter." It was adapted to the occasion by the argument that if even Jezebel should be buried with decorum on account of her royal birth, of how much grander obsequies and more honourable tribute was she worthy who was saint as well as princess! But no ingenuity could do away with the incongruity of his choice, or efface the first impression of the words. Better common-place dulness than a wit which knows no reverence, or a cleverness which lacks good taste.

G. HOWARD JAMES.

THE ANABAPTISTS, ANCIENT AND MODERN.

CONCLUDING ARTICLE.



JOHN BROWN, of Haddington, has written upon the subject of our paper in a book of his upon "General Church History." It may not be amiss to refer to him at this point, especially as his reference to the Cromwellian Period and that immediately succeeding it fall within the special theme of this chapter.

"Whether," says he, "all the Anabaptists or Baptists of England once maintained the whole peculiarities of Menno is not so evident. It is certain that some did. During the reigns of Henry, Elizabeth, and James I. they were persecuted, and several of them burnt. In 1620 several of them, along with other Puritans, transported themselves to America, where, at first, they suffered sundry hardships from their New England brethren; but now (1771) they have a considerable number of churches in those colonies, particularly in Pennsylvania.

"During the Cromwellian Period (1649-1660) the Baptists had some liberty, and made no inconsiderable noise and progress in England. During the reigns of Charles and James II. they suffered terrible persecutions, along with other Dissenters. They were crowded by hundreds into prisons, where too many lay till they died, and were everywhere loaded with fines, reproaches, and abuse. Since the revolution they have enjoyed their liberty.

“The English Baptists are distinguished into Particular or Calvinists and the General or Arminians. The Calvinists chiefly reside about London. They maintain that infants ought not to be admitted to baptism, and that that ordinance ought always to be administered by dipping.

“Some, if not all, of them retain the opinion of Christ’s personal reign on this earth; but they admit of magistrates, lawful war, and swearing of oaths. From their confession, published in 1643, it appears, their principles were then much the same as at present. Their rules of Church-government are much the same as the Waterlandians.

“Their community is under the direction of one of their most eminent teachers. As early as 1660 the General Baptists gave out themselves as above 20,000 in England. What their number* may now be I dare not guess. They are disposed to admit to their communion every pretender [*sic*] of Christianity—the Papists excepted—the belief of the Scriptures to be the rule of faith being the terms of their communion.

“Hence, Whiston, the Arian, and Emlyn, a kind of Socinian, were received members of their Church. Nor does their celebrated Foster appear to have been of a better character. . . . As, perhaps, they do not believe the Trinity of Persons in the Godhead, they dip but once in baptism, and reckon it indifferent whether one is baptized in the name of the Father and the Holy Ghost or only in the name of Christ. They reckon the law of abstinence from things strangled and blood still binding on them, and that departed souls continue in a kind of sleep till the resurrection. † They use *extreme unction*, and some of

* Wood says 30,000.

† The reference to extreme unction is one of his mistakes. He has been misled by the custom to which William Kiffin and others were addicted, of anointing with oil when they offered the prayer of faith for the recovery of the sick. That custom, now almost peculiar to the children of Bethshan, was once widespread, and boasted trophies of which recorded instances are still accessible. As also are many cases of alleged recovery from sickness resulting from the act of immersion in baptism. Anointing the sick with oil was a practice by no means confined to the Baptists; for in King Edward the Sixth’s prayer-book you will find an “office” for the anointing, with careful directions, and a form of prayer for the occasion. In the work of Whiston is an improved version of the Book of Common Prayer, dated 1750, where he also preserved the rite, and improved, as he thinks, upon the form of prayer already existing.

them observe the Jewish Sabbath, as well as the Christian."—JOHN BROWN'S (of Haddington) "General Church History," Vol. II., p. 310 *et seq.* In spite of his numerous mistakes, we are grateful to this writer for enabling us to see ourselves, not so much as we were, but as others saw us one hundred years ago.

A large measure of liberty was accorded to the Baptists in the Commonwealth; but their manly protest against Cromwell's assumption of the title of Lord Protector, which they said belonged alone to the Almighty, and their well-known leanings toward Fifth Monarchy views, caused them to be regarded with much watchfulness. This is clearly shown by an extract from the "Political Beacon," a book on Cromwell, published in 1750, and dedicated to the people of Boston.

On the 12th of December, 1653, amongst other rules for the settlement of the Government under the Lord Protector was this:—

"The Christian religion as contained in the Holy Scriptures should be the public profession of these nations; and those that administer it should be maintained by the public, but by some way more convenient and less liable to envy than tithes. None were to be compelled to consent to the public profession by fine, or any punishment whatever, but only by persuasion and arguments."

In a speech soon after the Protector said:—

"I conceive, in my soul, that many of the Fifth Monarchy opinion have good meanings, and I hope this Parliament will pluck some out of the fire and save others with fear; the danger of that spirit being not in the notion, but in its proceeding to a civil transgression.

"It (the Parliament) hath put a stop to that heady way for every man that will to make himself a preacher, having endeavoured to settle a way for approbation of men of piety and fitness for the work, and the business committed to persons both of the Presbyterian and Independent judgment, men of as known ability and integrity as any the nation hath. It hath taken care to expunge men unfit for that work, who have been the common scorn and reproach to that administration."

I must bring this paper to a conclusion by an extract which will serve in an amusing manner to bring before you the exact spirit of the times; and to those who are familiar with the Provincial Baptist Associations who have kept their first estate, will be specially interesting, as showing how little the very details of business have

been changed since the Commonwealth. The same freedom of discussion, the same loyalty to the Word of God, the same care for civil questions, and the same time-honoured letters of the churches are recognised, notwithstanding their antique Cromwellian garb. Dr. Benjamin Evans points out the fact that Cromwell was favourable to the Anabaptists, and received aid from them. They were represented in his family circle, they participated in his secret councils, and his most trusted generals belonged to them. In Heath's "Chronicles" it is affirmed that Kiffin, a prominent leader and teacher, was in great request at the Court in Whitehall. One would hardly think that the Protector found it necessary, nevertheless, to intercept their letters and introduce spies into their meetings, even when that much-trusted Baptist friend of his, Captain Kiffin, was present.

According to Dr. William Cathcart, a well-known American Baptist writer, John Thurloe, Secretary of State to Oliver and Richard Cromwell, was a statesman of distinguished ability, and his influence in the civil government of the great Protector second only to that of Oliver himself. Thurloe's collection of "State Papers," made with the greatest care, and published long after his death, in seven folio volumes, is an invaluable treasury of British, Irish, and Continental history.

In these papers we have an account of a Baptist Association given by three spies—John Cooke, Daniel Cary, and John Forde. The meetings, they tell us, began at Dorchester, England, on Tuesday morning, and ended on Friday. They date their letter, May 15, 1658. The spies, "in order to the concealment of themselves, left their swords at Burport"; and, by their agency, "on Tuesday morning, a trusty and fit agent attended [the Association] to get knowledge of the number and quality of the persons assembled, and also what they did."

THE PROCEEDINGS OF THE ASSOCIATION.

"The whole forenoon was spent in receiving and reading certain letters, by them styled epistles, which were sent by the respective churches, whose messengers there met. The inscription was this: 'An epistle from the Church of Christ in ——, to the messengers of the severall Churches of Christ who are now assembled at a general meeting

in Dorchester.' The subject-matter of most of these, besides salutations, was to inquire the state of the other churches, and to give an account of their own, the motive to both being the consideration of the season, which they assert to be a time of apostasy and persecution. The regulator of this affair was one Collins, a clerk all the while attending [reading] and recording said epistles.

"The afternoon was spent in prayer and such kind of preaching as they customarily use, wherein there were eight employed in that little time. In their prayers, all of them much complained of the bonds and sufferings of the saints; some calling it the time of Zion's affliction, wherein those that have been glorious lights on the right and left hand are shut in bonds. . . . The same afternoon, came Captain Kiffin [Rev. William Kiffin], Captain Deane, one of the treasurers at war, Mr. Warren, Mr. Harrison, and six more from London."

Wednesday forenoon, about 300 persons met. The session was opened by a prayer from "Captain" Kiffin. Many "epistles" like those of the preceding day were read. "The remainder of the time" and the afternoon were employed in asking questions, viz:—

Whether a poor church member might lawfully seek relief from the world? Whether a church member might lawfully marry an unbeliever? Whether a teacher might press truths as fundamental which are not generally so regarded by the churches, though they may appear in that light to him? What is to be understood by anointing with oil in the Epistle of James? The spy sent by the three spies informs us that "the debate about the questions was very great, and the answers at last so empty as not to be worth reciting." "A little manuscript, entitled, 'Certain Questions Proposed and Answered at Four General Meetings' [of this body], was printed, two copies of which were sent to each church which sent its messengers thither."

On Wednesday night there was a private meeting of the leading members at the George Hotel, where, among other things, there was a great contest about joining the Fifth Monarchy men, which was adjourned through the opposition of "Captain" Kiffin.

Thursday morning there was another private meeting of the "grandees," pastors, and teachers, from which no information could be obtained. During the rest of the day "the public meeting was carried on, and managed in praying and speaking as before, in the accustomed place; at evening another close meeting was held."

“Friday morning they met again in the accustomed place; the forenoon in prayer. In the close of these meetings it was published that the messengers of the churches would meet at the George Hotel to receive an account of the result of the general meetings, to communicate to the several churches from which they came, and to receive information of the day and place appointed for the next general meetings.” No doubt, if at this Association the “Questions and Answers” were printed and sent to the churches, the other items just named, which formed part of their public business, were issued from the press, too. In some style, according to the spies, they had minutes or reports of their proceedings for their churches. The entire proceedings of this Association, with the names of thirteen of the principal persons at it, as given by the spies, is in the “Thurloe State Papers,” Vol. VII., 138, 139, 140.

An intercepted letter (a letter stolen from the post office by some agent of the Government) shows that in September, 1654, there was an association assembled at Paules, England, transacting such business as claimed attention at Dorchester. In Thurloe II., 582, the intercepted letter written by John Abell is given in full. It is probable that the Association met earlier than 1654. The histories of our Baptist Associations, as distinct from our churches, ought to be carefully collected, and deserve a literary monument of their own.

Now we have done. If anything else were added it would probably be an epitome of the history of the Commercial Street Baptist Church from the time of William Kiffin to the present. We hope that work, whoever may undertake it, will some day take its place beside the records of Broadmead, to which it should be by no means inferior, either in extent, in interest, or importance.

W. T. ADEY.

BOOKS, CHIEFLY BIBLICAL.

No I.



O ne need complain either of lack of books or difficulty of access to them. Besides the public libraries, great and small, we have bookstalls and booksellers' shops in every street keenly competing in the sale of literature in all its branches at such prices that even the artisan may soon possess himself of a household library which will brighten his home and give him the free and unrestrained use of books of permanent value, which he can call his own, and read and mark and ponder to his heart's content ; whilst a man of moderate means may furnish one room in his house as a library with good editions of standard works, which will be a daily literary luxury to him for reading and reference.

In all this abundance there is infinite variety. Our catalogues classify our books into theology, philosophy, science, history, fiction, biography, travel, poetry, &c., &c.; and even if a man confined himself to one of these branches he need not find it monotonous. Let him take theology, which is least attractive to many minds. Of itself it has various branches, apologetics, exegesis, dogmatics, homiletics, Church history, and the history of Christian doctrine, together with the branch of comparative theology, to which great attention has been paid of late.

Any one of these branches opens up a vast and fertile field for reading and research ; but books on exegesis or Biblical interpretation will always be most attractive to the general Christian reader. And this is as it should be ; for a good knowledge of the Bible itself is the basis of a sound creed and of all Christian perfection and usefulness. The Bible will defend itself and our entire Christian faith where the apologist will fail. We ought to hold no doctrine which is not supported by the unmistakable and overwhelming teaching of the Word of God ; and the preaching and teaching which are most Biblical are the most effective and useful. To read the Bible through is itself a charming exercise. Apart from its evident inspiration and high moral and spiritual tone, it has all the elements of a library. It has history the most authentic, poetry the most sublime, biography

the most fascinating, travels the most interesting, reasoning the most profound, and oratory the most thrilling. Even if you are not able to read the Bible in its original tongues you need not be ignorant of the mind of the Spirit. The numerous versions of our English Bible give us interesting variety in translation, and are a monument of the labours of sanctified English scholarship. The library of the late Dr. Eadie, of Glasgow, contained 125 of these various English versions, and since the death of that learned and laborious divine several others have been added to our stores, including the Revised Version of 1881.

Whilst by no means disparaging Matthew Henry and the old English Expositors, this may be called the golden age of commentaries. To say nothing of the invaluable Clark Series, in which we have translations from the best modern German and French expositors, we have recently had given us in our own tongue, at first hand, a wealth of scholarly and popular exposition in commentaries ranging from the Speaker's to the Cambridge Bible for schools. The Speaker's Commentary is unfortunately too dear to become a household book. Ellicott's, which by some competent judges is thought to be equal in merit to the Speaker's, is a little more within the reach of our purses, though the price is still a hindrance to its usefulness. One or both ought to be in every reference library, however small. The publishers of the excellent Commentary of Jamieson, Fausset, and Brown, have done well to issue it in various editions to suit the means of all; but all the combined labours of various men to produce one great work have generally resulted in great unevenness. Even were there only three authors, as in the case of Jamieson, Fausset, and Brown, the production is of varying value. On the other hand, no one man can produce a commentary on the whole Bible which will command a standard position. No man will be equally at home in all parts of Scripture, while life is too short for even a born commentator free from other work to do full justice to the whole Bible.

I therefore advise a selection of Monograph Commentaries. It is to be hoped the publishers of the Speaker's Commentary will issue the whole work in volumes like that on the Psalms, and Westcott on John. The Cambridge publishers have done this from the first with their Bible for schools. Of commentaries on separate portions of

Scripture, Dr. Lange's Genesis is a mine of wealth; but the ordinary reader will find it heavy digging, and will only be able to extract part of the precious metal. The other parts of the Pentateuch have fared badly. Nothing very good has yet been attempted for Exodus, Numbers, or Deuteronomy, whilst Dr. A. A. Bonar's by no means perfect commentary on Leviticus as yet holds the field. I am not aware that Joshua and Judges have called forth any first-class popular commentary. The volume in Lange is good, but can only have a limited usefulness, while the Cambridge volumes are not up to many others of the series. Dr. Cox's little volume on Ruth throws much light on that beautiful book, and is written in a fascinating style. Dr. Davidson's volume on Job, in the Cambridge Bible Series, is a marvel of condensed learning, research, and study, presented in a lucid and forcible style. Mr. Spurgeon has expended vast toil on the Psalms, and in his Treasury of David has given us a well-selected mass of matter from all sources in addition to his own refreshing comments. Lay preachers even more than ministers set great store by it. Perowne's more scholarly and condensed work holds a foremost place in its own department, which is the antithesis of Mr. Spurgeon's. Dean Plumptre's volume on Ecclesiastes has been included in the Cambridge Bible Series, and in literary merit is thought worthy to rank with Dr. Davidson's Job. Many will dispute his theory of the authorship, so ingeniously set forth in the introduction; but the whole work, from first to last, is done in such a manner that the book may be read through with delight, and instruction may be drawn from every page. The commentaries of Delitzsch on the poetical books are of great value, so is his work on Isaiah. If Dean Payne Smith's expositions of Jeremiah and Lamentations in the Speaker's Commentary were published in a separate volume, it would command an enormous sale, and be a real boon to the Christian community. There are few, if any, commentaries on Ezekiel which would repay reading; but Dr. Patrick Fairbairn's exposition, though dry and somewhat heavy, helps us to understand the visions of the prophet. Dr. Pusey's is the work on Daniel. It is not a commentary, but a marvellous and exhaustive exposition in the form of lectures, while his work on the minor prophets holds the pre-eminence. If the publishers of the Pulpit Commentary would cut out all the homiletic matter, and give

us the expositions by themselves at a moderate price, they would do us great service. Barnes's Notes on Job, Psalms, Isaiah and Daniel, are much superior to his other productions.

We are rich in expository literature on the New Testament. Dr. Morison's great works on Matthew and Mark are masterpieces. They teem with learning, and yet they are exceptionally readable. Farrar has done the Luke in the Cambridge Series in a manner that entitles it to a place beside Davidson on Job and Plumptre on Ecclesiastes. Dr. Westcott on John is perhaps the best English work we have on the fourth Evangelist. Dr. Parker generously praises Professor Lumby on Acts in the Cambridge Series. I daresay that to most of my readers Mr. Agar Beet's expositions of Romans, Corinthians, and Galatians would be the most attractive and useful I could recommend. He has promised to go through the remaining Pauline Epistles in the same way; and those who know what he has already done will earnestly hope he may be spared to complete his task. Those who can read the Greek Testament will study Ellicott, Lightfoot, and Eadie on Paul's Epistles with the best results. Canon Farrar's little book on Hebrews is worthy of his reputation. Dr. Cox says Dean Plumptre's little book on James is by far the best on that Epistle in the English language; and his other little volume on the Epistles of Peter and Jude exhibits all his genius as an instructor in best form. Among the commentaries that cover the whole New Testament, Meyer's is generally held to be the ablest we have had from Germany. All Lange's are first-class, especially John, Acts, and Romans. Of the Clark Series, Godet on Luke, John, and Romans, like all his books, are in the front rank.

Good volumes of lectures on various portions of Scripture abound; but for the most part they would better come under the head of Homiletics than Exegesis, but, being intended chiefly as expositions, they may be mentioned here. Mr. Spurgeon characterises Candlish's lectures on Genesis as *the* work on that book. Dr. James Hamilton's lectures on "Moses the Man of God," "The Royal Preacher," "Lessons from the Great Biography," "The Prodigal Son," "The Mount of Olives," "The Lake of Galilee," "The Ethics of the Gospel," "The Golden Series," are "sweetness and light," and graciousness to boot. I greatly value all his books, and am always the better in every way for reading them. Dr. Macduff, though somewhat resembling Dr. Hamilton, has not his

sparkle on the one hand nor his permanent value on the other, though his books are all good. Dr. Oswald Dykes's books on "Abraham the Friend of God," "The Beatitudes of the Kingdom," "The Laws of the Kingdom," and "From Jerusalem to Antioch," show him a worthy successor to James Hamilton. Dr. W. M. Taylor's lectures on David, Elijah, Daniel, and Peter, should be in every library. They have a fine literary bloom about them. They abound in able and honest expositions, and have a most practical and spiritual tone. Dr. Guthrie is perhaps at his best in his "Gospel in Ezekiel," though his "Parables read in the Light of the Present Day," and "Christ the Inheritance of the Saints," have enjoyed great popularity. Dr. Parker's "Inner Life of Christ," and his "Apostolic Life," can be read through with great profit and without fatigue. They are robust and stimulating in a high degree. Candlish on the First Epistle of John is not yet superseded or out of date.

Trench on the "Parables and Miracles," his "New Testament Studies," his "Exposition of the Sermon on the Mount," drawn from Augustine, and his lectures on the "Epistles to the Seven Churches," have taken a prominent and permanent place in our Biblical literature.

All the Household Library of Exposition is good, but Dr. Parker on "Adam, Noah, and Abraham," Dr. Maclaren on "The Life of David as reflected in The Psalms," Stanford on "The Lord's Prayer," and Dr. Marcus Dodds on "The Parables," are the best.

But many to whom the best of commentaries and expositions would be dry, dull, and distasteful, will read with avidity another class of books which are indispensable to the right understanding of Scripture. They are largely results of travel, research, and close observation of the scenery and the manners and customs of the people of the lands where the incidents of Scripture occurred. Kitto's "Daily Bible Illustrations" are far from obsolete, and with Dr. Porter's notes are invaluable to devout Bible readers. I would advise young men to read the portions daily, Bible in hand, for the entire year, and it will be their own fault if they do not read the Bible for ever after with intelligent interest, and confirm Mr. Spurgeon's dictum that in these eight volumes we have "reading more interesting than any novel, and as instructive as the heaviest theology." Stanley's "History of the Jewish Church" enables us to realise what manner of men the

patriarchs, prophets, and kings were; and we live among the Jewish people in his brilliant pages, as much as we do among the English of the seventeenth century in the realistic descriptions of Macaulay's "Essays" and "History of England." Now that a cheap edition has been issued it may be easily secured, and when once begun will be read through with increasing interest and delight. In Dr. Geikie's "Hours with the Bible" we have the results of all the most modern travels and researches bearing on the Old Testament. I need not speak of his "Life and Words of Christ. It has been generously praised by the most competent judges, and no one has read it without finding it brimful of instruction. I do not join in the disparagement of Farrar's "Life of Christ," which became common after the appearance of Geikie's work. Both may be read to great advantage, and neither is superseded by Edersheim's, valuable as it is. Farrar's "St. Paul" and "Early Days of Christianity" are worthy to rank with his "Life of Christ." The enterprising publishers have put the three works within the reach of all readers, and all Christians who wish pleasant and profitable reading on the New Testament should secure and read them. Farrar shirks no difficulty, and brings vast treasures of learning to his pages, and sets it in a style all his own. Conybeare and Howson will still be read to advantage by all classes. They work a different field from Farrar, and in it they have secured permanent pre-eminence. All these writers visited and investigated the lands they describe, and their works read with the charm of books of travel, while they impart information and remove difficulties.

Those who have not time to read the larger lives of Christ and St. Paul should at least secure the two little volumes of Rev. James Stalker, of Kirkaldy, in Clark's Bible-Class Handbook Series. They can be had for a few pence, and their value is immense.

Time would fail to tell what has been done during the last generation in the direction of archæological research in Bible lands. The labours of Layard, Sharpe, Rawlinson, Stanley, Conder, and many others have been most fruitful in good results; and the work going on now by the Palestine Exploration Fund promises a rich harvest. But within the last few years three goodly volumes from the able and fascinating pen of Dr. Thomson have appeared dealing with Palestine proper. For a long lifetime he has walked through the Holy Land

“in the length of it and the breadth of it,” bearing the message of salvation to the very unholy men that inhabit it. He has been a keen observer and a close Bible student, he has compared the scenes he has witnessed with those of the sacred records, and has written the result after a fashion as bewitching as a fairy tale. Nearly twenty years ago he gave us his “Land and the Book.” He has now expanded that work into these three volumes. Let the three-volume novel be dropped till these are read through, and at the end it will be confessed that no sacrifice has been made, but a great gain secured. My subject is far from exhausted, but my space is overcrowded, and, if Mr. Editor will give me the opportunity, I shall try to write a short paper for the next issue on the more general subject of “Books and Reading.”

GEORGE SAMUEL.

SAMUEL MORLEY.



HAVE just come from the grave of Samuel Morley. There was a very remarkable gathering of all manner of men—ministers of every creed and church, till there was almost eloquence enough to wake the dead if it had spoken. The rich and the poor were there, members of Parliament, and merchants of the City, with City bankers and working men, mingled together in a common feeling of loss and sorrow. With indescribable slush under foot, and pouring rain over head, they stood by thousands in silence, hushed, awed, and reverent, to say without words, “We are all poorer now this good man has gone.” How much poorer God only knows.

The Church and the world seem to be getting poorer every day in real *moral wealth*. Is it so? I ask the question with the keenest anxiety. Is there another Samuel Morley left in our mighty city? I never saw his like. Is God educating another such an one with His own nurture? Will he step to the front now, and fill the gap? I devoutly pray for this. The world never needed such men more than now. Commerce, politics, and religion need such men to salt its life—with

penetrating and purifying effect. He would be a rash man who thought he could tell the elevating and manifold influences of a life like Mr. Morley's. I wonder what our *godless* merchants think of it; with all the selfish brood of mean aristocrats, who revel in wealth, and help and bless nobody. Mr. Morley used his wealth to make the world better, and heal its wounds, and hush its sorrows and sobbing. He has saved many a business man from ruin, as cheerfully as he made the widow's heart to sing for joy. I saw a poor widow at his grave just now. She was poorly clad, with her feet as good as in the mud. She was trying to shelter her little girl from the pitiless rain, and telling her story of sorrow to someone near her. It made my heart ache to hear the tale. The big tears rolled down her face as she said: "Ah, he was the best friend I ever had." How many more could say the same? Is there any joy, or virtue, or honour to be won in life equal to this? Oh, that our young men would think of it, and lay it to heart, and begin to be noble, unselfish, and sympathetic, and so make this poor world better for their presence!

I cannot think thus of Mr. Morley without a loving and grateful thought of another prince among men. He was Mr. Morley's friend, and Mr. Morley was his. I refer to our beloved and lamented friend, Mr. James Harvey. They often stood together in noble deed and noble word to help on many a good cause. They both gave £500 each towards the building of Shoreditch Tabernacle. They laid the two memorial stones, and their honoured names will live on them when I am forgotten. Such men are a nation's best wealth. Are there any like them left among us? I believe there are, and that more will be forthcoming.

Bad as times are, there is plenty of money in London, and much business still being done. Surely God will entrust us with more, if only rich men and money-getting men will use their wealth for God, instead of storing it for themselves. History teaches that when a nation has got rich, and proud, and selfish, and, in pride and meanness, has forgotten God and the poor, prosperity has gone, adversity has come. Political troubles and commercial failures have taken the place of progress and success. Ichabod has been written on her throne. Prowess and power have forsaken her armies. There has been only national defeat, disruption, and disgrace. In burning words, Canon Farrar describes Rome just when the Empire began to

fall. He says : " Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty ; of

" Wealth, a monster gorged
Mid starving populations ' :—

But nowhere, and at no period, were these contrasts so startling as they were in Imperial Rome. There a whole population might be trembling, lest they should be starved by the delay of an Alexandrian warship, while the upper classes were squandering a fortune at a single banquet, drinking out of myrrhine and jewelled vases worth hundreds of pounds, and feasting on the brains of peacocks and the tongues of nightingales. . . . Gluttony, caprice, extravagance, ostentation, impurity, rioted in the heart of a society which knew of no other means by which to break the monotony of its weariness, or alleviate the anguish of its despair.

" On that hard Pagan world disgust
And secret loathing fell ;
Deep weariness and sated lust
Made human life a hell."*

We know to-day what came of all this. Where is proud, mean, selfish Rome now ?

But what of London ? Poor London, rich London. The wealthiest city in the world, and perhaps the wickedest. Certainly the most highly favoured, with more privileges, and more preachers of Jesus Christ, than any city under heaven. What of England as a nation ? Are there any signs of degeneracy and decay ? What are the most thoughtful and observant men saying to-day on this matter ? I do not speak of flippant men, with Utopian notions and impossible theories. But of thoughtful, earnest men who love our nation, and care for the best interests of the people. Men like Samuel Morley, with head and heart right. The one clear, the other warm. To *such* men at least ominous signs are not wanting as to what sort of process we as a people are now passing through. Charles Mackay wrote the following lines a long time ago :—

" Great thoughts are heaving in the world's wide breast,
The time is labouring with a mighty birth ;
The old ideas fall.

* " Early Days of Christianity." Vol. I., pp. 56.

Men wander up and down in wild unrest ;
A sense of change preparing for the earth
 Broods over all.
There lies a gloom on all things under heaven,
A gloom portentous to the quiet men,
Who see no joy in being driven
Onward from change, ever to change again."

Is not this true to-day ? Yes, even bitterly true. There is so much unrest, agitation, and sense of change that it is "portentous to quiet men."

The want of our time is *moral worth, character, nobility, and unselfish generosity in high places*. There are many Christian men in London with large sums of money stored, and kept from every good work. Do they really feel they are only stewards, who must give an account of their stewardship ? Ah, I wonder if they do ? They know how the Church of Christ lags for want of money help. How pastors, who are men of God, and men of ability, toil and suffer amongst the people on salaries too mean to mention.

In the light of Mr. Morley's death I might be pardoned if I plead with all good men to be noble, generous, and unselfish to the churches of Jesus Christ. May the young men copy his example, and in early life give *themselves*, first, and then all they have, to Christ. Christ moved and inspired Mr. Morley to be what he was, and do what he did. Oh, that He would mould many others into the same model !

It cannot, of course, concern any reader what Samuel Morley was to me. But I crave permission to pay one personal, loving, and grateful tribute to his great memory. He was kind to me for fourteen years. He has helped me in everything. He *never once* refused my plea for anything. I am not at liberty to tell things he has done, and enabled me to do. I shall sleep to-night a very much poorer man, because Samuel Morley is no more on earth. My church is poor. My poor people have lost one of their best friends. May the Lord raise up others to fill his place, in the world and in the Church !

W. CUFF.

FADING LEAVES.



E gaily coloured leaves, how soon you'll fade,
 And leave the woods all bleak, and bare and cold ;
 Your sepulchre will be the silent glade,
 Where soon you'll mingle with the common mould.

Mysterious is the influence that weaves
 Such threads of gorgeous colours on the trees ;
 Sure some close tie exists 'twixt sun and leaves
 That, all unseen, works out High Heaven's decrees.

In early days your fresh green fibres clung
 With strength and grip of youth to branch and bough ;
 Now, every nerve and tendril is unstrung,
 And slow as ebbing tide your pulses flow.

Of life, just now, you take but feeble hold,
 And the next flutter in the autumn breeze
 May scatter you o'er meadow, mere, and wold,
 Leaving all desolate the forest trees.

But, in your dying moments, you display
 Charms that in health and vigour were concealed.
 When our frail bodies fall into decay,
 Will hidden graces be in us revealed ?

Have we a spark, latent within the breast,
 That will, when we in pain and death lie down,
 Shine through the gloom, at our great Sun's behest,
 And our last moments with its radiance crown ?

So let us live, in purity and peace,
 Within our hearts goodwill and love to all,
 That when our little span of life shall cease,
 No doubt, or fear, may our last hours appal.

But like the fading leaf brought gently down
 To death, may we descend into the tomb ;
 A halo, that foreshows a brighter crown,
 Shining around, dispersing all the gloom.

Blaby.

MARY L. GLOVER.

BRIEF NOTES.

THE Christian Church and society at large have sustained a heavy loss by the death of Mr. Samuel Morley, M.P. The daily and weekly papers have given lengthy accounts of the life, work, and circumstances of the decease of Mr. Morley, so that for us to do anything of the kind would be quite superfluous. We print elsewhere, however, a tribute to the memory of the good man who has gone from us, from the pen of the Rev. W. Cuff. In his lament, which is the lament of all good men who knew of Samuel Morley, his noble character and good deeds, we respectfully and sincerely join.

THOSE readers who have been interested—and we know some have—in Mr. Adey's series of articles, entitled "Anabaptists, Ancient and Modern," will, if they can read German, be glad to have their attention directed to a work entitled "Geschichte der Wiedertäufer, und ihres Reichs zu Münster." The author is Dr. Ludwig Keller, the Keeper of the State Archives at Münster, and the work is compiled from original documents in his care, which have never been published before, and which do much towards rehabilitating the Münster Anabaptists. The work is rendered the more valuable and forcible by the fact that it must be considered strictly impartial, and not in any way the work of one who held a brief either *pro* or *contra*. Dr. Keller is, we believe, not professedly a Christian, and deals with the subject purely from a historical standpoint, and in the interests of historical truth.

Is it not time, now that we have so much new light and new material regarding the ancient Anabaptists, that their history in English was adequately written? We believe that Dr. Underhill has for many years been collecting valuable materials, and, probably, no man in our body is better qualified to take the work in hand than he; but so many other tasks have been pressed upon him, one after the other, that if we mistake not he has indefinitely postponed this task, if not absolutely abandoned it. Will no one else with the necessary learning gird himself, for the truth's sake, to this labour?

MINISTERIAL REGISTER.

- BAIRSTOW, M., on leaving Knottingly, Yorks, for the pastorate of Bond Street Ch., Birmingham, has been presented with several tokens of regard.
- BULL, H., of Morcott and Barrowden, has accepted the pastorate of Lenton Ch., Nottingham.
- CHAPELLE, J. K., Todmorden, has accepted the pastorate of Queen Street Ch., Ilkeston.
- CLAYTON, J., Loscoe, is trying to found a new Baptist church at Heanor.
- COKER, U. G., has resigned the pastorate of Zion Ch., Bramley, Leeds.

- DAY, MARSACK, of South London Tabernacle, has resigned to accept the church at Bridgewater. He has been presented by the church he is leaving with an illuminated address and £84 18s.
- EDWARDS, O., of Pontypool College, has received a call from the Boundary Road Baptist Ch., Middlesborough-on-Tees.
- EVANS, J. A., of Haverfordwest College, settles at Pwllheli.
- FELLOWS, C. A., has received public recognition as pastor at St. Helier's, Jersey.
- HANGER, T., resigns pastorate at Cheddar to assume co-pastorate of Grafton Square Ch., Clapham.
- HANSON, WALTER, late of South Shields, becomes minister of Salem Chapel, Burton-on-Trent.
- HODGKINS, BENJAMIN, has resigned the pastorate of the church at Bishops-Stortford, which he has held for fifty years.
- HUDGELL, GEORGE, formerly of Birmingham, settles at Calne
- HUNTER, W. J., Bridlington, removes to Chorlton-on-Medlock.
- JACKMAN, G. H. F., on leaving Ashley Ch., Lymington, was presented with a purse of gold.
- JENKINS, OSBORNE, formerly of Bassalleg, has accepted the pastorate of Zion-hill Ch., Pontnewydd, near Pontypool.
- JONES, W., of Baptist College, Manchester, becomes pastor of the churches of The Brook and Old Swan, near Liverpool.
- KIRKE, ALBION, Honiton, becomes pastor of Derby Road Ch., Bootle.
- LEES, W., Crewe, compelled to resign through ill-health.
- LEVINSOHN, ISAAC, has resigned pastorate of Bromley Road Ch., Lee. He is now Travelling Secretary for British Society for the Propagation of the Gospel among the Jews.
- LEWIS, T. R., Normandy Road, South Bank, has received public recognition as pastor.
- MATHER, M., late of Holbeach, "fell on sleep" at St. Leonards on the 9th ult., *æt.* thirty-two years.
- MCCALLUM, DUNCAN, has, through ill-health, resigned the pastorate of Enon Chapel, Burnley.
- NEALE, E. S., has resigned pastorate at Stanningley, near Leeds.
- NICHOLSON, W. B., M.A., of Leith, has been called to a pastorate at Broughty Ferry.
- PALMER, JOSIAH, Bishop Burton, Beverley, has just closed his ministry in this place, and has been presented with a purse containing £30.
- PARKER, A., has resigned pastorate at Colne.
- PARRY, ABEL J., Carnarvon, will minister to English Ch., Carmarthen, during the winter.
- PELTMAN, W., Herne Bay, has accepted pastorate, Hay Hill, Bath.
- WYNN, F., has been compelled, through ill-health, to return to England from South Africa.

REVIEWS.

- THE SIMPLICITY THAT IS IN CHRIST. Sermons to the Woodland Church, Philadelphia. By Leonard Woolsey Bacon.
- THE MARRIAGE RING. A Series of Discourses in Brooklyn Tabernacle. By T. De Witt Talmage.
- ST. AUGUSTIN, MELANCTHON, NEANDER. Three Biographies. By Philip Schaff.
- THE TWO BOOKS OF NATURE AND REVELATION COLLATED. By George D. Armstrong, D.D.
- THE ESSENTIALS OF ELOCUTION. By Alfred Ayres.
- THE POET SCOUT. A Book of Song and Story. By Captain Jack Crawford (Late Chief of Scouts, U.S. Army).
- HELEN ; OR, WILL SHE SAVE HIM ? By Mrs. Sarah M. Perkins. All published by Funk & Wagnalls, New York, and 44, Fleet Street, London. 1886.

MESSRS. FUNK & WAGNALLS, the spirited publishers of New York, have opened a branch office in Fleet Street, from which copies of their publications are issued to the trade in England. This is a bold step in the right direction.

From Dr. Bacon's "The Simplicity that is in Christ," we gather that though he is personally a Congregationalist, he has recently ministered to a Presbyterian congregation in Philadelphia, but that for reasons which are stated, the Presbytery have declined to sanction his appointment. He seems in fact to be out of sympathy with denominational life, and to long for something which we believe he is not likely to find. Denominationalism is not an evil in itself. It only becomes so, when it is narrow, ungenerous, and exclusive. There is no reason why it should not be healthy and large-hearted, as in many cases we know it to be ; and when it is so, it is the reverse of an evil. Dr. Bacon revolts against the imposition of a creed, and refuses, *e.g.*, to sign the Westminster Confession. So far we agree with him, and we also imagine that his divergence from Evangelical orthodoxy is by no means so wide as he himself supposes. He tells us that the publication of this volume will enable his critics to discover whether or not he is of the new theology, and indeed affirms that he is of it, if it consists of these three tendencies : (1) to concentrate study upon the life and person of Jesus Christ ; (2) to accept with a docile mind the teaching of the Bible concerning itself ; and (3) to subordinate sectarian and provincial theologies to the fellowship of belief in the church universal. Many who are not of the new theology would accept this position, which may mean only that Christ is all and in all ; that the Bible only is the religion of Protestants, and that the whole is greater than any of its parts. Dr. Bacon's sermons contain very much with which we cordially agree, and, for the most part, we could assent to his views on Repentance and Faith ; on the outside Christian ; and on the Person of Christ (though we believe that Christ's work is larger than he represents). He shows a true appreciation of various incidents in the Gospel narratives, such as the healing of the paralytic, the

prayer of the Syrophenician woman, and the healing of the Gadarene demoniac. On questions where the Bible and science are supposed to be in conflict, Dr. Bacon often speaks wisely and throws out many helpful suggestions, though we certainly cannot accept all that he says in his sermon on the Scriptures. Read with discrimination, his discourses will be stimulating and helpful; but discrimination must assuredly be exercised, or the good will not be unmingled.

We are not sure that Dr. Talmage has ever published a wiser, more powerful or timely volume than "The Marriage Ring." Our notions in England concerning the conjugal relation are not perhaps so lax as those which widely prevail in America; but there is ample scope for improvement, while certain aspects of our social life call aloud for reformation. It would be well if ministers would fearlessly instruct the younger members of their congregations as to the choice of a husband or a wife, and enlarge on the various domestic duties. Dr. Talmage has attacked prevalent evils, and exposed the dangers associated with them with a courage and honesty which we cannot too highly commend, and a power rarely surpassed. Perhaps few ministers could have spoken as he has done on the terrible risks of fashion, in his sermon on "Costume and Morals"; but is it not guilty to keep silence in regard to so destructive an idol? The discourses in this volume have all Dr. Talmage's well-known characteristics, and ought to be widely read, while the example he has shown in preaching the sermons ought to be widely followed.

Few men are better qualified than Dr. Schaff to write such studies as he has here collected into a small volume. His work as a church historian has given him a full and minute acquaintance with the lives of Augustin and Melancthon. He overlooks no point of interest; and presents a picture of the men and the times which is at once accurate, graphic, and sympathetic, such as is a real enlargement of our knowledge, and enables us to form a sound and practical judgment on the points discussed. The sketch of Neander is the work of a loving and large-hearted disciple depicting the career of a revered and lamented master.

Dr. Armstrong, in "The Two Books of Nature and Revelation collated," takes what we regard as the only tenable position in relation to the questions discussed. He is no enemy of science, but accepts fearlessly all that science discloses. Nor is he alarmed by prevalent theories which are supposed to be hostile to the Bible. Science is, as he proves, incomplete, and much that has been advanced in its name has had to be, and will have to be, abandoned. Many of the speculations of Darwin, Huxley, and Spencer are, as he conclusively shows, utterly invalid, and rest on baseless assumptions. The chapters on the Mosaic Cosmogony, on the Pentateuch, and on Providence and Prayer are full of weighty and trenchant reasoning, and ought to silence the flippant and arrogant scepticism to which we are too much accustomed.

In brief compass Mr. Alfred Ayres touches upon "The Essentials of Elocution." He has small sympathy for professional elocutionists, and rightly insists that they spoil good readers rather than make them. His brochure is admirable alike for its simplicity and its force. Its sound practical sense will render it extensively useful. Ministers and students ought certainly to "read, mark, learn, and inwardly digest it."

If Captain Jack Crawford, "The Poet Scout," has not added to our list of standard poets he has given us a series of simple, often rugged and forceful, and always healthy rhymes on such themes as would ever be welcome to soldiers on the battle-field, or round the camp-fire. The Captain of the Scouts is a man of brave, breezy nature, with a strong love of adventure, but by no means reckless. His life story is indeed touching, and the vow he made to his dying mother never to touch strong drink is an index to his character. He lives under the remembrance of her prayers. His verses are bright, genial, and spirited, and will be great favourites with boys. The book is beautifully got up, and contains a portrait of the Captain himself, of General Grant, and a number of engravings such as can only be produced in America.

Mrs. Perkins' "Helen" is a thrilling temperance story, and shows the folly of young women engaging themselves to men who are addicted to drunkenness with the idea that they can reform them after marriage. The view here advocated is confirmed by almost universal experience.

THE PULPIT COMMENTARY. Edited by the Rev. Canon Spence and Rev. J. S. Exell, M.A. HEBREWS: Exposition by Rev. J. Barmby, B.D. Homiletics, by Rev. C. Jerdan, M.A., LL.B. JAMES: Exposition and Homiletics, by Rev. E. C. S. Gibson, M.A., Principal of Wells Theological College. Homilies, by Revs. C. Jerdan and T. F. Lockyer. London: Kegan Paul, Trench & Co., 1, Paternoster-square, 1886.

THE latest addition to the *Pulpit Commentary* in no sense falls below the very high standard attained by previous volumes. For preachers the work is of altogether unique worth, combining, as it does, the critical, the exegetical, the homiletical, and practical elements. No other commentary so comprehensive in its conception and its range, so thorough in its execution, and so well adapted for the requirements of the pulpit is known to us. It is a long way in advance of Lange's *Bibelwerk*, which for many years might be said to "hold the field," an honour that can now be claimed by the work before us,

and of which no other work is likely to deprive it. Mr. Barmby, in his Introduction, argues strongly for the Pauline authorship of the Epistle to the Hebrews. His exegesis is sound and searching, containing in small compass the cream of what has been advanced by previous commentators; while the general homiletical section, and the special homilies, bring out an amount of instruction applicable to present-day needs by which even skilful students of Scripture will frequently be surprised and gratified. Let those who know not how to compose sermons, or to draw up plans of sermons, consult this volume in either of its sections (Hebrews or James), and they will see examples of practical insight, sound judgment, and orderly construction, which cannot fail both to inform and inspire them. There are comparatively few good commentaries on James. Mr. Gibson's work is, therefore, the more welcome. Clear, terse thinking, illumined by pertinent illustration, and glowing with intense feeling, everywhere abounds. Such a book is a boon of priceless worth. It will ensure the

equipment of our pastors for bold and effective work.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES—THE EPISTLE TO THE EPHESIANS. With Introduction and Notes. By the Rev. H. C. G. MOULE, M.A., Principal of Ridley Hall, and late Fellow of Trinity College, Cambridge. Cambridge: At the University Press. 1886.

MR. MOULE'S Short Commentary on the Epistle to the Romans was received with such general approval that his similar work on the Ephesians is sure of a welcome. It seems to us the model of a school and college commentary—comprehensive, but not cumbersome; scholarly, but not pedantic; spiritual in tone, but not sentimental; liberal, but not lax; stimulating thought, but not superseding it. The Epistle to the Ephesians needs careful and reverent handling. It takes us into the inmost sanctuary of Christian truth, and neither philology nor logic are adequate instruments of interpretation. Mr. Moule possesses not only competent learning and sound sense, but that fine spiritual intuition and sympathetic insight which are so absolutely indispensable. We are pleased to observe that he has been entrusted with the editorship of the Epistles to the Philippians and Colossians in this useful series of Commentaries.

THE BIBLICAL TREASURY OF EXPOSITIONS AND ILLUSTRATIONS FOR THE USE OF SUNDAY-SCHOOL TEACHERS AND BIBLE STUDENTS. Vol. VI. New Edition Revised and Rearranged. London: Sunday School Union, 56, Old Bailey, E.C.

We have had frequent occasion to

eulogise the new edition of a work which has long been of essential service to Sunday-school teachers and conductors of Bible-classes. The present volume is intended to illustrate the Solomonic writings, and this it does in a simple and forcible style. The anecdotes, metaphors, and explanatory notes are gathered from all sources, and are invariably to the point. The work is, in fact, an invaluable companion to the Bible, and will be found of great practical utility by those who have no access to the primary authorities.

PÆDOBAPTISM. By Rev. George Duncan, D.D., Author of "Baptism among Baptists," &c. London: Baptist Tract and Book Society, Cursitor Street, E.C.

OUR good friend, Dr. Duncan, is determined not to close his lectures on Baptism until he has thoroughly exhausted the subject, and spoken what, so far as argument is concerned, ought to be the last word on the subject. He has in previous volumes presented a fair and accurate view of the subject as it is conceived by Baptists, and has given us a really valuable exposition and defence of our principles. He is well aware, however, that our views are not universally accepted even by devout and learned Christians, and he has, therefore, sought out with the utmost care the various reasons they assign for rejecting them, and the still more various and conflicting reasons for their support of a practice which is so widely opposed to our own. He has honestly endeavoured to discover what arguments the Scriptures of the Old and New Testaments yield, or are supposed to yield, in

favour of infant sprinkling. He has ransacked the writings of Episcopalian, Presbyterian, and Congregational Pædobaptists, and has had comparatively little difficulty in showing the invalidity and contrariety of their pleadings. If infant baptism can be defended, it is neither on Scriptural, on Evangelical, nor yet on Protestant grounds. Its supporters ought logically to take refuge in the Church of Rome, or among the rejectors of the supreme and exclusive authority of the Bible in matters of faith and practice. The New Testament neither teaches nor sanctions Pædobaptism, and the rite cannot be upheld without a contravention of its most specific principles. We by no means assert that Pædobaptists are conscious of this; but looking at the matter *logically* they cannot escape this awkward dilemma. Their self-contradictions, as displayed by Dr. Duncan, are many and glaring. A man who, for the first time, and with an unbiased mind, should seek for the grounds of this unscriptural practice, would be hopelessly bewildered by the conflict of voices. Very heartily

do we thank Dr. Duncan for his able, conclusive, and timely volume. It should be circulated far and wide.

THE POEMS OF EDMUND SPENSER
(Selected). Edited, with an Essay Biographical and Critical, and Glossary.
By the Hon. RODEN NOEL. London:
W. Scott, 24, Warwick Lane, Paternoster Row. 1886.

To "The Canterbury Poets" we are indebted for a series of cheap and popular reprints, which are of real and permanent value. They are convenient in size, clearly printed on good paper and well bound, and, as a rule, the editing is also good. Mr. Roden Noel is both a poet and a critic. He has made his selections with taste and skill, and his introduction contains all that a general reader will care to know. His interpretation of Spenser's allegories is sound, and where he does not directly interpret, he has put his readers in possession of principles which will enable them to do so for themselves.

LITERARY NOTES.



AMONG the remarkable ventures in the direction of cheap literature, mention must be made of "The Religious Tract Society Library Illustrated." It is to contain popular stories, biographies, narratives and adventures in the mission-field, reprints of the great Christian Classics, etc., etc. The Marquis of Lorne's "Canada," Mrs. Butler's "Life of Oberlin," Mr. Chalmers's "New Guinea," and Mr. Gilmour's "Mongolia," are among the books which have already appeared. The latest issues are Dr. Conder's "Outlines of the Life of Christ," and Mr. Geo. Sargent's "Crooked Sixpence." Dr. Conder's little book is an epitome of the latest scholarship on the most momentous of all subjects, and is written in a sober, lucid and interesting style. The book would be cheap at five shillings. It can be obtained for sixpence in cloth, and threepence in paper covers.

A pamphlet, in which our readers will be greatly interested, has recently been issued by Messrs. John Taylor & Son, of the Dryden Press, Northampton, under

the title of "The Carey Centenary at Moulton." It is a hundred years since Carey accepted the pastorate of the church at Moulton, and it was fitting that the event should be thus publicly commemorated. The report of the sermon by Rev. H. B. Robinson, of Kettering, and of the speeches by our venerable friend, the Rev. J. T. Brown, and others, is deeply interesting. The pastor of the church (Rev. W. A. Wicks) supplies a succinct account of its history. The pamphlet can be obtained through our own publishers.

We should like to say a good word for the *Baptist Visitor*, published monthly by the Baptist Tract Society. It is exactly the sort of magazine for distribution. It is evangelical in doctrine, devout in spirit, and intensely practical. With this solidity of worth, it combines brightness and cheerfulness of tone.

In the *Monthly Interpreter*, edited by the Rev. Joseph Exell, and published by Messrs. Clark, of Edinburgh, Canon Rawlinson continues his masterly articles on Biblical Topography, and in the last number writes on "Egyptian Sites—Zoan and Pithom." Principal Douglas writes on the Revision of the English Old Testament, and Professor Milligan contributes a vigorous and suggestive paper on "Baptism for the Dead." After discussing the various and conflicting views which have been advocated on this subject he thus states his own opinion: "The Christian dead are not yet perfected. They have not yet attained to the full rest and refreshing which has been prepared for them; nor can they attain to it until the 'Reign' of Christ, carried on by means of His struggling and warring Church on earth, is finished. Everyone, therefore, who enters by baptism into the Church, who takes upon him the name of Christ, and who pledges himself to a share in the contest of Christianity with the world, does so not to his own benefit only, but to the benefit of the Christian dead. He helps to bring the contest to its termination, which must be finished before the members of the body of Christ can be clothed with perfect glory. In a strict sense of the words he is baptized, he is in jeopardy every hour, he dies daily for their behoof, not less than for his own." The paper is ingenious and attractive, as is most of the writing in the *Monthly Interpreter*. It is an able and scholarly periodical, conducted with admirable tact.

We are glad to hear that the first edition of the Rev. T. V. Tymms's book, "The Mystery of God," has been exhausted, and that a second edition is being prepared. We hope the second edition will command as ready a sale as the first. The book deserves success.

In Messrs. Hodder & Stoughton's list of books for the current season, we observe the names of the following: Dr. Parker's, "The People's Bible," Vol. IV.; the late Mr. Paxton Hood's "The Preacher's Vocation"; the Rev. J. Thain Davidson's "The City Youth"; two new volumes of "The Clerical Library," comprising "Anecdotes on the Old Testament" and "Outlines of Sermons on the New Testament"; and "A Round of Sunday Stories," by Miss L. Seguin and others.



London Stereoscopic & Photograph Co. (1861 Permanent Photo)

Yours very truly
Edw. B. Underhill

THE
BAPTIST MAGAZINE.

NOVEMBER, 1886.

THE PRESIDENT OF THE LONDON
BAPTIST ASSOCIATION.



OUR photograph this month is that of the President of the London Baptist Association for the current year. It will be generally recognised and heartily welcomed. The honour which our friend now enjoys is not small, as its responsibilities are great; but the familiar features will recall to most of our readers other associations and services which give them a far wider interest, and which will secure for him a permanent record amongst the most honoured of his contemporaries in his own denomination.

Edward Bean Underhill was born in the city of Oxford, October 4th, 1813. His parents were prominent among the members of the church presided over by the Rev. James Hinton, a minister scarcely less distinguished in his own generation than his son, John Howard Hinton, became in the succeeding one. The supplementary work of the father was that of schoolmaster rather than author; and probably there could not have been found among Dissenters at that time a better school than the one which long flourished under his superintendence. In it our friend laid the foundation of attainments which made

subsequent study easy and profitable. While under the public ministry of Mr. Hinton, which was marked with great tenderness and force, piety developed which gave direction to those studies and consecration of the knowledge resulting from them.

To school life succeeded some sixteen years of engagement in business, not we may believe without exceptional privileges; for the knowledge acquired and tastes developed during these years would more naturally suggest the seclusion of a college than the activity of a business establishment. Whether at that time actual residence in one of the venerable homes of learning surrounding him would have been of great advantage may be thought doubtful. To him as a Nonconformist their doors were then closed; but life in them, ever full of interest to a youth intent on learning, became unusually so through the ferment of religious opinion which during the latter part of these years disturbed it. It was the time of the "Anglican Revival," which originated in the university—being, in the estimation of most who looked on it from outside the Establishment, a reaction against evangelical truth as much as against religious indifference; and it was watched by them with the intense feeling which this perception of its tendency justified. The movement, due to the study of the early Christian fathers, led to deeper researches in ecclesiastical history, influencing thus the studies of many who had no sympathy with the movement itself. It appears to have affected thus the reading of our friend; and the character as well as the direction of such reading is sufficiently indicated by his venturing in early manhood on a prolonged controversy in writing with a Jesuit Father concerning matters of faith and ritual.

Had he possessed a more robust constitution, probably there would have been separation to the Christian ministry. There was aptitude for preaching and interest in it; but not the promise of sufficient voice to give it effect. In 1836 he became a son-in-law of S. Collingwood, Esq., printer to the university, and in 1843, when the failing health of Mrs. Underhill necessitated removal from Oxford, his literary tastes prevailed over the temptations of business, and he found a retreat in Avening, near Stroud, joining the church under the pastoral care of the Rev. Thomas Newman, at Shortwood.

By the press rather than in the pulpit, Mr. Underhill seemed fitted to address the public, and work congenial to him was soon at hand.

Literature, as other things, has fashions. It had recently become a fashion to form Societies, to republish works representing different theological schools of the past in the hope that they might influence the present. The Anglo-Catholic, the Parker, the Wycliffe Societies, found a companion from among ourselves, the Hanserd Knollys Society, designed to send forth with suitable introductions the works of early Baptist writers which might profitably be read in the nineteenth century, and deserved to be so, as first setting forth the right of conscience and most clearly expounding Christian ordinances. Mr. Underhill may be regarded as the founder of this society in 1845, and was appointed its honorary secretary. He edited *seven* of the *ten* volumes that it published, and contributed in two of them a historical introduction relating to our denomination in the Tudor times, which greatly added to the value of the series.

Nor was this the only literary work engaged in. Among the magazines which have appeared among us, few have had greater promise than "The Baptist Record." It has perhaps passed from the memory of most who knew it; but it had a bright intelligence and broad sympathies beyond its rivals; and its friends congratulated each other when they learnt in 1848 that Mr. Underhill had become its proprietor and sole editor. It received from him a new name to divest it of all appearance of sectarian exclusiveness; and was enriched by him during its continuance with contributions on ecclesiastical history which may well justify the belief, so recently expressed, that he had been collecting materials for the history of all who under different names have "preserved the ordinance of baptism as it was delivered unto us."

Whether this engagement led in any way to the next, or the anticipation of that led to the abandonment of this, we know not. On the retirement of Dr. Angus to become President of Stepney College, the Committee of the Baptist Missionary Society resolved to appoint two secretaries instead of one, and invited Messrs. Trestrail and Underhill to become such. In July, 1849, the invitation was given: with the preceding month the magazine had closed. None now can regret the change. Whatever that was or might have become, it was soon evident that in the duties on which he now entered, both the business and literary ability of Mr. Underhill would find full employment, and that in no other connected with our denomination could

they have such scope. The long continuance of this arrangement indicates its harmonious action, and the growth of the Society proved its efficiency. It must suffice for us here simply to chronicle events. After more than twenty years of hearty co-operation with his older colleague, there came seven years of sole responsibility, with Messrs. Bailhache and Baynes as assistant secretaries; and when, in 1876, after long deliberation, failing strength made plain the duty of retirement from the burdens of office, with warm expressions of confidence, regret, and affection, the desire was expressed that he would remain with the Committee as 'honorary' secretary—an exceptional name, indicating their sense of exceptional service.

Among the most important services of Mr. Underhill, during these years of official life, were the visits he paid to the different fields of the Society's Mission. Not to speak of visits to Italy, Brittany, and Norway, there was a long sojourn in India and Ceylon, extending from October, 1854, to February, 1857, during which every station connected with the Society was visited, and in most of them considerable time spent, so as to admit of full inquiry, careful observation of work, acquaintance with other missions, all modes of missionary action, and the relations of these to the different classes and races of the population. Many rearrangements and alterations requiring much delicacy and no little firmness had to be made, and oppression and wrong suffered by some of our native Christians to be exposed and redressed. The missionaries were strengthened by wise counsel and intelligent sympathy; but the great results appeared in the full knowledge of men and measures which devotion to the object of this visit secured, and which, more than all besides, was for the guidance of the Committee in all its Indian arrangements till the recent visit of the present secretary only five years since. So impressed, too, were others by the knowledge then acquired, that the Committee of the House of Commons on the affairs of India, in 1859, were pleased to receive evidence which our Foreign Secretary had to communicate.

In the autumn of 1859 he visited, in the West Indies, Trinidad and Jamaica, having in the latter island Rev. J. T. Brown as his colleague. One result of this deputation was the interesting volume which gives an account of its incidents, with the places and people visited; a more important one—the letter to Mr. Cardwell in 1865 on the

condition of Jamaica, which obtained for the writer an unenviable notoriety. "The Exposition of Abuses in Jamaica," published in England in January, was by some supposed to have contributed to the disturbance of Jamaica in October; and for a while there was as general and bitter and unjust a feeling towards the Secretary of the Mission as, through the insurrection of 1831, there had been towards the missionaries of a preceding generation.

Ten years after the Jamaica visit, in 1869, was the visit to the Cameroons. Mr. and Mrs. Saker were returning, and there seemed great need for wise mediation to remove differences that had arisen among brethren. The visit accomplished its purpose; but one of its issues was most sad. Dr. Underhill's second wife, who had been his companion through the previous journeys, went out with him again; but a sudden sickness, which awakened little apprehension before it had proved fatal, removed her to a higher service. He returned alone.

Missionary literature has been greatly enriched by Dr. Underhill's pen. Besides the volume on the West Indies in 1862, and a smaller one, giving a succinct account of what the Society has done in East and West, appearing in 1873, we have three lives of brethren whom he intimately knew, connected with the three countries he had been called to visit. The life of J. M. Philippo appeared in 1881, that of Alfred Saker in 1884, and that of J. Wenger, D.D., in 1886. Each of these was worthy of the intelligent, affectionate interest with which the story of his life is told; but how variously were they endowed! And in what different ways did they attain eminence! We rejoice that they live still before us in the pages of one who could appreciate their varied excellencies. The labour of presenting them in each case has evidently been one of love; and how greatly lightened it must have been by the happy conviction of having contributed much to the joy of the service each rendered!

Our space prevents us from dwelling on other events, which yet must be briefly recorded.

The recognition of Mr. Underhill's literary ability in the title of LL.D., came from Rochester University, U.S., in 1863. The honour, which some have called the highest that the united churches of our denomination can give, was conferred on him when he was elected to the Presidency of the Union for 1873. He justified the choice in his

first address by a clear exposition and vindication of the principles of the denomination. The autumnal one was an appeal on behalf of missions becoming the relation sustained to the more important Society.

Since 1876, Dr. Underhill has been Treasurer of the Bible Translation Society, and his warm and consistent support of it may be to his brethren a strong presumption of the necessity and value of its work.

In 1880 he was chosen to a like office in relation to the College in Regent's Park. His opinion on education for the Christian ministry has been strongly expressed, and is well known.

His latest honour we noticed at the commencement of this paper. May he have much success in connection with the chapel which will mark his official year! And if another desire may be here expressed, it is that our honoured President, with all other things fitting the close of a long life of consecrated toil, may have the health and inclination to gather and present, in a worthy and accessible form, the more important of the many papers which he has prepared, at various times, for the edification of his brethren. J. T

THE SCRIPTURAL GROUNDS OF NONCONFORMITY.*

BY E. B. UNDERHILL, L.L.D.



JUST two hundred years ago, a learned and conscientious scholar and divine was committed to Newgate prison, and to the companionship of felons who have been described as "beings scarcely human, transformed into demons by the vilest passions, and nurtured in the lowest depths of vice and infamy." (Knight's "London," vol. v., p. 327.) For fifteen months, with his wife and two children, scantily supplied with food by the charity of friends, he and they suffered, until, worn out with trouble, and hopeless of relief, the little family sank under their trials and died.

* An Address delivered at the Quarterly Meeting of the London Baptist Association, at the Metropolitan Tabernacle, October 19th, 1886.

They were not alone in these sorrows. Eight thousand persons are said, at this period, to have lost their lives for the same cause, and seventy thousand families were ruined by the penalties and losses inflicted upon them.

What was the crime of Thomas De Laune, the individual especially referred to? The rector of a London parish, that of St. Lawrence Jewry, one Rev. Benjamin Calamy, had challenged the party to which De Laune belonged to justify their separation from the Church of England. He called upon them to state their reasons for their neglect of the ministry and ceremonies imposed by prelatical authority, and enforced by the penal laws of the State.

In a fatal hour De Laune, a Baptist, and the master of a private grammar school, ventured to accept the challenge. He wrote a tractate entitled, "A Plea for the Nonconformists," clearly stating the grounds on which he held his dissent, and that of his fellows, to be justified.

On the eve of its publication De Laune was arrested. On the 17th of January, 1684, he was tried at the Old Bailey Sessions House, before the notorious Judge Jefferies, for having "unlawfully, seditiously, and maliciously written, printed, and published a certain false, seditious, and scandalous libel of and concerning our Lord the King and the Book of Common Prayer." He was convicted, fined one hundred marks, and sentenced to be kept in prison till the fine was paid. His books were ordered to be burnt at the Royal Exchange. Being esteemed as a scholar, the Court in its great mercy spared him the pillory. Unable to pay the fine, he was shut up a close prisoner in Newgate. Compelled by their poverty, his wife and two children became the companions of his incarceration. Thus they all fell a prey to an unrelieved misery, and became martyrs to the Cause that the husband and father believed to be that of truth and righteousness.

Happily in this year of grace, 1886, those days of peril and persecution have passed away. The intervening years have seen vast changes both in Church and State. The Corporation Act, the Conventicle Act, the Oxford and Five Mile Act, under which De Laune and his thousands of companions in tribulation suffered, no longer disgrace the Statute Book of this ancient realm. The Toleration Act has given legal existence to Nonconformist churches.

Church rates have been abolished. Dissenting schoolmasters may unhindered pursue their avocation. The education and emoluments of the national seats of learning have been opened to our aspiring youth. Through the passing of various measures of reform, Dissenters may now be called to the service of the State, from which their fathers, though eminently loyal to the Crown, were excluded. It may be said that, with very slight exceptions, every civil right is now, by law, the heritage of every Nonconformist's child. Cowper's reproachful verse of a century ago is no longer true:—

“Hast thou by statute shoved from its design
The Saviour's feast, His own blest bread and wine,
And made the symbols of atoning grace
An office-key, a picklock, to a place?”

With this and many other abuses in sacred things swept away, and noting the great changes that have taken place in the relations of the Church, both with the State and with Nonconformity, may it not be fairly asked of Nonconformists and Dissenters, “Ought not the conflict of three centuries to cease, and conformity to the government and order of the Church of England to become the rule and the duty of all Christian men abiding within its shadow?”

I.

In entering on this subject, let me at once say that it is not my intention to treat directly of the question which has of late years absorbed so much attention, and which has been a prominent theme of discussion at elections for members of Parliament, and elsewhere: namely, “The Liberation of Religion from State Patronage and Control.” While I may here generally say that in the main I agree with the principle affirmed in this language, I am somewhat doubtful whether the methods pursued for its accomplishment are, in all cases, such as the Scriptures of truth may warrant. But more strongly do I think that the reasons which prevail with truly Christian men are usually lost sight of, and form but a slight part of the grounds on which the claims of the Established Church of England are to be denied. To a very great extent, it appears to me, the Scriptural basis of Nonconformity to the Church of England has been forgotten in the

turmoil of political strife, and would have to be stated and affirmed, even if the Church of England were to be disestablished to-day, while it yet retained its ecclesiastical constitution and practice of diocesan and prelatial episcopacy. Its separation from the State would not necessarily involve the cessation of dissent. If the Anglican Church continued to cling to its present form and organisation the reasons for Nonconformity would remain fundamentally unchanged.

II.

It may even now be affirmed that such as the Church of England came forth from the conflicts of the Reformation in the 16th century, such it remains in the present day as a Church professing to exhibit the Kingdom of God among men. In most, if not all its leading features, it remains unchanged. Deprived, indeed, of its power to harm separatists, it nevertheless continues to claim rights which our fathers questioned, and to be governed by laws for which we firmly and conscientiously hold there is no authority in the Word of God. While in words it is admitted that the Lord Jesus Christ is the only King in the Kingdom of Heaven, that He is the true Head of the Church, which He planted with His own hand, the Anglican Church in practice substitutes for His authority that of an earthly monarch, and submits its rules, its constitution, and its beliefs to the control of worldly powers.

No Christian will, I conceive, venture to deny that the Lord Jesus Christ is the real and only abiding Head of His Church, that He is of right its Supreme Lawgiver. By the "Church" we mean the entire body of true believers in His Gospel throughout the world, with all its officers. And if of the whole, then is He the Supreme Governor of every part. Locally, as well as universally, all Christian people are subject to Him. His laws must hold the first place in their regard, and they must ever consider themselves as bound by their allegiance to do Him service, in all the ways He may command. Obedience to Him must be absolute. Where He has spoken His commands admit of no human restriction, and the duties He has imposed must at all events be discharged, even at the risk of bonds and imprisonment, if so be His precepts clash with the traditions, the customs, or the laws of men.

No doubt in a general way, and probably with especial regard to the ethical and spiritual truths of Christianity, every thoughtful member of the Church of England would assent to this principle. But let us hear what the Book of Common Prayer has to say with regard to it; and it is the more important to consider its statements, seeing that this book is in daily, and almost hourly, use in the churches and homes of the people.

III.

In the "Declaration" prefixed to the Thirty-nine Articles, agreed upon by the Archbishops and Bishops of the whole Clergy of the Church of England," we read that by God's ordinance the Monarch of Great Britain has a just title to be regarded, within his dominions, as the "Supreme Governor of the Church." It belongs to his kingly office to maintain the Church in "the unity of true religion, and in the bond of peace," and to suffer no unnecessary disputations in the Church and commonwealth. As "the Supreme Governor" he accordingly ratifies, confirms, and requires his loving subjects to continue in the profession of the true doctrine of the Church of England; and any differences of opinion with regard to its external policy, or concerning its canons and constitution, are to be submitted for settlement to the clergy in Convocation, assembled under the authority of the Broad Seal of England, provided their decisions are not contrary to the laws and customs of the land, and are approved by the "Supreme Governor of the Church."

Can there be found elsewhere, in the history of any country, a more humiliating submission to the behests of an earthly potentate than this Declaration fastens on the professed subjects of the Kingdom of Christ in this realm of England?

If the laws enjoined, and the constitution determined upon by the Clergy in Convocation assembled, are in harmony with the injunctions of Christ to His people, they can receive no increase of moral or spiritual obligation by being additionally enforced with the authority of an earthly sovereign.

The King who came in the name of the Lord distinctly and emphatically disclaimed such interference. He declared, "My king-

dom is not of this world." He renounced for Himself and His followers every kind of secular empire. But in the case before us, His heavenly monarchy is placed under the immediate direction and jurisdiction of the highest embodiment of worldly power in the person of the Sovereign for the time being. It is a bold reversal of our Lord's emphatic instructions, for it gives to Cæsar not only the things that are Cæsar's, but the things that are God's too.

These powers were first conferred on the occupants of the British throne in the year 1562; but it would be a mistake to suppose that, by the repeal of the penal laws that enforced them, they have become obsolete. For many years the clergy of this country were not allowed to come together for counsel or consultation; and since the revival of Convocation in the present reign, the whole body of the clergy have been limited in their action by the orders of the Crown. By royal permission, a few slight changes have, indeed, been made, as, for instance, with regard to subscription to the Articles of Religion and the re-arrangement of the Ordinal; but the authoritative rights of the Crown have been rigidly maintained, and the claims of the King of Kings subordinated to secular pretensions and ascendancy. The monopoly of political power and civil rights, enjoyed for many long years by the adherents of the Church of England, has, indeed, been broken up; but the power of the Crown over the English Episcopal Church has not been relinquished, and is day by day enforced before our eyes.

IV.

In the second place, let us in a few words consider the constitution and ministry of the Christian Church, as definitely laid down by Our Lord and His Apostles, and inquire how far the Church of England is conformed to the type they have set before us.

The Christian Church is the Kingdom of God, and we can be in no doubt, with the New Testament in our hands, what should be its prevailing characteristics. Let us take the Great Teacher Himself for our guide. At the opening of His ministry on earth He declared that the Kingdom of Heaven was at hand. He preached the glad tidings of the Kingdom, and soon drew attention to its beneficent nature. He tells us that in this Kingdom, the poorest should receive a welcome, the sick find healing, the wretched meet with

sympathy, the oppressed be freed from their yoke, and that righteousness should be its governing law. The subjects of His reign on earth were to be born from above, and be made new creatures. They must become in spirit and in meekness as little children. Sins of the deepest dye were to be forgiven, and the perishing, but repenting, prodigal be restored to the Father's home. The poor in spirit, the mourner, the meek, all who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemaker, are the fruit He would gather by His toil, and become the joy of heaven. And sufferers for righteousness' sake would find a final and abundant reward in the Kingdom of His Father.

After the same manner His Apostles describe the members of the community He has purchased with His blood. They are quickened into a new life by the Spirit of God. They are separated from the world to enter His service. The fruits of the Spirit, love, joy, peace, long-suffering, kindness and goodness blossom in their lives. In a word, old things pass away, the life of sin and ungodliness, and all things become new. Translated from Satan's reign, from the dominion of the spirit that rules this world, into the Kingdom of God's dear Son, they show forth the excellencies of Him who calleth them out of darkness into His marvellous light.

The basis of union and fellowship in the Christian Church thus became a changed life. Repentance towards God, and faith toward our Lord Jesus Christ,* constituted the fundamental fact on which the organisation of His Kingdom was to proceed, and without which the Church of Christ could have no true existence. To use the language of Vice-Principal Hatch ("Bampton Lectures," p. 35), "The members of the Church were drawn together in the first instance by the force of a great spiritual emotion, the sense of sin, the belief in a Redeemer, the hope of the life to come." And all this was as applicable to the members of the Church, whether regarded in a universal sense as the body of Christ, or whether they were gathered together into local or particular congregations. Differences of earthly origin, such as rank or national peculiarities, should find no place in them. They are communities "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is

* Hatch's "Bampton Lectures," p. 187.

all, and in all." (Col. iii. 11, R. V.) The members are all brethren. They are all of one birth and family in Christ Jesus. All are priests unto God, whose joyful duty it is, each one for himself, or in combined worship, to offer "spiritual sacrifices, acceptable to God through Jesus Christ." He would have no superiority of power or rank in His Kingdom, whether in teaching or ruling, that is not derived from pre-eminence in service. Here are His admonitory, yet gracious words: "Be not ye called Rabbi: for one is your Teacher, and all ye are brethren. And call no man your father on earth: for one is your Father who is in heaven. Neither be ye called master: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. xxiii. 8 to 12.) After the same tenor is the teaching of His Apostles among the churches they founded and confirmed.

V.

Guided by these instructions the officers of the churches must be men of unblemished reputation, exercising their vocation in godly fear, free from covetousness, and not as lording it over their charge, but making themselves ensamples to the flock. To be temperate, sober, gentle, hospitable, peaceable, generous, as well as apt to teach and able to rule, were the virtues by which they should be conspicuous among their fellows. They were to be counted as worthy of honour only as they diligently fulfilled the duties entrusted to them to discharge.

Two permanent orders of service only appear to have been appointed in the Apostolic age—elders and deacons. It is universally conceded that the office of elders and bishops was one and the same. The term bishop is simply descriptive of the duties the elders were elected to perform, as in Acts xx. 28: "Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you overseers [or bishops,] to feed the Church of God, which He purchased with His own blood." The persons here called overseers, or bishops, are the same individuals as those designated in the 17th verse as "elders of the church." In only three other places does the word "bishop" occur. In Phil. i. 1: "To all the saints who are at Phillippi, with the bishops and deacons;"

again, in 1 Timothy iii. 2: "A bishop must be blameless;" and once more, in Titus i. 7, where it is repeated, "A bishop must be blameless." In each case the word is evidently used as indicating the nature of the relation of the bishop to the Church as one of oversight, which it is certain that it was part of the duties of an elder to exercise.

On the other hand, the term "elder," or "elders," is of very frequent occurrence in the New Testament. In the larger proportion of cases it refers to a class of persons, or leaders, exercising a variety of functions in the temple and synagogues of the Jews. The first intimation of elders in the Christian Church is found in Acts xi. 30. The famine foretold by Agabus had come to pass, and it pleased the Christians of Antioch to forward to the "elders" of the church at Jerusalem, by the hands of Paul and Barnabas, their contributions for the support of the suffering brethren. This event took place about the eighth year after our Lord's ascension. In the next chapter, the same Apostles are described as appointing "elders" in every church, among the converts who had been gathered to Christ, during their missionary journey in Asia Minor. From this time forward, the men who were designated to exercise the leading offices in the church, were known as "elders." The name occurs altogether nineteen times in the sense of the appointed leaders, or overseers, or rulers of the Christian churches formed throughout the Roman Empire. The only other office brought prominently forward in the Apostolic writings, as having any degree of permanence in the Christian Church, is that of deacon, the origin of which is given in the 6th chapter of the Acts. In character it differs in no important respect from that of an elder.

Such then, in brief, are the nature and constitution of the Christian Church as pictured for us in the New Testament, by the Saviour and His disciples. It was probably one of the subjects that occupied their attention during the forty days that elapsed between the Lord's Resurrection and Ascension, in which He spake with them "of the things pertaining to the Kingdom of God." But not the slightest intimation is anywhere given that any changes were contemplated in the form or constitution of the Church in future times; and no authority is pointed out as entitled to modify an organisation that should be adapted to the wants of every age, and to the circumstances

of every people, under the manifold forms of secular rule with which the Church of Christ would have to co-exist. It is only by adhering to the principles of organisation so simply, yet so royally, laid down by the King of the Kingdom of Heaven, that Christ's Church can escape perpetual interference on the part of worldly power, and fully carry out His golden laws, "My Kingdom is not of this world, else would My servants fight." "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." To use the words of Eugene Bersier: "Eighteen centuries have passed since then, and these words of Christ are more true, more pregnant with light and instruction than ever."*

VI.

But few words are necessary to show that the constitution and organisation of the Church of England are in utter discord with this representation of the Church of the Apostolic age. For in the first place, the parochial system is an undeniable departure from the model set before us in the Scriptures. The parish constitutes the local church, and the inhabitants, as a whole, are held to be its members. They are legally entitled to claim the services of the clergy in charge. Personal allegiance to Christ is by no means necessary to constitute membership, nor is it required in order to enjoy whatever spiritual privileges the Church can confer. To be born within a certain limited boundary is all that is necessary to ensure the full enjoyment of every ecclesiastical rite, and of every privilege the Church can confer. The sacraments are the birthright of every English child. Men of ungodly lives, or professing opinions the most inconsistent with each other, and with the fundamental doctrines of the Christian faith, and even owning entire disbelief of many of the Articles and Creeds, may without question approach the holy table of the Lord, and be buried as worthy sons of the Anglican communion. The clergy are also functionaries of the State, appointed not because of their proved spiritual fitness for the offices they hold; but at the good pleasure of various kinds of patrons who may, or who may not, have at heart the best interests of the people. What is true in this respect of the parish, is equally true of the diocese, and of the whole

* "Homiletic Magazine," September, 1886, p. 150.

structure of the Church of England. The highest of the clergy, the Bishops and Archbishops, hold their rank and appointments direct from the Crown, and their right to exercise the functions of their office is conferred upon them as the Prime Minister of the State may determine.

As a consequence of all this, persons who decline to avail themselves of the services of those who fill the clerical office, and will not, for conscience' sake, recognise the legal claims of the parochial and diocesan clergy, are vituperated as separatists, schismatics, and rebels against constituted authority. They are said to be actuated by jealousy, by disloyalty, by a spirit of hatred and pride. Antipathies are fostered that are most detrimental to the harmony of social life, and to the well-being of both Church and State. Barriers are set up, by the exclusive claims of the clergy, to that fraternal intercourse which should be the characteristic of all true Christian men; while the error of baptismal regeneration floods the Church with unregenerate men, whom no discipline restrains.

VII.

In a still more marked degree, the Hierarchical system of the Church of England stands in striking contrast to the modest and simplicity of the New Testament. Diocesan episcopacy has no resemblance whatever to the congregational order of the primitive churches. The names of deacon and bishop are in some sort retained. But they are like some ancient inscription covered with the lichen and moss of ages, by which, however delicate the tracery and tender the colour, the writing is rendered illegible, and the meaning indistinct. Their official duties have the remotest likeness to those which the elders and deacons of the first Christian Church were instructed to fulfil. Where in the records of Holy Writ are we to find the originals of the great prelates of the Anglican communion, the splendid dignity of the Archbishops of Canterbury, or the princely state of the Bishops of Durham? In what page of Scripture do we read the list of the various officers appointed to assist them, viz., Archdeacons, Deans, Prebendaries, Canons, Chapters, Vicars-Generals, Apparitors, Actuaries, Chaplains, Registrars and their deputies, Rectors, Vicars, and Curates? How are these various ranks essential, or even useful, in the ministry of the lowly and spiritual Church of Christ?

Who of the Apostles instituted General Councils, Convocations, Synods, and Courts for the treatment of ecclesiastical causes, with their array of officials whose costly fees exhaust the resources of their clients? What Divine Teacher has instructed the servants of Christ to await the Queen's Writ, in order to the fulfilment of functions which are said to have been derived in direct succession from the Apostles of Christ? By which Apostle has "the grace of orders" been declared essential to the] validity of the Christian ministry, or requisite to the due administration of the ordinances of the Gospel? We look in vain for the Divine institution, or even a forecast, of this cloud of functionaries, or for a description of their duties, in that Divine Kingdom which was first proclaimed by our Lord, and finally constituted by the inspired men whom He sent forth to be His messengers to the nations.

VIII.

Still further. Is it not obvious that a great hierarchical system closely compacted together, framed, in the opinion of many, on the model of the administrative organisation of imperial Rome, endowed with great wealth, the fruits of the devotion of ages, and derived in large measure from the hopes and fears of our pious ancestors, extending its influence and its acquired privileges into every corner of the land, and having its great officers seated in high places, the peers of princes, and being a part of the legislature of the empire—is it not, I say, obvious that such an *imperium in imperio* must ever be a dreaded object of watchful interest to the ruling members of the State? Must not the movements of such a body become a source of increasing anxiety to those to whom the administration of secular affairs is entrusted? Can there be any rest until the powerful influence of the hierarchy is neutralised, or enlisted on the side of the government of the day, or subordinated to the complete control of the State? Can we wonder that in this English realm of ours, sovereigns and Parliaments have busied themselves to bind the ecclesiastical body in fetters, even though they may be of gold, and to secure a commanding influence in its affairs? Can they look upon its growth and extension without distrust? Thus the broad border-line between the Church and the world has been narrowed, if not often

entirely obliterated. Cæsar has become enthroned in the sanctuary, and the Church been made the handmaid of the powers that be.

IX.

But this is not all. By this worldly combination the true nature and objects of the Church of Christ have been obscured. Men's minds have been drawn away from the contemplation and pursuit of the moral and spiritual virtues of that body which Scripture calls the Bride of Christ, the Lamb's Wife, the workmanship, the divine poem, of Him in whom dwelt the fulness of the Godhead bodily. Truth, meekness, and righteousness, should be the adornment of her life. By her pathway should spring in perpetual beauty the lily of the valley, and the Rose of Sharon shed its fragrant perfume. Her presence in the world should be a living embodiment of Him, at whose approach the anguished soul should hail a comforter. Her coming should be welcomed as the swift feet of the Deliverer of the poor, the fatherless, and the widow, in the day of their calamity. And the blessing of him that is ready to perish should be the reward of her ministry among men.

Let it be granted that this is an ideal picture of what the Church of Christ ought to be in this world of sin and misery, and let us freely admit that the Anglican Church has had its saints and martyrs, its faithful and unworldly servants of the Most High ; but can it for a moment be maintained that the hierarchical Church of England, as a body, has ever set such an ideal before her, or, by laying aside the trappings of worldly state and grandeur, sought with humility, with the meekness and patience of Christ, to cultivate in her numerous offices and functions, the example of our Lord and Master ? or, in the course of her history, has she ever given embodiment to " whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report " ? (Philippians iv. 8, R.V.) On the contrary, the Episcopal Church, in great part, has been secularised by her connection with the State. By the combination of things spiritual with things secular the minds of multitudes have become confused, her worship stamped with formality, and souls left to perish in their sins.

X.

It is not within my present purpose, nor, indeed, would time permit, to enter on other aspects of this great subject. It must suffice briefly to mention the sacerdotal claims of the English clergy, pushed, in many quarters, at the present time, to the very verge of papal arrogance and assumption. I cannot here deal with the sacramental heresies which pervert the plain teaching of Holy Scripture, and render the two great ordinances of the Gospel superstitious in character and subversive of the ends of their institution. I am unable to deal with the ceremonies, "grounded on no warranty of Scripture," observed in the consecration of churches and burial grounds, the use of variously coloured garments, the altars, the litanies, crossings, bowings, fasts, feasts, and vigils of saints; all of which, or many of them, reduce an increasing number of the churches to the semblance of Romish mass-houses, and which surely cannot for a moment be supposed to find a justification in any customs of the primitive Church, and are plainly repugnant to the Gospel of Christ. I might also speak of the unscriptural rite of confirmation, the practice of confession, and the remitting of sins, as claimed to be one of the prerogatives of the priestly office, and of other matters, by all of which the minds of Christian people are "corrupted" from "the simplicity and the purity that is toward Christ."

XI.

In conclusion, I must again and strongly insist, that the one fundamental principle in this controversy, and by the truth of which it must be decided, is: What saith the New Testament of our Lord and Saviour Jesus Christ? In that inspired volume, in the pages of which we read what "men spake from God, being moved by the Holy Ghost" (2 Peter i. 21, R. V.), can we alone learn what our Lord and Master taught, and what institutions should in all ages be binding on His followers—the very nature and form His Kingdom ought to take in this world. If it be otherwise, then are we launched on the boundless ocean of the guesses and traditions of erring men, and on schemes of development which, by their fruits, teach us they are destructive of the Church's purity and simplicity. We open the way

for the unhallowed interference of the worldly powers with the growth and extension of a Society which, in its primary conception, is not, and ought not to be, a Kingdom of this world.

Hence our Nonconformity must continue to exist, until the Anglican diocesan episcopal system is reformed, and it shall have undergone such radical changes in its government, its ministry and its membership, as shall reduce it to the model set forth in the first age of the Church's existence. It is impossible that dissent should cease to flourish, so long as Christian men shall receive with strong faith the Scriptures of truth as their infallible guide in matters of faith and practice, and feel in conscience bound to say and to do in all things, only as their Lord has commanded them. They may, thereby, be cut off from the honours and appreciation of the world, be despised and deemed enemies by kings and the great ones of the earth while following their Lord in His humiliation; but it will be their joy to realise, and their all-sufficing reward to inherit, the blessing His words convey: "Verily, verily, I say unto you, a servant is not greater than his Lord; neither is one sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

ON PULPIT QUAINTESSSES.

II.—HEADS.



MOST writers upon homiletics follow their counsel concerning texts with equally sage advice upon the plan or outline of the sermon. The order is a natural one. When the site is chosen the architectural design is mapped out. In theological colleges it is customary for the professor to give the students a text upon which they are to base an outline of discourse. They are not expected to write entire sermons upon these appointed themes; but to draw up a plan of a possible sermon, after the fashion of those trial designs which are sent in by architects when some building scheme is to be carried out by the competitor who scores highest. Not many years ago the

favourite name for this plan was the "skeleton." Charles Simeon of Cambridge preserved a "skeleton" of every sermon he preached, and published twenty-one volumes of them. Jabez Burns of London was an equally voluminous author of like productions, and the name of their imitators is legion. One volume is much like another. The hapless text is dissected into a certain number of divisions. Each of these has an equal space and an equal number of sub-divisions allotted to it. Four heads, with a fourthly under each, form the bulk of the discourse. They are preceded by an introduction, and followed by an application, each of which is split up into several "observations" or "remarks." Hints for the filling up of this scheme or outline are given in small type beneath each heading. On the whole such volumes can scarcely be called interesting. To wade through them is about as inspiring as a stroll in the valley of dry bones. Yet our fathers were far less guilty in this matter than their ancestors. None can speak with authority upon "divisions" who is not familiar with the great divines of the Stuart period. There is a jocose story of the time of the Civil Wars that one Stephen Marshall announcing twenty-four parts to his text, a hearer took the alarm, and started off home for his nightcap and slippers. I do not know what authority is given for the anecdote, but I am very incredulous about it, because I do not think such a number was uncommon enough to frighten anybody in those hairsplitting days. Turning over the pages of Isaac Barrow quite at random, I find that he employs six main divisions, twenty-six sub-divisions, and four concluding hints in elucidating a single theme. Even Robert South, who never tired of girding at the wiredrawn subtleties of Puritan divines, uses more than a score of figures in his treatment of the subject upon which I chance to open a volume of his sermons. But they were moderate, indeed, compared with others who might be named. Good Bishop Hall used to have as many as eighty heads to his discourse. The famous Mr. Baxter's hearers sometimes heard "in the 120th place" before the sermon ended. And that popular preacher, Mr. Drake, is said to have delighted his audience by announcing 170 parts to a sermon, in which he professed to have passed over many very useful points, pitching only on those which contained the marrow and substance of his text. In those days, to fall short of twenty or thirty heads was quite heretical, to exceed the hundred was by no means

unorthodox. Gradually the pendulum has swung to the other extreme. Few preachers nowadays make any show of their divisions. Some, it may be shrewdly guessed, would find it hard to do so. I am disposed to think that, for popular purposes, having no "heads" is as bad as having too many. They serve the purpose of connective links by which the arguments and illustrations are united in the hearer's mind.

But to discuss the *pros* and *cons* of this knotty subject scarcely enters into my present plan. It is not my purpose to do more than quote a few of the curiosities which may be discovered by the adventurers in these regions of "forgotten lore." When Matthew Wilks was in his prime he used to receive for examination the outlines or skeletons prepared by the students of Hackney College. One of them he returned with the brief remark:—"This won't do; no heads in it." The next essay of the same young man was likewise condemned, whereupon he asked: "What is the matter with it? There are plenty of heads this time." "Yes," replied the stern critic, "plenty of heads, but no brains." An illustration of this order of outlines was given by an itinerant preacher in Virginia at the beginning of this century. He took for his text: "Though after my skin worms destroy this body, yet in my flesh shall I see God." His divisions were three: "First, the skin worms; secondly, what they done; and thirdly, what the man seen after he was eaten up." For ignorance and emptiness his achievement was hard to surpass. Such specimens, however need not detain us long. They do not deserve overmuch attention, and ingenuity is quite as curious as ignorance. One of the wittiest and most striking among Puritan divines was Thomas Adams. His quaintness could not be restrained. Thus he discourses upon "a generation of serpents" from the text, "Their poison is like the poison of a serpent, like the deaf adder that stoppeth her ear." He takes the various species of the snake tribe as typical of various kinds of bad men. For example, the *Salamander* typifies the troublesome and contentious neighbour who feeds upon the fires of strife and discord; the *Dart* is the angry man; the *Dipsas*, living in the grass, illustrates the drunkard who lives at the public house; the *Crocodile*, the hypocrite; the *Cockatrice*, the courtesan, because it is said to kill with its eyes; the *Caterpillar*, or earthworm, is an emblem of the covetous; and so of the *Asp*, the *Lizard*, the *Sea*

Serpent, until "in the XIth place" is reached. Emile Souvestre tells of certain French preachers whose methods of division are even more remarkable, and certainly do not err on the side of tameness. One of them, having to pronounce the panegyric of S. Marcellus, began by saying that he found three great things hidden in the name of the Saint. (1.) *mar*, meant that he had been a sea (*mer*) of charity; (2.) *cel*, indicated that he had possessed in sovereign degree the salt (*sel*) of wisdom; (3.) *lus*, proved that he had been a burning lamp (*lumière*) spreading the light. Another began with the announcement that, "There were three sorts of heads cut off according to the Old and New Testaments: the head of Goliath, the head of Holofernes, and the head of John the Baptist. The first head was placed on a pike, the second in a sack, the third on a dish. The head on the pike, or the head of Goliath, means pride. The head in the sack, or the head of Holofernes, is the symbol of impurity. The head on the dish, or the head of John the Baptist, is the emblem of sanctity. I say then: dish, sack, pike; pike, sack, dish. These are the divisions of my discourse."

Three quaint specimens of ingenious divisions follow. The first is by an unknown hand, and is all that is published of the sermon. The text is to be found in Titus ii. 6. "Young men exhort to be sober-minded," and the preacher's argument runs thus:—

"1. There are three companions with whom you should always keep on good terms. *First*, your wife; *Second*, your stomach; *Third*, your conscience.

"2. If you wish to enjoy peace, long life, and happiness, preserve them by temperance. Intemperance produces: *First*, domestic misery; *Second*, premature death; *Third*, infidelity.

"To make these points clear, I refer you: *First*, to the Newgate Calendar; *Second*, to the hospitals, lunatic asylums, and workhouses; *Third*, to the past experience of what you have seen, read, and suffered in mind, body, and estate.

"Hearer, *decide!* Which will you choose? *Temperance*, with happiness and long life, or, *Intemperance*, with misery and premature death?"

In this case the brevity of the good man's words is surely equalled by their force. I am disposed to regard the sermon as a model of *multum in parvo*. In the matter of out-of-the-way quaintness,

however, it was quite surpassed by a sermon upon "Beelzebub Driving and Drowning his Hogs," published by J. Burgess. The text was Matt. viii. 32, and the preacher remarked, "In these words the devil verified three old English proverbs, which as they contain the general drift of my text shall also contain the substance of this ensuing discourse.

"1. The devil will play at small game rather than none at all. 'All the devils besought him, saying, send us into the swine that we may enter into them.'"

"2. They run fast whom the devil drives. "When the unclean spirits entered into the swine, the whole herd ran violently."

"3. The devil brings all his hogs to a fine market. "Behold the whole herd ran violently down a steep place into the sea, and were choked.'"

The sermon itself is said to be of great force and plainness; and perhaps, in more free spoken days, the heads would raise no objection in ordinary minds. They are certainly practical and hard to forget. But the most remarkable instance I have met with is an impromptu sermon preached under very peculiar circumstances. A young Dutch preacher, whose father was a court chaplain, had given unusual promise, and the Prince of Orange was anxious to hear him. So he commanded the father to thrust his son into the pulpit at a moment's notice, and give him Acts viii. 26—40, for a text. It contains the story of the Ethiopian eunuch, and his meeting with Philip. The young man was naturally embarrassed; but, summoning his scattered wits as best he could, he opened his subject with a brief narrative, and proceeded to tell his crowded audience that the passage contained four marvels which he would make the heads of his sermon. If he should say anything to which they were unaccustomed in that place, he prayed them to remember his sudden call and unprepared condition, and regard it as "given to him in that hour" according to our Lord's promise. Then he began his discourse proper with

Marvel the first. A courtier reads! This led him to speak very strongly of the ignorance of aristocrats, and the scant attention books receive from the nobility.

Marvel the second. A courtier reads the Bible! Here he deplored the irreligion of the "upper ten thousand," and described the poverty of the soul without God.

Marvel the third. A courtier owns his ignorance. The conceit and arrogance of noble ignoramus were scathingly exposed under this head.

Marvel the fourth. A courtier applies for counsel to a minister of Christ. Then follows his advice.

The prince was famous for sleeping in church, but he did not sleep under that sermon. He winced terribly under the bold utterances of the young man. And he took his revenge by never asking him to preach again. But the record of the sermon remains to bear witness to the preacher's ready wit and fearless courage.

The preface to a book is usually the first to be read and the last to be written, so the introduction to a sermon is not often thought of until the substance of the discourse is mapped out. The porch through which you enter a house is the builder's final touch. This seems to be, therefore, the proper place to touch upon some of the peculiar methods which have been employed by preachers to awaken the interest of their hearers at the start. The plan of startling an audience into attention is by no means new. Dr. Deutsch tells the story of a Jewish Rabbi in olden days who electrified his drowsy hearers by the statement—"A certain woman in Egypt brought forth at one birth four hundred thousand men." In the hush which followed this amazing utterance, he went on to explain that the woman was Jochebed, whose son Moses was equal to all the men of Israel who went up from Egypt! Very ancient precedent may thus be quoted. But we have abundant examples of this rhetorical device of more recent date. Of all the sermons which have won any fame, Laurence Sterne's affect the most unusual, jerky, and hysterical openings. Preaching upon Hezekiah and the messenger, he first reads his text: "And he said, what have they seen in thine house? And Hezekiah answered, all the things that are in my house; there is nothing amongst all my treasures that I have not shown them." "*And where was the harm in all this?*" asks the preacher. Upon another occasion his text is from Ecclesiastes. "It is better to go to the house of mourning than to the house of feasting;" and he opens abruptly with "*That I deny.*" In each case he first enlarges upon the objections which are possible, and then proceeds to demolish them. His only object is to gain attention at any price. Father Taylor, the American humourist and preacher

was at once a lesser and a better man than Sterne. He was eminently natural and spontaneous. He seldom knew what he would say until he came to say it. His naturalness, however, led to an abruptness like that which characterised the art of Sterne. Preaching from the text "What have I done?" he first muttered over the words very slowly, "What—have—I—done?" and then turning to his audience thundered out, "What ha'n't you done?" At another time his subject was Paul's avowal of confidence, "I have fought the 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." He paused, and looking up to Heaven cried with a loud voice, "Paul, are there any more crowns there?" He paused again, and fixing his eyes upon the congregation he continued, "Yes, my brethren, there are more crowns left. They are not all taken up yet, 'And not to me only, but unto all them also that love his appearing.'" One other illustration of his method must suffice. When his text was, "My God shall supply all your need according to his riches in glory by Christ Jesus." He began abruptly, "Now I shall not spend any time in introductory remarks, as a hungry man would not spend half an hour whetting his knife and fork before he began to eat."

One of the most eccentric and yet one of the worthiest of men was John Ryland, at one time Baptist minister and schoolmaster at Northampton, of whom William Jay penned very interesting reminiscences. When their acquaintance first began Jay was quite a youth, much admired and idolised by Rowland Hill's congregation at Surrey Chapel. Ryland was a veteran who had partly retired from active work. They met at the house of a mutual friend. Ryland strode up to the young man, took him by the collar, shook his fist in his face, and roared out, "Young man, if you let the people of Surrey Chapel make you proud, I'll smite you to the ground!" Then, dropping his voice and taking the hand of the startled youth, he went on in a gentle tone, "Sir, nothing can exceed the folly of some hearers. They are like the ape that hugs her young ones to death." The acquaintance thus strangely begun ripened into a peculiar intimacy. But what concerns us at present is one of the sermons Ryland preached for Jay upon the words of Daniel to Belshazzar, "But the God in whose hand thy breath is, thou has not glorified in all thy

ways." After giving some account of the king's history he impatiently and abruptly broke off by saying, "But you cannot suppose that I am going to preach a whole sermon upon an old rascal like this;" and stated that he should bring home the charge of the text against every individual present in four grand particulars, to which we may be sure his hearers were quite prepared to listen after so strange an exordium. To such instances of quaintness, oddity, and abruptness of opening, there is scarcely any end. But to space and patience there *is* an end, so I will not venture upon more than one illustration in addition to those I have already named. It is given by Dean Ramsay, and is told of a clever collier local preacher in Somerset. He gave out for his text, "I can do all things." Then he paused, and, looking keenly at his Bible, exclaimed, "What's that thee says, Paul? 'I can do all things?' I'll bet thee half a crown o' that." So he took the coin out of his pocket, and put it on the book. "However," he added, "let's see what the apostle has to say for himself." So he read on the next words, "through Christ that strengtheneth me!" and suddenly snatched up his money with the exclamation, "Oh, if that's the terms of the bet, I'm off." The force of eccentricity could no further go. It is to be feared that an ordinary sermon upon the power of Christian grace would fail to keep up the excited interest awakened by such an opening. And there is still more reason to fear that little of the discourse would be remembered but the eccentric and comical bet.

G. HOWARD JAMES.

ENTHUSIASTS FOR CHRIST.*

By PROF. T. H. PATTISON, D.D.



COULD wish that every student coming here to prepare for the Christian ministry might bring with him, like the gold, and frankincense, and myrrh, breathing their fragrance, and pouring their preciousness about the very cradle of his consecration, a genuine, hearty, unabashed enthusiasm.

* An Address to the Students and Friends of the Rochester Theological Seminary, at the Commencement of the Fall Term, September 6th. Supplied to the BAPTIST MAGAZINE, by the Professor, through S. R. Pattison, Esq.

For, as one has lately said: "The years that bring the philosophic mind will not bring—they must find—enthusiasm." The dangers which beset any one line of special study are dangers which we need to guard against in the theological school, as elsewhere. The heart may chill as the critical spirit is intensified; the very force and singleness with which we do the one thing here may make us narrow in mind, and limited in vision; in the half cloistral seclusion of this place we may lose touch of the world in which we are by-and-by to labour, and shirk our humanity, the very thing which our Lord Jesus Christ came to seek and to save.

The experiences of the schools and of the pastorate will, perforce, rob us of much; but we may well pray that they never rob us of our enthusiasm; for I believe with all my heart that there is profound truth in the saying that a man's worth can be measured by his faculty for admiration. A missionary in India, describing the devotion of the priests of Rama to their gods, says: "Sitting down, it is Rama, and rising up, it is Rama; sleeping, it is Rama, and waking, it is Rama;" and a greater than they anticipates this enthusiasm, when of a greater than Rama he says: "To me to live is Christ." To that highest and greatest, and to none other, must we be satisfied to offer the devotion of our whole lives, and of all our powers. I am convinced that what we need to-day in the Christian ministry is "Enthusiasts for Christ." The motto of the first disciples must be ours, "We have found the Christ." At this present hour, this alone seems to me to be deserving of the enthusiasm to which I am urging you. I do not think as I say this of Christianity, or of the Church, or of systems of doctrines, or of ordinances, of practice and perfection in the course prescribed by any one department of study here. No! but I am thinking only of Him who is the heart of all Christianity, of all church life, of all theology, of all ordinances, of all study—of Christ Himself. What will quicken and maintain your enthusiasm will be this, that, penetrating to the heart and core of any or of all of these, you lay your finger in the print of the nails, thrust your hand into the wounded side, and cry, "I have found the Christ!"

Unless I listen to no purpose, I hear on all hands the demand for such men as this enthusiasm will make. With just such a passion as Alfred of England had for law, as Milton had for truth, as Voltaire had for liberty, as Audubon had for nature, as Carlyle

had for force, must we be possessed for Christ. Enthusiasts for Christ!

I anticipate the objection which may be made just here. The enthusiast, it will be said, is not a man in his sober senses. He is mad! It will be enough for me, in answering this, to remind you that, in the estimation of the world, the man who chooses the ministry for his life work is generally voted mad. If he be anything but a fool, men are apt, tacitly or openly, to question his sanity. Yes; and, what is more sadly significant than even this, I fear that a large majority of the prominent men in our churches would be more likely to suspect their sons of madness if they wished to enter the ministry, than if they wished to enter the Stock Exchange. But, what else in all the world deserves the chivalrous service of a young life as does the work of following in Christ's footsteps and fulfilling Christ's commission? And when does any father stand so near to the Father of our spirits, to Him who had but one Son and who made Him a minister, as when he sees his boy, the pride and joy of his heart, consecrated to the same glorious vocation? Francis of Assissi, in the flower of his age, young and rich and brave, waked up one night on the eve of conflict, his sword, and shield, and armour shining in the moonlight, and he heard a voice saying, "For whom, Francis, are you going to fight! You are going to fight for a fellow-creature; but I am the Lord, your Creator and God. I ask you to come and fight for Me." The young knight sprang from his bed, battled in vain with that peremptory vision; and then, throwing himself on his knees, cried: "I am Thine: to Thee I consecrate my life." The wrecking of the merchant's venture, the defeat of the soldier's prowess, the baffling of the statesman's projects, the bursting of the poet's day-dreams—these, all these, might have brought to that young man a heart-ache, and bitterness of spirit and ruin of all hope; but be you sure of this, that, from that hour to the last breath of his life, Francis of Assissi never regretted that he then and there chose to be an enthusiast for Christ. It is something, young men, that eternity shall bring no blush to your cheek, no shame to your heart, because, on the threshold of your earthly life, you have chosen the same. Now, for a few moments let me touch upon some of the very obvious advantages which this enthusiasm for Christ will bring in its affluent train.

(1.) For one thing, it will save you from coldness and formality.

There are two opposite extremes against which you need to be on your guard here. The first is such an impatience to reach the end of your studies as will, if it be encouraged, lead you to undervalue the means; the second, such an undue absorption in these means as shall hide from your eyes the shining end. On the one hand, you need to bend to every task with the words: "Thus it becometh us to fulfil all righteousness;" and, on the other, you need to write up, where it shall constantly meet your gaze, the sentence, "This is not our rest."

Now, it is the fascination of study for its own sake that often chills a young man's fervour for Christian work, and takes the unction from that young man's spiritual life. Undoubtedly, many a student finds, as his earliest experience here, a decrease, rather than an augmentation, of Christian zeal. "Hosannas languish on his tongue, and his devotion dies." Fra Angelico, the saintly Italian painter, never suffered himself to work at the figure of the Saviour on his canvas unless he had first taken the Communion. Bring yourself, dear friend, nearer to the heart of Jesus, to the living, loving, suffering, exalted Saviour, before you dare to study the Christ of history, the Christ of theology, the Christ of the preached Gospel.

(2.) Then, for another thing, and to touch upon the opposite extreme, enthusiasm for Christ will strengthen you for patient study. "Nevertheless, Lord, at Thy word, I will let down the net." Take your orders direct from Him. You may have to fish in unpromising waters; you may have to launch out on the deep of profound and perplexing mysteries; you may have to toil all the night, and catch nothing but a little bit of Hebrew, a finer shade of meaning in a theological definition: "Nevertheless, at Thy word!" It is nothing but the living Christ in our seminaries that saves them from perishing of dry rot. A boy miscalculates his distance from a mark, and, nearer to it than he thought, dashes at it with such ill-measured force that he shatters it to pieces. If we fling all our enthusiasm into any department of study here, simply for its own sake, we shall be in danger of doing the same. Theology, the critical examination of the Scriptures, church history, preaching, &c., these things are only means to an end. They are your schoolmasters to bring you to Christ. If they fail to do this, they are only like the ruined staircase in the old castle, which, winding upwards many a weary step, suddenly breaks

off—and leads nowhither. The eye, it is said, sees only what it brings the faculty for seeing. Certainly the heart and the soul do.

It is enthusiasm for Christ which alone can nerve you for your task, sustain you in your toil, and “fill all the stops of life with tuneful breath.”


(3.) For a third thing, enthusiasm for Christ will prepare you for ultimate labour. We have no sympathy here with the monastic idea of life. This is no mountain height, far removed from the sins and sorrows of the plain beneath. As I have said already, one duty with you, if you be an enthusiast for Christ, is to keep touch of the world which He died to save. You may never live to enter the ministry by earthly ordinations. Then enter it at once by the ordination of the Holy Spirit. Do not, whilst a student here, become a mere hearer and critic of sermons—a pulpit taster. Do not spend Sunday hours in your study which might better be given to work among the multitude hungering and thirsting for Christ. When Anne Askew, the martyr, was brought to the stake and offered pardon if she would abjure her Protestantism, she said: “Nay, I came not hither to deny my Lord.” Dear friends, by the paths of self-denial, of sacrifice, of surrender, you may have come hither. Not hither have you come, any more than that brave martyr, to deny your Lord. I speak with some knowledge when I say that, if the experience of the past teaches anything, it teaches this, that the student who keeps his heart fresh and warm by close contact with Him who went about doing good, who opens his ear to the voices of a perishing world, and lets his eye be no stranger to such tears as Jesus wept above Jerusalem, is likely to be the man who will finish his course here with joy, and then hasten into the wider arena as one equipped for his work, taught and trained in the high art of mastering and moulding human lives for God.

(4.) So, for one word more, enthusiasm for Christ will ennoble and glorify your life, wherever that life is spent. “No public men are so soon forgotten as we,” one of the greatest preachers of this century has said. Yes, and no! Were I to mention the preachers who were famous in my boyhood and youth, their names would, indeed, be to you as strange and unsuggestive as the words in some unfamiliar tongue. But they live in loving hearts, in souls that have been saved, in redeemed lives. Link your name at once to the name of

the Saviour, and you have thereby made it immortal—immortal as Andrew's, when he cried to his brother, "We have found the Messiah;" immortal as Philip's, when to Nathanael he said, "Come and see;" immortal as that Samaritan woman's, when to her wondering fellow-townsmen she brought the glad news, "Come, see a man which told me all things that ever I did; is not this the Christ?" Andrew and Philip, and that nameless woman are immortal now; and yet, but for their enthusiasm for Christ, the world had long ago ceased to hold their memories dear. They forgot themselves; they thought only of Him; and so they live. Oh, that profound truth of Augustine's, with deepest emphasis a truth for us, dear brethren, in the ministry of the Gospel: "There are but two loves: the love of God, extending to the contempt for self; and the love of self, extending to the contempt for God." You have made your choice from these two. Never indifferent, never cold-hearted, never formal, be you now and for ever enthusiasts for Christ. How worthy He is of all your enthusiasm, alike your years of study here, your active ministry on earth, and then your future reign with Him in glory, shall prove; "Yea, through life, death; through sorrow and through suffering, He shall suffice me, for He hath sufficed." Christ is the end, for Christ is the beginning; Christ the beginning, for the end is Christ.

MY PASTORATES: IN FOUR CHAPTERS.

III.—STURMINSTER.

T the foot of a range of low hills running south and west is the old town of Sturminster. The scenery, though presenting some pleasing features, is somewhat tame. No lofty awe-inspiring mountains cast their long shadows over the landscape; no ravines discharge their brawling torrents from heights above. A turbid stream flows placidly through the town and pursues its sluggish course for many miles seaward. One long thoroughfare runs from west to east. This is the principal artery of the place, where the public buildings stand, markets are held, and business transacted. To the right and left of this there are other

streets, intersected with a bewildering network of narrow lanes, winding alleys, and dingy, sunless courts. The whole place wears an aspect of antiquity. There are massive gateways with embattled towers and loopholes, fragments of walls that were built in far-off times for defensive purposes, relics of monastic buildings, remains of mediæval hospitals for the poor, and quaint old houses with projecting gables, which afford a temporary shelter in showery weather. On all these traces of Time's effacing fingers are visible. The inhabitants are proud of their ancient town, and boast that it had a history long before many upstart places of far higher pretensions were heard of, in fact, that it helped to make early English history, both ecclesiastical and political. But the chief lion of the place is its majestic and stately Minster—the creation of many minds during successive periods of its history. This noble edifice, with its "long drawn aisle, storied windows, and fretted roof," dwarfs and casts into the shade all other public buildings. To those who have a taste for architectural grandeur, high-class cathedral music, or are interested in antiquarian researches, Sturminster has strong attractions, and draws numerous visitors from all parts. As may be supposed, the clergy are a great power in the town and neighbourhood, and give a churchy complexion to society. The clerical mind is essentially conservative, and its influence has long been an important factor in contested borough elections. When I went to Sturminster, the church-rate controversy was at its height, and very bitter were the contests that raged in the vestries and local courts. No mercy was shown to recusants. They were dragged before magistrates, and robbed, in the name of law, of their stock-in-trade and household furniture. Happily, the impost has been abolished; and, while we readily forgive the men who, in their blindness, were the instrumental medium of inflicting such injustice on us, Providence will surely reckon with the Church which perpetrated such glaring and grievous wrongs on honest Christian citizens. Nonconformists, though inferior in number and social standing to their episcopal neighbours, occupied a respectable position, and had some decent places of worship.* In undenominational work there was hearty co-operation. The Bible and Tract Societies, and the Town Mission, provided a common platform on which Inde-

* Nearly all these have since made way for larger and better chapels.

pendents, Wesleyans, Baptists, Presbyterians, Quakers, and a few Evangelical Churchmen, could meet without any compromise of principle. There was a truce to sectarian strife, and we felt "how good and how pleasant it was for brethren to dwell together in unity." According to Ivimey, there were Baptists in Sturminster from a comparatively early period, but they were few and feeble. It was not until the early part of the present century that our denomination made an effort to take a position that was due to our principles. But the chapel, though neat, and somewhat unique in structure and appearance, was small, and without any accommodation for classes and Sunday-school.

The church meeting in this place gave me a hearty and unanimous invitation to the pastorate. The moral tone of the people was high. During the whole of my long connection with them, only one person was excluded from the church. A young man, who had hitherto borne an irreproachable character, robbed his employer. The circumstances were most painful, and we had no alternative but to separate him from our fellowship.

Although my path was not all strewn with roses, there were fewer thorns than flowers. Intervals of sunshine were long, seasons of gloom short. A knot of men, who held extreme views on some doctrinal points, formed an element of disturbance. They were, probably, good men; but their goodness was sadly blurred by a waspish temper, a loud, dogmatic assertion of crude opinions, and an unqualified condemnation of all who differed from them. Their sting, though innocuous, was irritating. They gave expression to the usual stock complaints about the ministry. With an assumption of infallibility which the Vatican could scarcely surpass, they declared that their minister was not sound, there was no consistency in his teaching, the different parts of his sermons did not hang together, and he often contradicted in the evening what he taught in the morning. When any sentiment was uttered that was not in their shibboleth, they exchanged significant glances, and reclined on the front of the pew as an expression of dissent—an action which everybody understood. My policy was to give these brethren "plenty of rope," and the usual result followed. Discussion would have increased their self-importance, but silence annoyed them; and, after a time, they ceased to trouble us. Some went elsewhere, and others settled quietly

down and accepted a condition of things which they had no power to alter.

The choir was another cause of uneasiness. Among the "sons of harmony" there were discordant elements. Finer voices and better taste in singing could not be heard in or outside the Minster. We set a high value on their services, but they got across with each other and were soon all sixes and sevens. Fruitless were the attempts that we made to reconcile their differences. They took their own course, and the choir, of which we were so proud, went to pieces. But the church held well together during the crisis. I was surrounded by faithful men, whose firm attitude and wise counsel contributed to the maintenance of peace, and thus reduced to a minimum the danger of any serious disruption. Thirty years have passed since then, and the wrong-headed leaders in that unpleasant episode have joined a choir the harmony of which is never disturbed by the obstinacy and perverseness which sometimes get the upper hand of even good men here. Thus the current of church life, though ruffled and swollen for a moment, soon flowed smoothly as before. The church had rest, and walking together in the fear of the Lord and the comfort of the Holy Ghost, were multiplied. The place in which we worshipped became too straight for us; and, after years of toil, we had the inexpressible satisfaction of removing to a new house of prayer in every way suited to the wants of the congregation and schools. It was an additional cause for thankfulness that we entered on our work almost free from debt.

All the fathers belonging to that generation have crossed what John Foster calls the "shaded frontier"; and as I recall the memories of those days, some well-known forms pass before me. Father Mnason was an "old disciple" bordering upon ninety. His tall slender figure was slightly bent, but his step was still firm, and he retained much of the activity of middle life. Sometimes his voice, "turning again toward childish treble, pipes and whistles in his sound." He was a Christian of mild and benignant spirit, and, like some other aged saints whom I have known, his eyes had that far-off look which indicated a mind occupied with the contemplation of the unseen. Notwithstanding his advanced years, the venerable man filled his seat in the chapel with a regularity which rebuked the lax attendance of some hearers.

Stephen Bland was my right-hand man. He was bland in manners, bland in appearance, and bland in speech ; but his blandness was not of that superficial type which conceals unreality. He was a true Nathaniel. Stephen had passed through fiery trials, and in his chastened and subdued spirit there were evident traces of the refining process which he had undergone. He managed the finances of the church ; and, to his honour be it said, during my long connection with it the salary was always paid on the day when it became due.

Of Abraham Burland I have but little to say. Imagine a small spare man of sixty. He was spare in his diet, spare in his praise of others, and especially ministers, and notoriously spare in his giving. Mr. Burland was never married. During many years he had been a slave to business, and in his haste to be rich had contracted miserly habits which his tell-tale face exposed. His annual income was six hundred pounds, he lived in a good house of his own, received no visitors, and kept his expenses under a hundred a year. A collector for the mission once asked him for a donation, and he gave the child an apple. Happily, this man was not a deacon.

How shall I describe friend Jeremiah Blunt ? The character of some men is a compound of qualities that have no affinity with each other. Mr. Blunt was a man of this order. On the one hand, there was a constrained politeness which sometimes bordered on obsequiousness ; on the other, a natural churlishness that wounded sensitive minds. He was an austere and cross-grained man, full of sweetness and smiles when pleased, but when thwarted, the "old man" quickly asserted itself. Still, notwithstanding these drawbacks, Blunt was a Christian man. His uncouth bearing being largely the result of a rough village training, and a naturally violent temper left without parental restraint. From some trifling cause he left the church, but after an absence of many years the wanderer returned to his own people. He was then an old man, and wonderfully improved in spirit. The asperity of former years had given place to a subdued tone, and changed domestic circumstances had helped to mellow his character. Henceforth the church had no trouble with him. It was through much tribulation that Jeremiah entered into the Kingdom.

A few more words will end my sketch of Sturminster. Onesimus Mercer was fully equal to the average deacon. He was a man of blameless and upright life, and had a good report among his brethren.

But he possessed such a highly nervous temperament that it was an affliction almost. His normal mental temperature was so high that he was generally on the simmer. This was noticeable in his conversation, Under strong excitement he became so flurried that the power of utterance was impeded, and in their haste to escape the words would tumble over each other, like a swift current that suddenly encounters a shallow stony bed in the stream.

This natural impulsiveness and want of self-reliance rendered his judgment of comparatively little value, but there was ample compensation in his weight of character. He served his generation, and then in mature age fell asleep.

Those brethren, who "used the office of deacon well," with many others "whose names are in the Book of Life," have been promoted to higher service in the Church of the first-born, where they are free from the blemishes which mar the beauty and weaken the force of God's people on earth. I left Sturminster in opposition to the unanimously expressed wish of the church, but, and I record the fact with thankfulness, I left it in a better condition of peace and prosperity.

EX-PRESBYTER.

INVOCATION.

"Lord, teach us to pray."—Luke xi. 1.



HEAVENLY Father, gracious Friend,
To our humble suit attend ;
Oh, do Thou our hearts prepare,

Prompt our praise, indite our prayer,
Bid our invocations rise
Like sweet incense to the skies.

Wand'ers from our Father's home,
In our need and guilt we come,
Pressed by doubts, and griefs, and fears,
Native to this vale of tears :
Guide and fix each roving heart,
That from Thee we ne'er depart.

In the page of sacred lore,
 'Tis recorded o'er and o'er—
 If accordant spirits wait
 Wistful in Thy temple gate,
 Thou wilt fill the hallow'd place
 With effusions of Thy grace.

We believe that Thou wilt own
 Contrite souls that seek Thy throne ;
 Thou hast never spurned, indeed,
 Jacob's prostrate, seeking seed,
 And the mountain tops of prayer
 Often found our Jesus there.

Lord, we importune with Thee,
 Let this place Peniel be ;
 Israel's faith in us renew,
 And his wrestling fervour, too,
 For he would not hence depart,
 Till Thou a blessing didst impart.

Leamington Spa.

JOHN GREET.

CORRESPONDENCE.

ANOTHER CYCLONE IN JAMAICA.

To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—Sad tidings have just reached us from Jamaica. The following excerpts from three letters to hand will speak for themselves. Rev. J. J. Kendon has forwarded £10 immediately on receipt of the sad news ; but, of course, that will not go far to meet the dire necessity. Any help your readers can spare will be very gratefully received for our distressed brethren by Rev. J. J. Kendon, Goudhurst, Staplehurst, Kent ; or by

Yours very cordially,

Brentford, Middlesex.

JOHN BURNHAM.

Rev. J. J. Kendon (of Jericho) writes:—"A cyclone nearly equal to that of 1880 passed over us on the 19th and 20th August. . . . Both Jericho and Mount Hermon have been injured. At Jericho the ridging of our chapel was blown off, and some of the roofing. One window sash was blown right out, and all the glass smashed, besides odd panes in others broken. . . . At Mount Hermon, the chapel being unfinished was very exposed, and the wind had full power to batter everything. Sixteen sashes were blown out of the frames, and part of the hip of the roof blown off. . . . The wall plate is not placed round (waiting for funds), so that the wind got under and into the building with fearful power, and tore up the sacking, and lifted off about 200 feet. . . . How to

meet the claims for building is a problem I cannot solve. Our people have not the money, else they would give it; and now the storm has levelled the corn and suckers and fruit trees, thus depriving them of the only dependence they had. . . . We are something like the *Peace*, and want help to get off the sand-bank. . . . Others have suffered more than we, and do need and deserve sympathy and help from others more highly favoured."

Mrs. Kendon, writing to a friend, says:—"We had another cyclone on the 19th. Joseph had been up at Mount Hermon on the 18th to a thanksgiving meeting, being the anniversary of the cyclone of 1880, and on Thursday he was sick in bed with fever. But am so thankful he came down. . . . You cannot think how terrible the storms are. . . . Dear little May awoke in her bed, and listened; then said, 'God sent it, papa'; put her head on the pillow, and was off to sleep in a moment. We wished we had the same childlike faith. . . . 'Man's extremity is God's opportunity'; so we will try to be patient; but neither Joseph nor I feel so strong to bear these strokes as we were six years ago."

Mr. J. Bryan (schoolmaster at Mount Hermon) writes:—"Irreparable damage is done to the cultivated fields. . . . G. McKay's house fell to the ground, and very many of the other friends' houses are damaged. One of the sad scenes is our beautiful chapel. Sixteen or more of the windows are blown out. . . . The roof, too, had its share: the hip to the main road is destroyed. . . . On Wednesday all around us was beautiful and fair; to-day the fields look almost bare, and all hearts are sad."

BRIEF NOTES.

FOR several weeks past the hand of affliction has been lying very heavily upon the Editor. An attack of pneumonia has confined him to his bed for more than a month. He is now pronounced to be recovering; but he is still very weak and ill, and commends himself to the prayerful sympathy of his readers.

THE Editor is glad to know that the article on "Praise-God Barebone" has excited so much interest, and been read with so much pleasure. His illness explains the non-appearance in this number of the second and concluding article, but he hopes to be able to prepare it for the December number.

THE Editor begs very sincerely to thank those kind friends—most, if not all of them, readers of the Magazine—who have written him letters of sympathy in his affliction. He regrets that he cannot send a letter of thanks to each, and earnestly requests that they will accept this as an acknowledgment of their kindness, which he has much appreciated.

THE Rev. George Samuel's second article is unfortunately crowded out this month. It will appear in our next issue.

THE autumnal meetings of the Baptist Union, held at Bristol in the early part of

last month, were, we are told, a great success. Speeches were good; there were no apples of discord; the Bristol churches were blessed, and the ministers and delegates carried away blessing both for themselves and the churches they represented. The Editor had intended to be present, and to have written an article for the present number dealing with some of the practical points which were raised in the meetings; but this intention, like many others, was cut short by sickness.

MINISTERIAL REGISTER.

- AKED, CHARLES F., settles at Syston, Leicester, from Nottingham College.
- BISSET, A., is leaving Kirkcaldy to form a new Baptist Ch. in Aberdeen.
- BREARLEY, J., late of East London Institute, has been ordained to mission work in Orissa, India.
- BURROWS, R. A., has been recognised minister of Carlton Street Ch., Farnworth.
- CAMPBELL, J. W., of Arbroath, has been recognised a minister of Upper Hill³ Street Ch., Cambridge.
- CARVATH, J., has accepted pastorate at Modbury, Devon.
- CLARKE, JAMES, Wandsworth, has accepted pastorate of the Old Ch., Bradford-on-Avon.
- COX, G. D., has formally taken leave of his people at Melton Mowbray, prior to sailing for Australia. He was presented with £21 14s. 6d.
- DOKE, J., has succeeded his father as pastor of church at Chudleigh.
- DUNN, H., commenced his ministry, October 3rd, at Ebenezer Ch., Coseley.
- DYER, E., Atherton, at the earnest and repeated request of the church, has withdrawn his resignation.
- EASTER, JAMES, late of Bildeston, has resigned the pastorate of the church, East-Dereham.
- HIDER, G., late of Wincanton, has been recognised pastor of church at Paignton, Devon.
- JOHN, W. J., late of Tynewydd, Ogmere Valley, has commenced his ministry at the Tabernacle Ch., Swansea.
- LEWIS, JOSEPH, on resigning the church at Tredegar, after twenty-eight years' ministry, has been presented with a purse containing £32 13s. 6d.
- LLEWELLYN, L., has fulfilled his temporary engagement with the church at Sandhurst.
- LOGAN, MOFFAT, has resigned the church at Egremont.
- NORWOOD, F., at the request of the united churches of Epworth, Butterwick, and Crowle, has withdrawn his resignation of the pastorate.
- ROBINSON, H. B., has resigned pastorate of Fuller Ch., Kettering.
- THOMAS, EVAN, late of Swansea, has been publicly recognised pastor of Mare-Street Ch Hackney.

TOWNSEND, C. W., late of Inskip, has received public recognition as pastor of Conduit Road Ch., Plumstead.

WATERTON, CLEMENT, of Nottingham College, has just been ordained pastor of the church at West Vale, near Halifax.

WELTON, C., resigns pastorate, held by him for thirteen years, at Driffield.

REVIEWS.

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT. Being Grimm's Wilke's *Clavis Novi Testamenti*. Translated, Revised, and Enlarged by Joseph Henry Thayer, D.D. Edinburgh : T. & T. Clark, 38, George Street. 1886.

THE appearance of Prof. Grimm's Wilke's *Clavis* in an English dress has been long and anxiously awaited by students of the Greek Testament. Valuable as are the definitions of the principal words when given in Latin, there are few of us who do not prefer them in English ; and had he rigidly confined himself to the task of the translator, Dr. Thayer would, on this ground, have conferred a great boon on our ministers and students. The translation is, of course, the most valuable part of the work, and is greatly in advance of all previous lexicons. Prof. Grimm is an accomplished philologist, and devoted more than seven years to the preparation of his edition of Wilke's *Clavis*, which became, in fact, a new work of unrivalled value. He has carefully traced out the etymology of every important word, has indicated its original and its derived meanings, its historical growth, and its specific usage in the New Testament. This leads him to mention the writers by whom a word is used in a special or modified sense, and to show, as far as is possible, the reason of the modification. In this respect the work is not, of course, so comprehensive or complete as Cremer's, which, as a *Biblico-Theological Lexicon*, has no rival, and is restricted to this one point. But there is a wonderful amount of information in Grimm, and on all the principal words in the New Testament he presents the results of very wide reading in Greek. Words are distinguished from their synonyms, and the places in which they are themselves variously used are carefully pointed out. The treatment of such words as *αἰών*, *δίκαιος*, *ἐλπίς*, *ζωή*, *θάνατος*, *θεός*, *πίστις*, *πνεῦμα*, *σάρξ*, *Χριστός*, is all that the average student can require, and will furnish ample materials for a satisfactory exposition of their Biblical and theological contents. Prof. Thayer has, however, done more than reproduce an English edition of Grimm. He has added many valuable contributions from his own pen, noting more fully the extra-Biblical usage of words, completing the enumeration of representative verbal forms actually found in the New Testament, appending to every verb a list of its compounds, noting also textual variations, and discussing briefly, but pointedly, New Testament synonyms overlooked or imperfectly touched upon by Grimm. This last is a very valuable feature of Dr. Thayer's additions, as will be seen, e.g., under the words *αἰτέω*, *ἀνάμνησις*, *βόσκω*, *εἶδω*, *ἠσυχάζω*, *θεότης*, *μεταμέλομαι*, *δικός*, *φοβέω*. Nor must we omit to mention the copious references which Dr. Thayer has made to our best English scholars and divines. Trench, Ellicott, Lightfoot,

and Westcott furnish numerous illustrations which are on every ground welcome, so that the work is far more than a reproduction of Grimm's. What some of us would have given for such a help to our studies years ago! If the mastery of the New Testament does not become a more general attainment, and if the preaching in all our churches does not increase in lucidity and spiritual force, it will be because a work like this is not used. It ought to be regarded as in its own line indispensable. No theological library should be without it, and if the truth must be spoken, it should be obtained even at the sacrifice of many volumes of sermons and homiletical aids. There is nothing so intellectually remunerative in ministerial life as foundation work of this kind. Without it no ministry can be solid and strong, nor can its results be profound and abiding. Rarely have Messrs. Clark laid our British Churches under deeper obligations than they have done by the issue of this noble and scholarly work.

MESSIANIC PROPHECY: The Prediction of the Fulfilment of Redemption through the Messiah. A Critical Study of the Messianic Passages of the Old Testament in the Order of their Development. By Charles Augustus Briggs, D.D., Professor of Hebrew and Cognate Languages, Union Theological Seminary, New York City. Edinburgh: T. & T. Clark, 38, George Street. 1886.

Dr. Briggs first became known to English students by his treatise on "Biblical Study," which, if we remember rightly, was introduced by a Preface from the pen of Dr. Alexander Bruce, of Glasgow. The American Professor is deservedly held in reputation as an accomplished scholar and an intrepid thinker, a man sincerely attached to Evangelical theology, profoundly versed in the literature of Puritan and Reformation times, but willing also to learn from more recent days, and alive to the importance of the critical movements of our own times. His "Messianic Prophecy" shows that he is no negative theologian bent upon the work of destruction, but one who holds with a tenacious grasp the essential articles of the Christian faith, and brings to their elucidation and defence the resources of a scholarly and cultured mind. He displays a freshness of insight, a keenness of logic, and a wealth of argument which render his work profoundly suggestive and helpful. "Messianic Prophecy" is, as he tells us, "the most important of all themes; for it is the ideal of redemption-given by the Creator to our race at the beginning of its history, and it ever abides as the goal of humanity until the divine plan has been accomplished." The naturalistic theory of prophecy, strikingly condemned in these words, is afterwards proved to be false and inadequate, and while allowing all that can be claimed for the prophets on the score of their genius, &c., it is contended that their main distinction arose from their being "inspired by the Holy Ghost." The Messianic aspect of their work was in every view the most momentous, and to trace the progressive stages of their teachings in regard to it is consequently a task which no Biblical student can neglect. That there was a growth in their teaching, that the goal of one was the starting point of another, that the revelation became clearer and fuller as the ages advanced, is evident even to the most cursory reader; and we cannot rightly appreciate the revelations of the later prophets, unless we have studied successively

“the protevangelium,” the conceptions of the Mosaic period, the Messianic ideas of David and his contemporaries, and advanced from them to the utterances of Isaiah, Jeremiah, and the prophets of the exile. Dr. Briggs has compressed into a volume of 500 pages the results of many years’ laborious study. His arrangement of the successive prophecies is on the whole the best that can be adopted, and will meet with the general approval of Biblical scholars. His translations of the text are exact, pithy, and forcible, and form a valuable aid to its right apprehension, while his notes on the principal Hebrew words, and on various points of difficulty, are a mine of wealth. This is a book for students, and a book which no student can afford to neglect. The devotion of a whole year to its mastery (and, when necessary, to its correction; for we cannot accept all Dr. Briggs’ positions—*e.g.*, when he speaks of the great unknown as the author of the latter part of Isaiah) would be amply repaid in a broader and more valid grasp of a subject of ever-increasing importance, and in the deepened conviction that in Jesus of Nazareth, and in Him alone, the key of Hebrew prophecy can be found; that only God could give such prophecy, and only He fulfil it. The two subsequent volumes, in which the author hopes to demonstrate the fulfilment of the Messianic ideal in the first advent of our Lord, and then to trace the history of the ideal in the Christian Church, and to show its influence on the development of doctrine, will be awaited with great interest. The work will mark an epoch in the life of many.

THE IGNATIAN EPISTLES ENTIRELY SPURIOUS. A Reply to the Right Rev. Dr. Lightfoot, Bishop of Durham. By W. D. Killen, D.D. Edinburgh: T. & T. Clark, 38, George Street.

Bishop Lightfoot’s recent issue of the Ignatian Epistles has re-opened an old controversy, which, if it could be entered upon apart from ecclesiastical prepossessions, might, as it seems to us, be easily settled. We remember reading, some years ago, the arguments advanced against the genuineness of the Epistles by Dr. Killen, in his *Ancient Church*, and have seen no reason to change our opinion that his position was established beyond all possibility of refutation. His present *brochure* is remarkable for a complete mastery of the subject, for a logical acumen that we have rarely seen surpassed, and for a fearlessness, honesty, and thoroughness of argument which all must admire. We shall be curious to see how Bishop Lightfoot will escape the dilemma in which Dr. Killen has placed him. A more crushing blow to the pretensions of the Prelacy has rarely been levelled. The book should be circulated far and wide.

SERMONS NEW AND OLD. By Richard Chenevix Trench, D.D., Archbishop. London: Kegan, Paul, Trench & Co., 1, Paternoster Square, 1886.

SEVERAL of the sermons comprised in this volume were originally published in a separate form, and one or two formed part of the “Sermons preached at Cambridge”—now out of print. They are a welcome addition to our pulpit literature, and will take their place among the models of that quiet, sober, and effective

eloquence in which a cultivated audience especially delights. The breadth, the culture, and the force of ripe Christian scholarship are manifest on every page. Clear, incisive thought, aptness and beauty of illustration, and lucidity of style, are not less conspicuous than vivid spiritual insight and intense earnestness. The sermons, which deal with Scripture characters, are full of delicate analysis and rich suggestion, *e.g.*, those on Agrippa, Joseph and his Brethren, Pontius Pilate and Lot's Choice. The lecture on Baxter and the Saint's Rest is a really valuable aid to the study of that remarkable man and his scarcely less remarkable book, while the discourse suggested by the tercentenary of Shakespeare's birth ought to be read by all students of our greatest poet, and especially by those who imagine that there is no connection between art and religion. We do not know how many of these sermons were preached in a cathedral. To read them is to enjoy the quiet restfulness of a cathedral service after the dust and turmoil of the city, and to see the light streaming in through the richly-stained windows.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. IV. Numbers xxvii.—Deuteronomy. London: Hazell, Watson & Viney, 52, Long Acre, W.C. 1886.

DR. PARKER is making steady progress with the great work of his life; and, unless we are strangely mistaken, he has already done much to revive the practice of expository preaching. A braver, more resolute, and more successful attempt to bring before the minds of the people the teaching of the entire Bible has never been made. We have in our language many expository works of great value on separate books of Scripture. We have none so comprehensive in their range, and so thorough in their treatment as this. To many, "The People's Bible" will be as a new revelation, bringing into view a wealth of meaning and a power of instruction such as they had never discerned in the Scriptures, nor could have believed to exist. Let any one, for example, read the discourses on Thoroughness, Boundaries, Providential Lines, The Relation of Man to God, The Theology of Money, Life in a New Land, Faintheartedness, Bird's Nests, and Battlements—to name only a few—and then tell us whether the Bible has lost its freshness and preaching its power. For clearness of spiritual insight, breadth of sympathy, earnestness of purpose, and manly force, we know no sermons superior to these. Critics may affirm that Dr. Parker is no master of logic, that his taste is faulty, and that he lacks the nameless charm of scholastic culture. Be it so. He has a power of immeasurably higher value, which neither logic, taste, nor culture could confer, and he must be an altogether exceptional man who cannot learn from him, or who would not be the better for the mastery of these able and brilliant discourses. We devoutly thank God for Dr. Parker's noble work, and pray that he may be spared to complete it.

THE VOCATION OF THE PREACHER. By E. Paxton Hood. London: Hodder & Stoughton. 1886.

IN this work we have the sequel of Mr. Hood's "Throne of Eloquence," published shortly after his lamented death last year. Some chapters are reprinted from

earlier works long out of print, others are the result of a more recent course of lectures delivered in America. A more amusing, instructive, and inspiring volume it would be difficult to conceive. It abounds in curious and recondite information in regard to the sources, the development, and varieties of pulpit power. It describes the most diversified styles of preaching, and gives admirable samples of them all. Men of a past generation, such as James Parsons, Dr. Edward Andrews, James Wells, Joseph Irons, William Huntington, and many others live again in Mr. Hood's brilliant pages. The critiques on Frederick W. Faber and Cardinal Newman are among the most valuable sketches of these great preachers with which we are acquainted. That on Newman should be read by all who would understand his unrivalled strength as a profound and subtle thinker, and as a man of saintly character, whose greatness has nevertheless been subjected to evident limitations. "The Vocation of the Preacher" is a book that will be read with keen delight. It holds the attention with a resistless spell, and if its reader is not a wiser, holier man, and a more effective preacher, the fault must be entirely his own. This work, as well as its immediate predecessor, ought to be on the table of every minister in the land, and should be read through at least twice every year.

SUNDAY SCHOOL UNION
PUBLICATIONS.

YOUNG ENGLAND.

CHILD'S OWN MAGAZINE.

THE HORSES OF THE SUN: their
Mystery and their Mission. By James
Crowther.

THE KING'S ARMY. By Annie Gray.

WAKEFORDBRIDGE. By Benj. Clarke.

VILLEGAGNON. By W. H. G. Kingston.

STORIES FOR THE BAND OF HOPE. By
J. L. Nye.

THE HEROINE OF BROOKLEIGH. By
Edith C. Kenyon.

GIDEON HOOLE'S SECRET: a Story of
Trial and Truth. ("Young Eng-
land" Prize Tale.) By W. J. Lacey.

LADY BIRD'S TEA-PARTY, and other
Stories. By James Crowther.

BERTHA PEMBERTHY. By Horace G.
Groser.

NO ROYAL ROAD. By F. E. Burch.

ROB'S BROKEN LEG and THE LITTLE
MOTHER.

ANECDOTES ON BIBLE TEXTS. Gospel
according to St. Luke. By J. L. Nye.

CHRISTIAN DISCIPLESHIP. By Mrs.
Dyson.

THE SUNDAY SCHOOL TEACHER'S
POCKET BOOK AND DIARY, 1887.

It is of course impossible for us to give a detailed notice of the works here classed together. We can, however, heartily and conscientiously commend them all. Our reading of them has been no irksome task, but a decided pleasure, which has recalled to mind the days when we were ourselves a part of young England, and has convinced us that in respect to the quantity and the excellence of juvenile literature the former times were certainly not better than these. Admirable, indeed, is the series of works provided by the Committee of the Sunday School Union. *Young England* makes a capital annual—a book which any boy or girl would be proud to possess—bright, lively, and varied in its contents, full of short stories, historical sketches, chats about

science, descriptions of famous places, poems, charades, and everything else that young people delight in. *The Child's Own Magazine* is always welcome in the nursery. Mr. Crowther's *Horses of the Sun* is a charmingly written treatise on the great luminary on which we are all so dependent—the story of its ancient worshippers, of its modern scientific students and their discoveries, and of its functions as the source of light, heat, and energy. The scenes of Mr. Clarke's *Wakefordbridge* are laid in an agricultural district, and give a true and amusing picture of village church and social life, of the difficulties of dissent and of the power of earnest Christian principle. The book is rightly called "a story of Christian service." Mr. Kingston's *Villegagnon* is a powerful and thrilling tale of the Huguenot persecution. The scenes are laid first in France, and afterwards in America. Mr. Kingston is always at home in describing the Red Indians. *Stories for the Band of Hope* are practical and pointed. *The Heroine of Brookleigh* narrates the struggles of a young aspirant after literary fame, and the higher blessing conferred upon him through the influence of a bright, loving, and godly girl, who ultimately became his wife. The book is clever and healthful. *Gideon Hoolé's Secret* should help those who are exposed to the temptations of city life. *Lady Bird's Tea-party* chats pleasantly on natural history themes. *Christian Discipleship* contains earnest addresses to the young. The *Anecdotes on Bible Texts* are some of them good, and some not specially good, though the book, as a whole, is helpful. The Sunday School Union have also issued their annual addresses to scholars and teachers, which all who are in-

terested in Sunday-school work should procure. The price at which all their works are issued is marvellously cheap.

THE NEW PRINCETON REVIEW. September, 1886. London: Hodder & Stoughton.

EQUAL to the best of its predecessors, Mr. Stedman's article on "Genius" is a clever and graceful disquisition in reply to recent utterances of Mr. Howells, the most popular of American novelists, and proves indisputably that genius is something more than the power of "keeping at it." There is a clever and timely demonstration of "the Agnostic dilemma," and an account of "Country Churches in New England," which, with few alterations, would apply to churches in Old England, and which ought to receive attention from all who are interested in the maintenance and progress of our village churches. It is as useless to ignore the changed conditions of the life of to-day as it is to imagine that we should or can abandon everything that has descended to us from an earlier age. This article plainly proves that preachers of the "modern school" have not a monopoly either of wisdom or power. The entire number is vigorous, practical, and opportune, and certainly no periodical is more acceptable than the *New Princeton Review*.

THE CITY YOUTH. By J. Thain Davidson, D.D. London: Hodder & Stoughton. 1886.

THERE is no man in England who is more entitled to the respect and gratitude of Christian parents than Dr. Thain Davidson, nor one who has done more to promote the highest welfare of "young men and maidens." In his

sympathy with and care for them, in his unceasing efforts to help them, and in the wisdom and adaptability of his methods, he is unquestionably a model minister of Jesus Christ. He has the rare gift of seizing on subjects that are sure to interest, and he discusses them in a bright, lively, and thoroughly effective style. There is in his sermons no "oppressive solemnity." He is genial, humorous, and pathetic, and has at command apt illustration and telling anecdote. He has given us another capital book, which to every "city youth," and to every young man in town and country, will prove an invaluable companion.

THE GOSPEL IN SOUTH INDIA; or the Religious Life, Experience, and Character of the Hindu Christians. By Rev. Samuel Mateer, F.L.S., Missionary of the London Missionary Society. London: The Religious Tract Society.

THE demand for facts, often insolently urged by the opponents of Missions, is being fully met, and there is not a country in which Christian missionaries are at work which we do not know as minutely and as accurately as in the absence of personal acquaintance with it, it is possible for it to be known. Mr. Mateer, whose useful labours in Travancore are familiar to many of our churches, has here given an account of what he has seen both of heathen superstition and misery, and of Christian evangelism and progress, which will inspire the hearts of all Our Lord's disciples with new zeal and consecration. He has shown us very clearly the means by which the Hindu converts have been mainly brought to Christ, and has given

pleasing instances of their fidelity, their disinterestedness, and perseverance. The majority of them will, as he contends, compare favourably with English Christians. This is a book that ought to be utilised at ladies' working parties, Bible-classes, and prayer-meetings. There is a freshness and vigour about it, as well as an air of reality and earnestness, which cannot fail to render it attractive and useful.

PRELUDES TO THE REFORMATION; or, From Dark to Day in Europe. By Rev. A. R. Pennington, M.A., Canon of Lincoln Cathedral, &c. London: The Religious Tract Society. 1886.

CANON PENNINGTON has a subject of singular fascination, and one with which the majority of English readers are, unfortunately for themselves, very imperfectly acquainted. He discusses the gradual decline of the power of the Papacy, various unsuccessful attempts to reform the Church (as by Dante, Savonarola), the influence of the revival of learning on the Reformation, and reformers before Luther. Thus we have notices of Wiclif, the Waldensians, Tauler, Gerard Groot, Thomas à Kempis, Wessel, and several others, concerning whom we have always felt that far too little is known. The criticism of the *De Imitatione Christi* is particularly full and judicious, and will enable most readers to study that wonderful book with greater profit. We are not sure that the controversy with regard to its authorship can be said to be closed, although our own view coincides with Canon Pennington's. His treatise is an admirable example of the *multum in parvo* style, and if other volumes of the "Church History Series" are equal to it their success is assured.

THE EVANGELICAL REVIVAL in the Eighteenth Century. By John Henry Overton, Canon of Lincoln and Rector of Epworth. London: Longmans, Green & Co. 1886.

MESSRS. LONGMANS are about to issue a series of volumes entitled "Epochs of Church History," under the editorship of the Rev. M. Creighton, similar in design and execution to the "Epochs of English History," &c., which have met with such general and cordial appreciation. The first volume of the series deals with the *Evangelical Revival*, and as it is from the practised pen of Mr.

Overton, it is superfluous to say that it is in every way a compact and luminous summary of the events it narrates, such as all general readers will be pleased to possess. Mr. Overton is, perhaps, more churchy than we should like to see him, but his judgment is generally frank, candid, and manly. He has succinctly portrayed the character, the doctrines, and the work of one of the noblest band of men who have ever lived, and traced the results of their labours through all subsequent developments. He has given, in almost every respect, a model handbook.

LITERARY NOTES.



HE Rev. B. G. Young, formerly pastor of the Baptist church at Coseley, and author of "Short Arguments about the Millennium," has recently published, through Mr. Elliot Stock, a trenchant book on "Modern Discoveries of Science, Anticipated by the Bible Account of the Creation; the Design Argument and Man an Independent Creation, Vindicated against the Darwinian Theory of Evolution." Mr. Young is a wide reader, a clear and forcible thinker, a powerful reasoner, and a fearless champion of Scriptural truth. His book ought to be widely read. It will be an education in science *not* "falsely so called."

Messrs. Hodder and Stoughton announce an undertaking of more than ordinary interest—THE FOREIGN BIBLICAL LIBRARY, which is to consist mainly of standard commentaries in their latest editions. The majority of the books will be such as have not hitherto appeared in an English dress, but among the earlier volumes of the series are promised entirely new translations from the latest editions of Delitzsch on the Psalms and Isaiah, and Kurtz's Church History. Other volumes promised are Richard Rothe's "Still Hours" and "Selected Sermons of Schleermacher." The series will to some extent come into competition with Messrs. Clark's "Foreign Theological Library" (which, in many respects we regard as the greatest and most useful literary undertaking of our age); but it will probably be found that there is room for both. Messrs. Hodder & Stoughton also announce a series of manuals designed to give a solid and trustworthy grounding in all branches of theological study, to be entitled "The Theological Educator," edited by Rev. W. Robertson Nicoll, M.A., Editor of "The Expositor."

Dr. Samuel Cox, of Nottingham, has published, through Mr. T. Fisher Unwin, a volume of discourses to children, entitled "The Bird's Nest, and Other Sermons." We hope to review it in a subsequent number.



21. Tammes

Yours most truly
Vincent Tammes

THE
BAPTIST MAGAZINE.

DECEMBER, 1886.

TO OUR READERS.



HIS number completes the seventy-eighth volume of this MAGAZINE, and the first volume of the *New Series*. There were those who thought that, in making the changes—and, as our friends and readers, as well as the press, have so unanimously said, the improvements—which we did at the beginning of the year, we were doing a venturesome thing. If we had listened to them we should not have made them; but, our publishers concurring with us in our proposals and plans, we were encouraged to proceed. A whole year, or nearly so, has passed since we committed ourselves to the responsibility which the nervous thought would be our ruin; and we think that those friends who have companied with us through that year so faithfully, and supported us so constantly, should now be taken into our confidence somewhat, and told how the experiment has succeeded. We are glad and thankful to say that it *has* succeeded, not to the extent of the sanguine hopes we entertained when projecting the changes, but far beyond those hopes as sobered down by the prognostications of the gloomy prophets of evil. Our circulation has been a third larger this year than in the year preceding it. We feel that this result has been largely due to the kind co-operation of readers, especially such as have

recommended the *MAGAZINE* to others, and sought to secure subscribers. We wish we could say that the *MAGAZINE* proceeds had increased in the same ratio; but the increased expenses incurred in connection with the portraits, and the extra means which have been adopted for bringing the periodical before the notice of the public, have prevented that.

We are now anticipating the new year and a new volume. Several plans for the still further improvement of the *MAGAZINE* in the coming year we were revolving in our mind, and preparing to give effect to, when we were seized upon by what has proved to be a severe and prolonged illness, from which now, as we trust we can say, with thanksgiving to Him "who healeth all our diseases," we are recovering. The most important of these have been frustrated by our personal inability to take the necessary steps for carrying them out, and must wait, at least, for another year; others of a minor character we may still, as the year proceeds, be able to put into execution.

Will our readers still help us by their kind co-operation? Just now is a time when they can do it better than at any other period of the year. We know that some are as ready to do what they can as we could wish them to be; for example, the following is from a letter received as we lay on our sick bed:—"I write to express my pleasure in the new series of the *BAPTIST MAGAZINE*, to which every Baptist ought to subscribe. If I can be of any use in augmenting the circulation by giving away prospectuses, or specimen leaves, or anything, please command me; I shall be happy to aid you." It is an encouragement to us to know that we have such willing helpers, and we take this opportunity of thanking them both for past and prospective services; but what we particularly wish is that each reader would endeavour to get, at least, one additional subscriber for the coming year. The doubling of our circulation would place such funds at our disposal as will alone enable us to make the *MAGAZINE* what we wish to make it.

Are there no well-to-do readers who have pastors who are not well to do for whom they could subscribe, or who, better still, could subscribe for several pastors beside their own, who would otherwise not get the *MAGAZINE*? Yes, there are such readers, and some of them do subscribe as suggested. We commend the example of these

to the rest. Not a little pleasure and profit may be communicated by the laying out of a small sum in this way.

Our readers will assist, also, by sending us literary contributions, all of which we do not promise beforehand to accept, but shall, nevertheless, be glad to have brought under our notice and offered to us. Editors of magazines sometimes find that some of the best contributions they receive come from the most unexpected quarters. Then there are those who would not think of essaying an article, or a piece of poetry, who would venture to discuss in a letter a point which they may deem of interest or importance, or communicate some curious, and perhaps valuable, piece of information relating to the denomination and its worthies in the past. Letters of that sort we invite, and shall be very glad to receive.

In conclusion, we beg to express our gratification at the encouraging assurances we have repeatedly received of the increased interest and pleasure with which the *MAGAZINE* is read, and to say that our best endeavours will still be devoted to making it as readable, instructive, and spiritually helpful as possible.

EDITOR.

THE REV. T. V. TYMMS.



E have no doubt that all readers of the *BAPTIST MAGAZINE* will gratefully accept the accompanying portrait of the Rev. Thomas Vincent Tymms, of the Downs Chapel, Clapton—not only because he has worthily occupied important positions in two of the principal towns of the North, but because he has, by his varied gifts, his integrity of purpose, and the solid work he has been enabled to accomplish during an extended and important metropolitan pastorate, served most faithfully the highest interests of the denomination at large.

Appreciative friends, who knew him in the earliest stages of his public life, were at once impressed by his cool judgment and administrative ability, and were soon led to note his augmented pulpit power ;

latterly they have marked, with great satisfaction, his appearance as the author of a book which is on all hands, even by our most trenchant reviewers, acknowledged as a very important addition to Christian apologetic literature.

We are enabled to place before our readers an outline of facts which will be of interest, especially to those who have sat under Mr. Tymms' ministry. We need ask no pardon, not even his own, for the recital of his life-story, which has now become a matter of general interest, like all other records of useful public life.

Mr. Tymms was born in the City of Westminster in 1842, and is, therefore, in the prime of middle life. His parents were members of the church presided over by the late Rev. Samuel Martin, whose gentle spirit, faithful ministry, and earnest counsel, more than any other instrumentality, led him to the faith and service of Christ. After his earlier private education was completed, led by his fondness for the pencil, he was articled in 1857 to Louis Walton, the well-known lithographic artist, and with him completed his term as an art-pupil. It was at this period that having removed to the neighbourhood of Regent's Park, he became associated with other young men (two of whom are now his deacons) in a class for the study of the Scriptures, and ultimately, under the guiding influence of Dr. Landels, devoted himself to the Christian ministry, remaining in Regent's Park College from 1861 to 1865.

In August of the latter year Mr. Tymms was invited to the pastorate of the church at Berwick-on-Tweed. Here he was enabled to accomplish the union of the two existing churches, which cheerfully accepted his leadership, and were solemnly and publicly amalgamated. Mr. Tymms's sermon on the occasion was published, and it reads like a forecasting of his whole course since that time. Here he remained until 1868, and here found a Christian lady eminently worthy to share with him all the successes of his public life; and, by her kindly and truly Christian spirit, to serve the churches of which in succession he became pastor, and, as a noble Christian mother, to be the light of the home. Only very recently our brother has been called to continue his work alone, sustained, however, by the love of his people, who have expressed in every possible way their sense of sympathy with him in a loss which also falls heavily upon them.

In the year 1868 Mr. Tymms received an invitation to the church

at Accrington, which now enjoys the ministry of the Rev. Charles Williams. Thirteen months after his settlement he came to London to supply the pulpit of his old pastor at Regent's Park Chapel. Brethren were present who were anxiously seeking a man strong enough to lay the foundation of a new church at Clapton, and, fixing their choice on Mr. Tymms, he was induced to accept the important task. How he has acquitted himself, and abundantly justified their selection, we all know full well.

At that time the Rev. Dr. Landels was the President of the London Baptist Association, and the "Downs" was the chapel for the year. The excellent service rendered by Mr. Tymms to the London Baptist Association, under whose auspices his London ministry was in some sense begun, has been abundantly acknowledged, and the help rendered by the Association to the Downs and its pastor and officers most liberally returned, not only in gifts to its treasury, but in the form of earnest co-operation in its work.

In 1880, Mr. Tymms was elected Vice-President of the Association, and President in 1881, acting also for the late Rev. Chas. Stanford in the following year. During that term the chapel at Woodberry Down was erected, at a cost of £10,000, one-fifth of which amount was contributed by the friends of Mr. Tymms' church. The Downs Church has two useful mission halls in the poorer parts of its own district, which have been erected and supported by the church under his direction.

Of Mr. Tymms' publications we have not space to speak in detail. His earlier pamphlets and sermons are chiefly of a pastoral character; but Mr. Tymms as a writer is a powerful controversialist. It is not generally known that the series of articles on the "Holiness" question signed "Vigil," were from his pen; but it has been no uncommon thing to find him on the less popular side of questions in which the weight of evidence has ultimately been found to be with him. His presidential addresses on "Christ for London" and on "Lukewarmness," both well received at the time, will be preserved and valued in future years; but his work, the "Mystery of God," has been the most important book which has, for some time, issued from the Baptist Press. Originating out of a series of Wednesday Evening Lectures to Young Men, it was well, indeed, that his people should have been so impressed with their value as to urge their pastor to devote so much

of his energy and time as was needed for their preservation in a permanent literary form. Mr. Tynms' natural love for the beautiful, his philosophical mode of thought, his careful Biblical exposition, and his adroit controversial skill are illustrated in this eminently useful volume. As we began our sketch with a reference to it, so we must close it in the same way; for the man is in the book, and both may be reviewed at one reading. In his preface to a second edition, he has referred to phases of mental conflict through which he has himself passed, and without which experiences he could never, as it seems to us, have piloted others so safely across the same troubled waters through the dim and dangerous regions of speculative doubt into the fair haven of intelligent Christian belief.

In conclusion, we have only to express our thankfulness that we are not writing a memoir. Our friend will be reminding us of his continued existence, we trust, for a long time to come, by further enterprise and continued success. We hope that for very many years his ministry, refined, yet manly; bold, yet careful; strong, yet tender, may be continued to his attached people, and, in reversion, to ourselves.

WILLIAM THOMAS ADEY.

BOOKS AND READING.*



ALL that need be written on the subject of this article may be gathered round two questions: 1.—What to read; 2.—How to read.

In my previous article I have indicated what, in my judgment, are the best books to help young men to an understanding of the Scriptures. I have had before my mind the limited leisure, the stress of business, the exhausting toil and strain of professional studies which drain the energies of many of those who will read what I have written. I have therefore recommended commentaries and other books, which, while they explain the Scriptures and impart much information, do not make impossible demands upon the hard-worked intellect. There are many books

* These articles were prepared with the benefit of young men chiefly in view.

besides commentaries and expositions which the Biblical student should read in order to understand the Scriptures. I will here only mention two which are class books. Angus's "Handbook of the Bible" and "Westcott on the Canon." They tell us much that we want to know *about* the Scriptures, and, though very different works, are both of the highest value to the man who would know how the Bible grew to be the Bible.

But Biblical interpretation is only the foundation of theology, and books on it are only the bases of our Christian knowledge. The inquiring Christian young man will want to rear his structure and furnish it too. He will be sure to read books that have an intimate relation to the Bible, and are set for the defence of the faith; and just as I have advised the selection of monograph commentaries, so I would advise the selection of one good book bearing on each vital point of theology. There have been men from Augustine to Hodge who have endeavoured to compass the whole range of systematic theology; but here, as in commentaries on the whole Bible, the field is too vast for one mind, and no man can be equally at home in every department. If a man could master the three volumes of Hodge's "Systematic Theology," or even the one volume of Oosterzee's "Dogmatics," he would be fairly well furnished on most theological subjects, but the task is too great for any but theological students and ministers with a good deal of leisure, and the toil would scarcely repay the ordinary reader. But while I would not advise young men to spend all their time for reading over an exhaustive work on systematical theology or dogmatics, Hodge should, if possible, be within reach for reference.

Only recondite theologians will be able to make much of the Fathers, the apologists, and expositors of the early Church, and the schoolmen of the middle ages; and only a few will have time or inclination for the Reformation and Puritan writers. But every young man should endeavour to master such books as Butler's "Analogy" and Paley's "Evidences" and "Natural Theology." The influence of Butler has been incalculable. Mr. Gladstone has acknowledged the effect the writings of the great philosopher and divine have had on his mind; and students of Butler who read the late Prime Minister's speeches will often discover in his closely-reasoned passages a marked resemblance to the style and method of the "Analogy" and Sermons.

The "Analogy" should be read with the greatest application and care, and in a good edition. If it is read in a class under the guidance of a competent tutor, then the bare text with a notebook at hand; may suffice but if for private study, then I would recommend the excellent edition published by the Religious Tract Society, with notes and analyses by Dr. Angus, or that with questions by Rev. G. B. Wheeler. It must be admitted that Paley's argument in his "Natural Theology" will not serve the purpose it did fifty years ago. Infidelity has shifted its ground and must be met on another footing, but the argument from design still has force as part of the great cumulative proof for the existence of God. Paley's book should be read for the discipline it gives to the mind and the information it communicates, as well as for the weapon it puts into our hand for the defence of the faith. The edition with notes by Lord Brougham and Sir C. Bell has long been popular; but, in view of the rapid progress of modern science, that lately published by the Christian Evidence Society, edited and revised by Dr. Clark, F.R.S., President of the Royal College of Surgeons, is now the best extant. Paley's "Evidences" and "Horæ Paulinæ" have still a useful place in theological literature, and should be carefully read in good editions.

In Great Britain we have a copious annual supply of masterly books in defence of the faith from the Bampton, Hulsean, Boyle, Baird, Cunningham, and Congregational Lectureships. It is too much to expect any but professors of apologetics and reviewers to read all these annual productions, but I would suggest to my readers Professor Flint's two volumes in the Baird Series on "Theism" and "Antitheistic Theories," and Dr. Conder's volume in the Congregational Series on the "Basis of Faith" should be read after Butler and Paley. Dr. Wace's "Boyle Lectures on Christianity and Morality" should be read again and again. Dr. Dale pronounces the volume "the most valuable contribution to English theological thought that has been made for years." The Bampton Lectures, by the same author, on "The Foundations of Faith" are worthy of that noble series. Personally I have received great stimulus from Mansel's Bampton Lectures on "The Limitations of Religious Thought." The discussion which the book has caused for many years is proof of its power, and whether we accept all its teachings or not it makes us think, and leaves us better, humbler, and more reverent than it found

us. But of all the Bampton Series no volume has secured such a popular and pre-eminent position as Canon Liddon's on "The Divinity of Christ." Joseph Cook says it is the best English book on the subject. All the Canon's learning, penetration, devoutness, and eloquence conspire to do justice to the glorious theme, and with the highest possible success. In addition to his Bampton Lectures, his "Some Elements of Religion" should be read and assimilated. The task will not be difficult, as the matter is fresh, the argument clear, and the style charming. After Liddon on "The Divinity of Christ," Dale on "The Atonement" might fittingly be read. Much has been written on this vital subject, but Dr. Dale has laid evangelical Christians under the deepest obligations to him for his masterly exposition and defence. Of all the Hulsean Series I can speak with most grateful commendation of Trench's. These lectures were delivered forty years ago, but are still fresh and instructive, and among the most readable of the series.

Dr. A. M. Fairbairn has made three excellent contributions to recent apologetic literature. His "Studies in the Philosophy of Religion and History" secured for him a high reputation for learning and literary power. I know of no volume of the same size from which a young man of intelligence may receive so much instruction and stimulus. In his "City of God" he deals vigorously with many of the most perplexing problems of our time. In it, as in his "Studies," he vindicates Christianity against the subtle agnosticism and rationalism of the day. His little volume on "Religion in History and the Life of To-day," can be had for a few pence, but it is worth its weight in gold. In addition to these three volumes he has given us his invaluable "Studies in the Life of Christ." This volume is partly expository and partly apologetic, and should be read and re-read until mastered. Joseph Cook's "Boston Lectures" and Professor Drummond's "Natural Law in the Spiritual World," are too well known to be more than mentioned with appreciation here. We recently received from the other side of the Atlantic a most useful book, which has just passed into a second and cheaper edition. Its title "Gesta Christi" fairly indicates its treatment of a much neglected subject. The author, Mr. C. L. Brace, with great learning and ability, shows, from the history of the Christian era, how the Cross has humanized public institutions

and uplifted mankind. I might make a long catalogue of useful theological books for young men in addition to those I have mentioned, but my space is limited, and so is the time of my readers. I would like, however, to urge all young men to read Thomas Cooper's five little volumes on "God, the Soul, and the Future State," "The Bridge of History over the Gulf of Time," "Evolution and the Stone Book," "The Verity and Value of the Miracles of Christ," and the "Verity of Christ's Resurrection from the Dead." They are the productions of a remarkable man, and the results of great thought. They are written in a racy and popular style, and they abound in robust common-sense arguments which tend to fortify faith against the attacks of sceptics. The subject of comparative theology is coming largely to the front, and from it we have nothing to fear. There is one excellent volume in the St. Giles' Lectures by ministers of the Church of Scotland, entitled "The Faiths of the World," which serves as a good introduction to it.

While we have had many excellent books on the Being of God, the Divinity, Eternal Sonship, Life, Atonement, Priesthood, and Second Coming of Christ, we still want an exhaustive book on the Holy Spirit. Dr. Smeaton's in the Cunningham Series of Lectures has not answered the purpose, and Hare's "Mission of the Comforter" only covers part of the ground; while Dr. Parker, with a large City pastorate on his hands, has not been able in his "Paraclete" to devote the time and patient toil to the subject which it requires; yet, whatever be the shortcomings of his book, in my humble opinion, it is the best we have on the subject. It is now more accessible to us, as it is incorporated in his three volumes on "Apostolic Life."

A part of the time which most Christian people have now to devote to reading is very properly given to sermons. Notwithstanding all we hear about the decline of the power of the pulpit, and the deterioration of preaching, the sermon is perhaps the most popular form of literature at the present time. Mr. Spurgeon has achieved an unparalleled literary success in the production of his thirtieth annual volume of sermons. Never before were the weekly utterances of any single individual on any subject issued continuously by themselves for thirty years with such a circulation; and I do not believe that any other man living, or that ever lived, could secure the same literary result with any other theme as Mr. Spurgeon has secured by

the preaching of the Gospel of Christ. The sermons are read with equal relish and most blessed results in the study of the professor and by the fireside of the labourer, in the palace of the noble and in the humblest cottages in the land, in the fashionable suburbs of London and in the sparsely populated districts of Scotland, in the bush in Australia and in the mud-cabins of the prairie districts of America, by sailors on the sea and by soldiers in the camp; and Mr. Spurgeon has been cheered by proof, in Dr. Livingstone's own handwriting, that some of his sermons were a means of grace to him in his heroic struggles and constant dangers amid the deadly swamps in the heart of Africa. The thirty volumes are not only a treasury of evangelical and spiritual truth, but they are the grandest Saxon contribution which has been made to our literature during the present century. No library will now be considered complete which does not contain the sermons of Robertson of Brighton. They are the productions of a strong, brave, and cultured mind. Few readers have not been held by them for a time as by a spell. But they stop short of evangelical teaching, and are therefore unsatisfactory to those who are seeking the way of Salvation, or are seeking to learn how to present it to others. Dr. Maclaren's sermons are, in my judgment, equal to Robertson's in thought and exposition, and far beyond them in wealth and appositeness of illustration, while they are full of evangelical truth. Dr. John Ker's volume has gone into some dozen editions, and its popularity is no marvel to those who have read it. Canon Liddon's "University Sermons" are little inferior, intellectually, to his Bampton Lectures. Mozley's "University Sermons" are massive in thought, and worthy to take their place with the finest pulpit productions the Church of Christ has received. Dr. Macmillan has laid hands on the domain of Biblical natural science, and in volumes, the substance of which was first delivered as sermons, he has given us several productions which throw floods of light on obscure passages and are most stimulating and instructive. From America we have received able volumes of sermons preached by Beecher, Bushnell, and Brooks.

I have little space to speak of *general reading*. In so vast and varied a field as English literature there is scope for every man to gratify his taste, and there is happily little need to warn young men against impure and unwholesome books. Such books are few and

forbidden, and it is unwise to help them out of obscurity by denouncing or prosecuting them. We have a rich literature, comprising the works of the prince of dramatists, the prince of poets, the prince of philosophers, and divines that rank with, and, in some respects, surpass the Fathers. Our common speech is saturated with the language and phrases of Shakespeare, and even those who are narrow enough to denounce the reading of his plays unconsciously clinch their arguments with quotations from those very plays. Beside Shakespeare stands the peerless poet Milton. His influence upon English literature and theology has been immeasurable. Our poets, orators, and divines have sat at his feet; while much of the religious belief of the people concerning angels, devils, the fall of man, the work of Christ, and the future of His kingdom, has been derived from his immortal poems. After "Paradise Lost" and "Paradise Regained" have been well read and studied, Cowper, Wordsworth, Burns, Scott, Byron, Coleridge, Browning, and especially Tennyson, should be read as far as time will allow.

The extent of our reading in history need only be determined by the time at our disposal and the claims of other studies. This subject alone would absorb all the leisure that falls to most professional, business, and working men throughout the whole of human life. But even the busiest should seek to find time for outlines of ancient history, of the history of Greece and Rome, of the history of Europe, and at least one standard history of England covering the whole ground. All the better if we can read Green's two volumes on the "Making and Conquest of England," Freeman on the "Norman Conquest," Froude on the "Tudor Period," Carlyle's "Cromwell," Macaulay on the "Stuarts and William," Justin MarCarthy on the "Georges" and his "History of our own Time;" but by all means every young man should, if necessary, sleep one hour less in the twenty-four until he has read at least Green's "Short History of the English People."

Probably few of my readers will care for philosophy, but none will ever regret giving a patient study to Sir William Hamilton's "Lectures on Metaphysics." I remember when I began to read the two learned volumes I laid a popular novel on my table to be read as a relief to the hard and dry reading of the philosopher, but I soon found Sir William's lectures more interesting than the novel.

It will be generally admitted that the two greatest prose writers

of our generation are Thomas Carlyle and John Ruskin. Notwithstanding the unhappy posthumous publication of Carlyle's "Reminiscences" and the unfortunate revelations of his biography, his books will never be displaced from their lofty position in our literature. Ruskin has put his books beyond the reach of the common people, but they are becoming more accessible now, and will ultimately become the common property of the reading public. Those who can buy or borrow them should read them. They are a marvellous blending of strength and beauty.

We are singularly rich in good biographies. The supremacy of Boswell's "Johnson" has been disputed by admirers of Lockhart's "Scott" and Stanley's "Arnold," but all three are works of which we may be proud; and in addition to them we should be thankful for such works as "The Life and Letters of F. W. Robertson," by Stopford Brooke, in which we see the man and love him fully as much as we admire the preacher in the sermons. Trevelyan has given us a fascinating life of his famous uncle, Lord Macaulay, in which we get a kindlier impression from his letters than we do from his critical essays or his party speeches. What more charming and elevating reading than the life of James Hamilton, Charles Kingsley, Norman Macleod, John Eadie, or Thomas Guthrie; and for my part I cannot confess to any special injury from having read the severely-censured lives of Carlyle and Bishop Wilberforce. The life of George Eliot seems to have sunk into oblivion, and I would not do much to help it out; but I would recommend every young man to read the genial and instructive biography of Frank Buckland, and the more erudite life of James Clerk-Maxwell.


I believe that too much time is given now, both by young men and young women, to novel reading. Much of the ephemeral fiction that issues from the press is both worthless and injurious, but to condemn all fiction would put a ban even upon the "Pilgrim's Progress" and "Robinson Crusoe." We should intersperse our harder reading with the best works of Scott, Thackeray, Dickens, George Eliot, and George Macdonald, and for real relaxation I would heartily recommend the "Noctes Ambrosianæ" of Christopher North. There you would get delightful entertainment, first-rate English, and the most readable and forcible Scotch.

All I can say about HOW TO READ is that I have no fixed rules to

lay down. Every man must use his own judgment. Whether we mark the margins of our books, underline, commit portions to memory, or enter into notebooks, the essential thing is to make what we read our own and have it at command when it is required. Bacon gives good advice in his "Essay on Study" which I commend to my readers. The great matter is to read good books to good purpose. If a man can give two hours a day to it he will secure for himself a vast pleasure and greatly increase his usefulness; even an hour a day will redeem us from ignorance and increase our mental power, and if we can only gather up fragments of time here and there, they will amount in years to a startling whole. "A quarter of an hour a day is nigh two hours a week, and waxes in a month to not much less than a day, in about three years to a month, and in less than three decades of years to a whole year." Think of a whole year rescued from the wrecks of time and given to profitable reading that will cultivate the mind, enlarge the soul, and beautify the life. Every one may do this at least; some may do vastly more. Let each do his best, and thereby he will benefit himself and bless all around him.

GEORGE SAMUEL.

THE BLOOD OF SPRINKLING, THAT
SPEAKETH BETTER THINGS THAN
THAT OF ABEL.—HEB. xii. 24.

MONG the marvels described in the Mosaic account of the Creation, not one is so profoundly interesting as the origin of the progenitors of the human race. "And God said, Let us make man in our image, after our likeness." Formed out of the dust of the ground—exquisitely beautiful, and exquisitely organised—man lay, prostrate like an inanimate statue, but richer in form and grace than the noblest product of the sculptor's genius, until the Great Artificer "breathed into his nostrils the breath of life, and man became a living soul." He was at once endowed with those mental and moral qualities which fitted him to govern all

inferior creatures, and to know, love, obey, and hold communion with his Maker. The material was intimately blended with the spiritual, and God's last and noblest work was the creation of man.

The residence provided for him was also exquisitely beautiful, and filled with objects adapted to the gratification of every sense. Of this "garden," Adam had the charge, "to dress and keep it;" for Paradise was not exempt from work, nor a place of mere sensual enjoyment. But where was it? is a question not yet determined. It lay, most likely, on the banks of the Euphrates, and when that splendid stream issued from its confines, it was divided into the four Assyrian rivers, here called "heads." In this garden were planted two trees, bearing most significant names: "the tree of life," the means of supporting man's existence, and "the tree of knowledge of good and evil," to be the test of his intelligent obedience. Of all the trees in the garden, except this, he might eat, and the prohibition was couched in those terrible words, "for in the day that thou eatest thereof, dying, thou shalt die."

But he was not to be the solitary occupant. Endowed with social tendencies he could not be happy alone; and therefore a companion was provided for him of a nature similar to his own. And "the Lord caused a deep sleep to fall upon Adam," and while he slept a rib was taken from his side, and of *that* God framed Eve. She was not, like Adam, created out of the dust of the ground, but out of that which was taken from himself, which may, perhaps, account for the more delicate organisation and the finer sensibilities of woman, and which certainly give some countenance to the opinion, maintained by many, that woman's nature is higher and purer than man's.

What time elapsed between the union of our first parents and their fatal act of disobedience, the record does not say. But its effect was instantaneous. The hallowed communion with God, which they had hitherto enjoyed, was rudely broken. Shame and sorrow quickly followed; for when "they heard the voice of God walking in the garden, they were afraid, and hid themselves from the presence of the Lord God." When summoned to that presence what a miserable excuse Adam offered for his sin. Like a coward he threw the blame on Eve, and then, with the deepest ingratitude, tries to cast the blame on God Himself: "The woman that Thou gavest to be with me, she gave me of the tree, and I did eat." But Eve frankly admits that

the act was her own, and she tells the truth: "The serpent beguiled me, and I did eat." We here see that, however strong the temptation, the transgressor is not exonerated from the guilt of disobedience.

The reader of this affecting story may wonder that Eve did not instinctively recoil from the appearance of the serpent. She, however, knew nothing of those feelings of abhorrence and dread with which we regard serpents, nor was she alarmed when he spoke to her. She knew but little of the capabilities of animals. Language was new even to herself. She would be quite as much surprised at her own ability to talk as to hear speech from a being of another kind. The wonder rather is that she did not, at once, indignantly refuse to listen when he so positively contradicted the words of the living God.

We read that "the serpent was more subtle than any beast of the field," and what follows confirms this description. He flatters Eve with the assurance of a vast increase of knowledge if she ate of the fruit of the tree: "Then your eyes shall be opened, and ye shall be as gods, knowing good and evil." His fatal success is a deep mystery which has hitherto baffled all attempts at solution. But its effect was disastrous and immediate. Adam and Eve were expelled from Paradise, and sent forth to till the ground until the awful sentence should be fulfilled: "Dust thou art, and unto dust shalt thou return."

The narrative then passes on to the birth of Cain and Abel, and describes their occupations—the elder being a tiller of the ground, the younger being a keeper of sheep. In process of time, "or at the end of days"—what period of time these expressions cover we do not know—each brought an offering unto God. It is not at all likely that this was the first time that they had done so, though it is the first that is mentioned. What led them to do it at all? Was it from the prompting of their own minds, or from the instruction of their parents? Though these had fallen from a state of innocency, they had not wholly lost their sense of the Divine goodness, nor all reverence and fear of God. Rather may we suppose these feelings would be all the more vivid in their exercise, when they thought of the fearful punishment which disobedience had brought upon them. They would not, therefore, fail to inculcate on their children the duty of honouring and obeying their Creator.

To bring an offering of the firstfruits of the earth as an expression of their gratitude to God for His goodness was, so to speak, natural. But to bring a living animal, slay it, and offer it up with its blood as a sacrifice, was certainly not an act which would suggest itself as a mode of worship acceptable to the Almighty. We all recoil from the sight of blood, and we shrink from shedding it. Yet this was what Abel did. Happily Paul gives us the explanation, for he tells us that he did it *by faith*. Now, if faith is the belief of a testimony, then Abel's act was an act of obedience to that testimony, communicated first to the parents, and by them to their children. And if we consider the practice of the patriarchs, and that in the Mosaic economy "almost all things were purified by blood," and the significant relation which these sacrifices had to that Christ who has swept all others away, we must conclude that the sacrifice of an innocent victim in the room of the guilty was solely an institution of Divine appointment.

The difference in the character of these brothers was immense. Cain was proud, stubborn, and self-sufficient. Abel was meek, submissive, humble, and obedient. The one offered a *meat offering simply*, presenting himself and his property as if he had not been a sinner, needing an atoning sacrifice. It was, therefore, rejected. But Abel brought a *sin offering*, thereby expressing his own sense of guilt, and his faith in the Divine promise of pardon. It was therefore accepted. And we have these two classes of worshippers among us now, "the proud despisers of the Divine method of salvation, and the humble believers in it."

In the passage which has suggested these reflections there is evidently an ellipsis, which our translators have filled up with the words, *than that of*. We think there is good reason for doubting the correctness of this interpretation. The sacred writer draws a comparison between the blood of Christ and that of Abel. The one "speaks better things" than the other. Then it is clear *that other blood* spoke some good things. But surely not Abel's own blood which Cain shed. That spoke no good things, for when the Almighty asked, "Where is Abel thy brother," he insolently replied, "Am I my brother's keeper?" Then follow these words: "The voice of thy brother's blood crieth to Me from the ground." And what it cried for we learn from the terrible sentence pronounced on this

wretched fratricide : “ And now thou art cursed from the earth . . . a fugitive and a vagabond shalt thou be.”

Had he listened to the Divine expostulation addressed to him before he had, in the fury of his jealousy and wrath, shed his brother's blood, all might have been well. But he resisted it, and now that the consequences of his wicked deed had overtaken him, he is overwhelmed with remorse, and helplessly exclaims, “ My punishment is greater than I can bear . . . from Thy presence I shall be hid . . . and it shall come to pass that every one that findeth me shall slay me.” The consciousness of guilt made him, as it does everyone, an abject coward. To save him from the fate which he dreaded, as well as to show him that God whom he had so grievously offended could exercise mercy as well as wrath, a mark was set upon, or a token was given to, him—what it was we are not told—but it would be a defence, “ lest any finding him should slay him.”

In the light of these facts we cannot but conclude that Abel's own blood, which his wicked brother had spilt, did not speak any good things, but called aloud for punishment, retribution, and vengeance. Surely these were not good things. But *the blood of the sacrifice* which Abel offered, which expressed his sense of personal guilt as a sinner, and his faith in God's promised salvation, spoke of pardon, acceptance, and peace. These were indeed good things.

But the blood of Jesus Christ speaks yet “ better things,” for it seals and ratifies all preceding promises of mercy and forgiveness. It extends so much farther, for it gives to the soul of every true penitent the assurance of acceptance with God, of justification in His sight, and of adoption into His family. It fills the heart with Divine love, promises light, joy, protection, and guidance through life, banishes all fear of death, and assures all who devoutly rely on it of an abundant entrance into the kingdom of heaven. These are unspeakable blessings, and they are bestowed on the believer in virtue of that covenant of mercy which has been ratified and sealed with the precious blood of Christ, and “ which speaketh better things than that of Abel.”

In the conflict of opinion going on at present in regard to some of the most important doctrines of Christianity, it must not be forgotten that this one, the vicarious substitutionary sacrifice of Christ, is both central and vital. It is contended by some of the advocates of

“Modern Thought,” which, after all, is, for the most part, only a revival of many of the heresies which prevailed in the first ages of Christianity, that the death of Christ was only a splendid example of *self-sacrifice*. Now, when we consider the position of sacrifice in patriarchal times, and more especially in the Mosaic economy, and the glowing predictions of prophecy as to the results of the Great Sacrifice, does it not seem that, if this notion be true, we have a vast preparation for a small thing? Is not all this, which stretches through all the ages, an enormous expenditure for a very inadequate object? The disciples of Christ have given us memorable examples of self-sacrifice. Some of them said to Christ, “We have left all and followed Thee.” And the long and illustrious roll of martyrs and confessors, who endured hellish tortures, and sealed their devotedness to their Divine Lord, by their blood, is filled with glorious examples of sacrifice for His name, and His cause. Self-sacrifice, is that all? In what respect did the self-sacrifice of Christ excel theirs?

But if we regard Jesus Christ as Divine, and think of what He gave up when He became incarnate, and suffered and died in our room, the whole question assumes another form. The experience of all true believers assures us that this doctrine, of mere self-sacrifice, would never have brought them in penitence and faith to the foot of the Cross. This diluted doctrine is far too feeble to break hard hearts and bring down lofty imaginations. But the vital doctrine of Christ’s substitutionary sacrifice and death has this power. The Apostles never failed to place it in the forefront of their teaching, whether by preaching or in their Epistles. It is the central truth of Divine Revelation, and the crowning glory of the Christian Dispensation.

Oh, for a deeper conviction in the minds of all believers of the vast importance of this grand truth! And, oh, for a more resolute utterance of it by all who are called to preach the Gospel of the grace of God! Dilute it, hide it, speak of it with bated breath and faltering lips, and you preachers are deprived of all power to win souls, or to edify and comfort the children of God. The Apostles gloried in the Cross of Christ. Martyrs have endured intolerable sufferings for the same object, and sealed their faith in it by their blood. It was the source of their heroism in the prospect of death, the foundation of their hope for the grand inquisition, when “all shall appear before the judgment seat of Christ, to give an account of the deeds done in

the body." We need, in these times to be inspired with their unfaltering courage, and their faith in the atoning sacrifice of our Divine Lord. Without that faith we cannot be steadfast and true in the conflict to which we are called. Let us "hold fast to the form of sound words." Do not be ashamed of it because of the loud cry of no dogma, no creeds. The accusation that men of dogma and creed are necessarily narrow-minded, is foolish and absurd. The belief of this doctrine expands the intellect, enlarges the heart, and impels the believer in it to the most strenuous efforts to save his fellow-men. Resolutely hold fast to this truth, and you will not "be blown about by every wind of doctrine," nay, rather, you will be determined and firm, and, in the pursuit of the great objects of the Christian life, you will be "steadfast, unmovable, always abounding in the work of the Lord."

FREDERICK TRESTRAIL.

SACRED SONGS OF FOUR CONTINENTS.

No. IV.—FROM THE GERMAN, OF GOETHE.*

THE ARCHANGELS' SONG.

RAPHAEL :

THE sun, e'en as of old, is sounding
 With brother spheres in rival song,
 And, his predestined journey rounding,
 With thundering footstep rolls along !
 His face new strength to angels lendeth,
 Though none its meaning fathom may ;
 The lofty works none comprehendeth,
 All glorious as on time's first day !

GABRIEL :

And swift, with wondrous quickness fleeting,
 The beauteous earth spins round and round ;
 The glow of paradise retreating
 Before the midnight gloom profound !
 Up, o'er the rocks, the foaming ocean
 Heaves from its deep primeval bed ;
 And rocks and seas, with endless motion,
 On in the spheral sweep are sped !

* Chiefly founded on an American translation.

MICHAEL :

And storms in emulation raging,
From sea to land, from land to sea,
Weave, all around a conflict waging,
A chain of giant energy ;
And lurid desolations blazing
Forerun the volleyed thunder's way !
Yet, Lord, Thy messengers are praising
The mild procession of Thy day ?

THE THREE :

The sight new strength to angels lendeth,
Though none Thy being fathom may ;
Thy works no angel comprehendeth,
All glorious as on time's first day !

H. C. LEONARD, M.A.

MY PASTORATES : IN FOUR CHAPTERS.

IV.—SEAFORTH.



NE morning, in the early part of 18—, a sealed document was put into my hands. On opening it, I found several sheets of foolscap paper in a stiff cover, the back and edges of which were bound with silk. The document contained lithographs of the front elevation and interior of Seaforth Chapel, with a neatly written and earnest invitation to the pastorate, signed by all the members of the church and congregation. Private intimation of the feelings of the people had been given me, so that I was not wholly taken by surprise. Two invitations from a distance had been previously declined, and I should have adopted a similar course with regard to the third, but special circumstances seemed to demand a prayerful and prolonged consideration. With the full concurrence of judicious brethren in the ministry, and others, I accepted the invitation of the church at Seaforth ; and very warm and hearty, if not enthusiastic, was the welcome I received.

The church had been served by faithful ministers of Christ, one of whom had occupied a distinguished position. I was not yet in the "sere and yellow leaf," but was bordering upon it; still, my physical vigour was unimpaired, and my working power equal to the demand of a new position. Moreover, I brought with me a long and varied experience of ministerial and church life. The population of Seaforth was then about a hundred thousand, and was rapidly increasing, so that the locality afforded a large scope for energetic Christian work. Some things had to be set in order. The statistics of the church as reported in the Hand-Book gave an exaggerated estimate of its numerical strength, and the result of a searching revision was the reduction of the numbers by a third. This confirmed my previous misgivings of the unreliability to a large extent of the figures which are presented in our Hand-Book. For this the Secretary of the Union is in no way responsible. Every effort is made to ensure correctness, but he can do no more than give the returns which are sent to him. The errors are traceable to one of two causes: the neglect of a complete yearly revision, or a reluctance to admit a falling off in numbers. So long as this inattention to church statistics continues, it is hopeless to expect anything beyond an approximation to the truth. The chapel at Seaforth was an elegant modern structure, capable of seating from 900 to 1,000 persons, but much too costly for the circumstances of the people; hence they burdened themselves with a debt which they have hitherto not been able entirely to remove. It is consummate folly for churches of limited means to cripple themselves by building fine chapels when they have no prospect of meeting their liabilities. "Worship in a barn, sir," said a wealthy man whom I consulted about chapel building, "worship in a barn rather than contract obligations that will hang like a millstone on the church." I collected hard upon £2,000 towards the liquidation of the debt on Seaforth Chapel, but it occupied years which ought to have been devoted to the higher work of the ministry; and, after all my sacrifice of time and expenditure of energy, much was left to be accomplished by my successors.

I have a strong conviction that churches which are largely dependent on outside help, should not undertake the responsibility of erecting chapels, until they have the full sanction of the association

to which they belong, and are certain of three-fourths of the entire cost. But enough anent bricks and mortar. Church building of a very different character demanded my attention at Seaforth. The daily work of a Christian minister presents, comparatively, little variety. Week in, week out, there is the same round of public engagements. The demands of the pulpit and platform, the lecture-hall and class-room, the sick and the dying chamber are incessant; and there is considerable danger lest our ministry should lose its freshness and power, and sink to the level of a mere perfunctory discharge of official duties. In my new sphere, I had a good sprinkling of intelligent hearers, and, what was better still, a large number of godly men and women who adorned the doctrine they professed. Mature age and early manhood were well represented in the diaconate. Quite a noticeable man was venerable Simeon Portland, as he strode along the street with his iron-headed walking-stick. He had a patriarchal appearance, tall, and straight as a poplar, with bushy hair and beard of snowy whiteness. Portland was a man of fine spirit, and, in his latter days especially, was pre-eminently a peacemaker. If words were spoken which were likely to wound and rankle in the breast, he poured oil on the troubled waters by repeating his favourite maxim "Never take offence until you are sure that offence is intended." In the church I always felt stronger when the good old deacon was at my side. He was a person of superior intelligence and strength of character, and, having much leisure time at his disposal, he did good work in the church. Our brother had a stentorian voice, clear, mellow, and deep-toned as the Bourdon stop of an organ. His "Amen" at the close of every sermon, though scarcely above a whisper, was distinctly heard at the furthest extremity of the chapel. After serving the church for many years, he died at the advanced age of eighty, leaving behind him a name "better than precious ointment." Very marked was the contrast between old Simon Portland and young Mark Mildmay. Simon was good stoneware, Mark was fine porcelain. The former was an unpolished gem, the latter a finely-cut diamond. One was hardy as a Norway pine, the other tender and frail as an Eastern palm in cold latitudes.

Mark belonged to an old and highly respected family of good standing. He had superior natural abilities, and great care had been

bestowed on his education. Having inherited a considerable fortune, he took to business more for the sake of occupation than as a means of getting a livelihood. His excellent spirit won the heart of every member in the church, and gave him great influence with all classes. Like Daniel he was a "man greatly beloved." A bright future was before him, but his fair prospect was darkened by clouds. A feeble constitution and frequent attacks of sickness interfered with his enjoyment of life. Cold succeeded cold, and, by degrees, incipient disease developed itself. Then came months of suffering and increasing feebleness, all borne with uncomplaining submission to the Divine will. Change of air, tender nursing, skilful medical aid failed to arrest the malady, and the gentle young life slowly ebbed away and disappeared in the ocean of eternity. He was buried by the side of his parents, amidst many expressions of genuine sorrow. By his removal, the church lost one of its main pillars, and most liberal supporters.

The other deacons of that time survive their departed brethren, and are therefore not included in my sketches of church officers. During my long pastorate at Seaforth the church passed through vicissitudes which left both pleasant and painful memories behind. Storms swept over us. The good ship was sometimes "in the midst of the sea, tossed with waves, for the wind was contrary," but above the rush and swell of angry billows, the Master's words, "Be of good cheer," restored confidence to timid hearts. In the long history of the Church of Christ there has never been an open door without some adversaries. We had trouble from a few perverse and restless spirits, but there was abundant compensation in the warm sympathy of many genuine friends, whose loyalty never wavered and whose loving-kindness never waxed cold. And although my official relation with them has ceased, not the shadow of a change has passed over them. Such things are light in the evening time of my life.

At length the stern voice of advancing years admonished me, in tones not to be misunderstood, that the time was at hand when I must put off the armour I had worn from my youth, and retire from the pastorate, though not from the ministry. During that long period much earnest work had been done, large sums of money raised, and heavy burdens reduced; and, amidst the hearty congratulations and good wishes of troops of friends, I relinquished my fourth and last pastorate.

CONCLUDING REMARKS.

During a public career which has extended over more than half a century I have seen much of church life in its many-sided aspects, and have had numerous opportunities of observing the working of the democratic element in our denomination. The individual freedom which exists among us probably affords wider scope for the manifestation of an unchristian spirit than is found in Episcopal, Methodist, and Presbyterian communities. The imperfection that clings to Christian character even in an advanced stage of development sometimes shows itself in the best regulated churches. A gospel church combines the advantages of a convalescent home with the benefits of an hospital. Some patients advance towards recovery more rapidly than others, but in none is the cure complete, and under provocation, either real or imaginary, the disease of temper often breaks out. Notwithstanding the utmost care in the admission of members, the door is wide enough to admit a great variety of characters. The wheat and the tares grew in the same field; the meshes of the same net were large enough to admit both good and bad fishes.

In the New Testament there are no rose-coloured views of church life. The wrong-doing of Christians is candidly exposed and faithfully rebuked. In modern churches there is scarcely any phase of character which has not its prototype in the primitive churches. The brave Aquila and the timid John Mark; the self-asserting and intolerant Diotrephes, and the lowly and universally esteemed Demetrius; the loose-tongued and mischievous Alexander the coppersmith, and the forbearing and charitable Philemon; the worldly-minded Demas, and the hospitable Gaius were all in fellowship with the church. In every community there are elements of possible disturbance, explosive materials that need only a spark to set them ablaze, and, unless these are held in check by prayerful watchfulness and severe self-restraint, occasions may arise when the unsanctified passions which linger in our nature will be stimulated into activity, and the church which should be the home of peace then will be the scene of bitterness and wrath and evil-speaking, contentions, discord, heartburnings and wrangling, which sadly distort the image of Christianity and weaken its moral power. That

churches do sometimes pass through such fiery ordeals, many pastors know to their deep sorrow. In some quarters there are signs of improvement. The hope is cherished that the free churches are advancing towards a higher standard of purity and love than has yet been reached. For all disorders and irregularities in the Church of God there is a golden remedy. It is the prescription of an old physician, and in every case in which his directions have been followed it has proved itself infallible. "Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." By habitually walking on this royal road, the Church will reach the supreme unity and exert an attractive and restraining influence on Society. The Church will look forth at the morning, "fair as the moon, clear as the sun, and terrible as an army with banners."

EX-PRESBYTER.

GOD'S SIGN FROM HEAVEN.

A POEM FOR CHRISTMAS.



HEPHERDS that watched your sheep on Bethlehem's hills,
 Saw you, 'midst drowsy talk, the Morning Star,
 Fair promise of warm day after chill night,
 And stilled your hearts waiting for lingering dawn?
 Day's nearer, fairer than your dreams; for lo!
 Earth's midnight vanishes before Heaven's noon!
 An Angel's near, in glory of the Lord,
 Crying, "Fear not; for lo! I bring good tidings
 Of great joy to all the people; for to you
 Is born this day in David's city, Christ
 The Lord, a Saviour: this shall be your sign—
 A babe, in swaddling clothes, in manger laid—
 Go! find Him." Shining hosts of angels sing
 In sudden attestation, "Glory to God
 In highest Heaven, on earth peace and good will."
 And lo! the night, the stars, the shrunken hills,
 And solemn silence and loud beating hearts,
 And eyes that scan the heavens and see but stars!

Then from bewildered hearts, whence use and wont
Had sudden exit, now returned, the cry—
“Let us to Bethlehem, and see this thing.”
Will shepherds leave their sheep? Yea, for the Christ.
“I will draw all men unto me”—these first.
They came with haste, like men that dream glad dreams
Yet every footfall on familiar hills
Proved that they dreamed not: solid earth beneath,
And stars above, fading before the dawn.
Was Joseph now come forth to breathe his praise
To God that night was past, and all was well
And chanced, “Eternal God that chance did guide,”
To see the shepherds, and to hear their tale;
And, wondering, lead them in, and tell their words
To wondering mother, whose sweet face, and pale,
Looked on her Babe, and taught *them* where to look?
And *it* sufficed them: angels frightened them;
But not the Babe! This was the homely sign
For simple men, that reassured them well!
The glory's here, but veiled to suit the sight:
Strengthen the sight, and let the glory grow!
Like as a Father, so God leads us on:
The first who saw God's Son saw first a Babe,
And knew, by faith, a Saviour, Christ the Lord!
So angels told them—was it hard to trust?
Prophets and kings were once in swaddling clothes,
And Moses, hid in ark among the flags,
Became a saviour; why not Christ the Lord?
He's wrapped in swaddling clothes; what's wrapped in Him
No matter where He lies; but what He is!
Praise God, ye shepherds, tend your sheep again,
Make known what angels told you far and near.
Deliverance comes, in keeping with sad times,
Outglorying all the glory seen and heard.
Great David's greater Son at length is come!
One cradled worse than babes of yours, is yours—
Your Shepherd, Brother, Saviour, Christ the Lord!
So God's best gift was given unstintedly,
And left, as we are, to a mother's care!
But why the manger-cradle? When God stoops,
No place becomes Him till the lowest's found.
His work is perfect: let the Incarnate Son
First rest from mother's arms where cattle feed!
God gave, but man received not; the inn's full,
The inn's an image of the world—and heart.

“Rejected!” write on Manger and on Cross:
 Last, wrap cold limbs in swaddling bands of death!
 Man gave his Saviour Manger, Cross, and Grave!
 And He, through these, gave man eternal life!

Say, Wisdom of the World, what sign shall God
 Give from the heavens to win the world to Him?
 A Babe!—in swaddling clothes, in manger laid—
 A Saviour! Christ the Lord! *His* equal Son!
 This is God’s answer: Can the world amend?

Make room for Him, my heart, who knocks and waits
 To take the lowest place He ever took
 In entering *thee*. Then shall He come to thee,
 And thou to Heaven, where thou shalt see His face,
 And know the meaning of God’s Sign from Heaven!

SAMUEL VINCENT.

BRIEF NOTES.

FN consequence of having been sent away by that autocrat, “the doctor,” 300 miles from London, to a place where there are no fogs, and where the air is as mild and balmy as is possible within the range of these British Isles, we have been unable, we regret to say, to prepare our second article on “Praise-God Barebone—Was He a Baptist?” It must now appear in the new volume.

THE German Baptist Mission has done, and is doing, a noble work on the Continent. The total number of preaching stations is 1,600; the missionaries and colporteurs are 200; Sunday-school teachers, 1,098; scholars, 16,215. During the nearly fifty years that have elapsed since the establishment of the Bible Depôt at Hamburg, over 2,000,000 copies of the Scriptures have been issued from it; and the tract circulation has been larger than that of any other society in Germany. Above 2,500,000 books and pamphlets, including volumes of Spurgeon’s Sermons, Bunyan’s “Pilgrim’s Progress,” and other similiar works, have been sold and distributed. Periodical religious literature has also been scattered broadcast. In addition to the sales in the ordinary way, the dissemination of these works is effected by a number of colporteurs scattered over the country, and by a very large body of voluntary workers in connection with all the German churches.

The following figures will show the striking progress which our German brethren have made :—

Year.	Members.	Churches.	Baptized.	P'chg St'ns.	S S Tchrs.	S S Schlrs.
1834 ...	7	1	—	(Year	of	origin)
1844 ...	1,100	18	—	—	—	—
1854 ...	5,409	50	—	—	—	—
1864 ...	12,581	76	1,966	1,012	256	2,700
1874 ...	20,335	103	1,477	1,248	447	5,754
1884 ...	32,293	157	2,065	1,490	1,192	17,585

These statistics do not include the churches and preaching stations in Africa, though they belong to the German Union ; nor those in Sweden, which now constitute a Swedish Union, with above 17,000 church members and 18,000 Sunday-scholars. Such a work is worthy of the help of British Baptists. The agent for the Mission in this country is the Rev. F. Horace Newton, 11, Bismarck Road, Highgate Hill, London, N.

MINISTERIAL REGISTER.

- AIKENHEAD, R.**, has resigned the pastorate of the church at Beckington, near Bath.
- BARLEY, A. G.**, of the Pastors' College, has accepted the pastorate of the Tabernacle Church, Avenue Road, Gosport.
- BENNETT, J. E.**, James Grove, Peckham, has resigned this pastorate, having accepted a call from the church worshipping in the "Thomas Cooper Memorial Chapel," Lincoln.
- BLOOMFIELD, J.**, has announced his intention of resigning, at the end of the year, his pastorate of the church at Gloucester.
- BROWN, J. CUMMING**, has intimated his intention of resigning, at Christmas next, his pastorate of Wynne Road Chapel, Brixton.
- CAMPBELL, THOMAS S.**, a student of the Baptist Union of Scotland, has received an invitation to the pastorate of the church at Peterhead.
- CARVATH, J.**, Modbury, having accepted the pastorate of this church, recognition services were held on the 3rd November.
- DAVIES, D.**, has been recognised as pastor of church at Harrow.
- EASTER, JAMES**, late of East Dereham, Norfolk, has accepted pastorate of church at Ashton-on-Ribble.
- ENSOLL, E.**, has resigned the charge of the church at Attercliffe, having accepted the pastorate of Mount Pleasant Church, Burnley.
- EVANS, B., D.D.**, of Neath, died at his residence, Y Frondeg, on November 4.
- EVANS, ROWLAND**, of Mirfield, has accepted a unanimous invitation to the pastorate of the church at Crouch Hill, London.

- GEORGE, J., of Gilwern, has been invited to the pastorate of the church at Ponthir, which has been without a pastor nearly four years.
- GRIFFITHS, PHILIP, of Shirley (Union Chapel), Southampton, has intimated his intention to resign his pastoral charge at Christmas next.
- HANSON, W., formerly of South Shields, has been recognised as pastor of Salem Church, Burton-on-Trent.
- HILEY, D. J., has accepted the pastorate at High Street Chapel, Merthyr.
- HOBBS, W. A., late of Calcutta, has accepted pastorate at Minehead, vacated through ill-health by Rev. E. Balmford.
- HODGKINS, B., pastor of the church at Bishop Stortford, died suddenly on the 7th November, at the age of eighty-four.
- HOLLAND, BURWOOD J., has accepted the pastorate of Union Church, Spaldwick.
- HORNE, Mr., from the Pastors' College, has been appointed pastor of the recently formed church at Ayr.
- JOHN, T., has been invited to become the pastor of Blackwood English Baptist Church, Mon. He has also been invited to the pastorate of the church, Gilgal, Pennar, Pembroke Dock.
- MCCALLUM, D., preached his farewell sermon at Burnley, Sunday evening, 10th October.
- MACLEAN, E., has been recognised as pastor of the church at Newport, Mon.
- MIDDLETON, R. J., Great Torrington, has resigned pastorate, intending to sail in January for Australia.
- NICHOLSON, W. B. (M.A.), Broughty Ferry.—Special services have been held on occasion of his induction to the pastorate on October 15th.
- PARRETT, C. H., late of Dorchester, has been recognised as pastor of church at Boscombe.
- ROBINSON, J., Llansilin, has died in his seventy-second year, after a ministry of fifty years.
- RUTHVEN, WILLIAM, Wycliffe Chapel, Reading.—The recognition of the pastor was observed on Sunday and Monday, October 17th and 18th.
- SHANKS, J. COATS, having returned from Canada and the United States, has accepted pastorate of church at Arbroath.
- WALSH, WALTER, of Pitlochry, has accepted the pastorate of the church at Bridlington.
- WESTWOOD, A., Rawdon College, has accepted call to the pastorate of the church, Ramsay, Hunts.
- WOOD, ARTHUR H., owing to ill-health, has been compelled to resign the pastorate of Havelock Church, Agra, and return to this country.
- WYARD, J. S., Harlington, Middlesex, has intimated his intention to resign the pastorate.
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REVIEWS.

JOHN A LASCO : His Earlier Life and Labours. A Contribution to the History of the Reformation in Poland, Germany, and England. By Dr. Hermann Dalton, St. Petersburg. Translated from the German by Rev. Maurice J. Evans, B.A. London : Hodder & Stoughton.

JOHN A LASCO, or LASKI, was a man that exerted a profound influence on the cause of the Protestant Reformation, though he was not one of its prominent figures, and to-day he is comparatively little known. He was a Pole, of noble family, and the nephew of the Primate of Poland, born about the year 1499, a diligent and accomplished student, with a mind enriched by travel and study in Italy, in France, and Germany; influenced also by the great movement which was then "shaking the nations." It was inevitable that such a man should become a Reformer, and that he should also be subjected to persecution and ultimately be severed from his native church and Fatherland. In Poland there was no place for him. He escaped into Germany, spent some time at Louvain, where Conferences on the Scriptures were held, was driven from thence, and afterwards settled in East Friesland, where he worked vigorously as a theologian and a director of churches. He had a vigorous controversy with Menno and the Anabaptists, whose position, though frequently upheld in an extravagant form and with some weaknesses, was, we are assured, substantially valid. John a Lasco came to England, and was a trusted friend and counsellor of Archbishop Cranmer. This admirable record of his life is in every way opportune, and we bespeak for it a wide circulation. It will have a bracing effect on our churches.

THE BOOK OF REVELATION : An Exposition. By Israel P. Warren, D.D.

GOSPEL FAITH : Commended to Common Sense. By John Leighton, D.D.

THE JEWISH ALTAR : An Inquiry into the Spirit and Intent of the Expiatory Offerings of the Jewish Ritual, with Special Reference to their Typical Character. By John Leighton, D.D. London : Funk & Wagnalls, 44, Fleet Street.

DR. WARREN'S exposition of the Apocalypse is, as he states on his title-page, "based on the principles of Professor Stuart's Commentary"—that is to say, on the "Preterist" theory of interpretation, according to which the greater part of the prophecies of the book had their fulfilment in the early ages of the church, in the overthrow of the persecuting power among the Jews and the Romans, and the triumph of the Gospel over heathenism. This same theory has been advocated (though Dr. Warren does not state the fact) by Grotius, Hammond, Wetstein, Eichhorn, De Wette, and others, and is, perhaps, more widely accepted to-day than at any previous time. Dr. Warren pleads for it in a sober, earnest, and candid spirit, and shows how intelligible, how instructive, and how full of comfort the Apocalypse thus becomes. He has given us a valuable addition to our popular expositions of Scripture.

Dr. Leighton's books are the work of a profound, subtle, and independent thinker. They did not enjoy the advantage of his final revision, as he died before they were ready for the press. "Gospel Faith" is a masterly vindication of the naturalness and the absolute necessity of this distinctive Christian principle, the root and essence of which are shown to consist in simple every-day trust, directed towards Christ. "The Jewish Altar" is intended to controvert the common idea that the symbols of the Old Testament ritual were minute anticipations of New Testament realities, actual pictures of Christ and His salvation, and to establish the position that they are rather definitions settling the principles behind New Testament facts, testifying to the great needs of men and to the demands of God in relation thereto. We are not (it is contended) to find "all the high lessons of gospel wisdom in the alphabet of the Hebrew primer, but to use the letters of the primer as rudiments to compose the words and fill out the wonderful record of the hidden wisdom of the Gospel." The distinction is important, and involves consequences of great moment, though it does not of course affect our conceptions of the work of Christ considered *per se*. The argument is ingenious and powerful, and to many minds it will doubtless carry conviction. Even those to whom it is not conclusive will learn much from it.

AUSTRALIAN PICTURES, Drawn with Pen and Pencil. By Howard Willoughby, of the *Melbourne Argus*. With a Map and one hundred and seven Illustrations. London: The Religious Tract Society. 1886.

MR. WILLOUGHBY'S descriptions of Australian scenery and Australian society are bright, graphic, and lively, lacking neither in clearness, finish, nor colour. As a resident he has had ample opportunities of observation, and has come in contact with men of every class. He is no recluse, but displays throughout his work a sound knowledge of the world. In his first section he describes the area of Australia, its natural richness and prospects, its configuration and climate, its industries, the cost of living, its religion, and the absence of an Established Church. In the second section he gives a bird's-eye view of the Colonies, one by one—Victoria, New South Wales, South Australia, Queensland, Western Australia, and Tasmania; while the third section is devoted to Australian life and products, and contains several chapters of great interest, one treating of the aborigines, another giving specimens of the fauna and flora, and a third describing the life of the squatter and the settler. The engravings are valuable, both as illustrations of the text and as works of art. They are admirable for the vigour and delicacy of their touch, and enable us clearly to see the places and objects described. Mr. Willoughby is an enthusiastic Australian, and believes strongly in the future of this group of Colonies. He does not claim for them all advantages, and freely allows that in many respects the old country is unrivalled. But his representations, which are, as we believe, in no way exaggerated, will induce many young men to look in the direction of Australia as their future home. A more beautiful and attractive gift-book for the present season of the year we could not desire.

THE BIRD'S NEST and other Sermons for Children of all Ages. By Rev. Samuel Cox, D.D. London: T. Fisher Unwin, 26, Paternoster Square, E.C.

DR. COX has not hitherto been known as a preacher to children, and, indeed, the sermons contained in this volume cannot be classed with Dr. Alexander Macleod's "Gentle Heart," and "The Children's Hour"; with Mr. Waugh's "Sunday Evenings with my Children," or Mr. Reed Howatt's "Churchette." They are not addressed so much to the very youngest children in our congregations, as to those who have reached their teens, and to some of still riper growth. They are, like all their author's work, luminous expositions of Scripture, full of solid instruction, conveyed in simple and graceful language, and brought home to the conscience with gentle persuasive power. Dr. Cox's insight into the human heart is as conspicuous as his knowledge of the Divine Word. His thought is always fresh and striking. His sympathies are pure and refined, and his words—bright, cheerful, and encouraging—are full of the spirit of the Master. Boys and girls who read these sermons (and we hope many will) will become pure, truthful, devout. They will have high ideals imprinted on their mind, and be stimulated to diligence and perseverance, both in their relations with God and with man. The sermons on Christ a Pattern for Children, on Cutting Ditches, on Cleansing Our Ways, and the Man who was too Busy to do his Duty are specially good. Never has Dr. Cox given us finer work than we have here.

THE CHARTER OF CHRISTIANITY: An Examination in the Light of Modern Criticism of Our Blessed Lord's Sermon on the Mount and its Ethical Precepts compared with the Best Moral Teaching of the Ancient World. By the Rev. Andrew Tait, D.D., LL.D., Canon of St. Mary's Cathedral, Tuam, &c. London: Hodder & Stoughton. 1886.

No field of study is more worthy of the painstaking and conscientious investigation of the Christian expositor than Our Lord's "Sermon on the Mount," and although our literature on the subject is not quite so scanty as Dr. Tait supposes, it is, nevertheless, a matter of surprise that more works have not been written in illustration of this great "Charter of Christianity." Dr. Tait has supplied an urgent need, and has supplied it in a scholarly and effective style. His treatise covers the whole ground of the sermon; discussing its authenticity, the time and place of its delivery, the time when it was written, its design, the characteristics of Christ as a teacher, particularly in relation to other and more momentous aspects of His work, and the meaning of each separate verse and clause. Dr. Tait is well versed in patristic literature and is equally familiar with modern Biblical scholarship. He has studied this wonderful sermon in the light of all that has been written about it by the chief authorities of every age, and has formed his conclusions with their utterances in mind. His position is strongly evangelical, and we can, therefore, heartily welcome his teaching. His erudition, his thoroughness and patience of research, his loyalty to truth, and his aptness of illustration are manifest on every page. He has conferred on devout students of the Gospels a boon of no ordinary worth.

THE VICAR OF MORWENSTOW. A Life of Robert Stephen Hawker, M.A. By S. Baring Gould, M.A. London: Kegan Paul, Trench, & Co., 1, Paternoster Square. 1886.

WE shall never forget the interest with which we read the first edition of this work, eleven years ago. Mr. Hawker, who was the grandson of the famous Dr. Hawker, author of the "Morning and Evening Portions," was in every view a remarkable man. His eccentricities were quite exceptional, and often led him, in his younger years, "beyond the lines." His ecclesiastical creed was narrow, and there was more than a dash of superstition in his nature. But he was loyal-hearted, generous, and helpful to the poor, a true friend to the fishermen and to the seafaring population of his district. Nor did anyone lend a nobler service than he when wrecks occurred, as they frequently did, on the wild rocky coast of Cornwall. He was also a poet of a very high order. His ballads, his sonnets, and his fragments of epics are among the finest of their kind. We have always regretted that he did not complete his "Quest of the Sangrael"; it would then have equalled any of the Laureate's "Idylls." Mr. Gould gives an admirable and comprehensive idea of the man, his writings, and his work. We have been glad to renew our acquaintance with so unique and charming a book. Whether Mr. Hawker, on the eve of his death, was really received into the Romish Church it is difficult to say. Mr. Gould takes the negative side of the question; but the editor of his "Poetical Works," Mr. J. G. Godwin, as strongly asserts the positive side (p. xvii).

THE ENGLISH ILLUSTRATED MAGAZINE. 1885-86. London: Macmillan & Co.

IT would be difficult to conceive, and impossible to obtain, a finer collection of stories, articles, and poems than we find in the new volume of this popular magazine. Those to whom fiction is the first essential will be charmed with Mr. Christie Murray's "Aunt Rachel," Mr. W. E. Norris's "My Friend Jim," Miss Veley's "A Garden of Memories," and the anonymous story, "An Unequal Yoke." There are, in addition to these, a number of short stories by Mrs. Oliphant, Mrs. Craik, Wilkie Collins, and Grant Allen. The articles on "Decayed Sea Ports," on "London Commons," "Leicester Fields," "Old Chester," "Newcastle-on-Tyne," and

"Yarmouth, and the Broads" are full of quaint and useful information on subjects of which no intelligent Englishman can afford to be ignorant. Mrs. Macquoid's "In Umbria," illustrated as it is so profusely and exquisitely by engravings supplied by her husband, is a really valuable work, which will, no doubt, be republished at a higher cost than this entire volume. Mr. Hugh Thomson's illustrations of "Days with Sir Roger de Coverley" have admirably caught the spirit of those immortal essays, and would have delighted Steele and Addison, and the readers to whom the *Spectator* was as their daily bread. In no English magazine is there so fine a combination of literary and artistic skill. The engravings are all of a high order, and furnish the means of a valuable training in art.

AN EXPOSITION OF THE NEW TESTAMENT. By Matthew Henry. Vols. III. to V. Mark x. to John xxi. London : Thomas C. Jack, 45, Ludgate Hill.

MR. JACK'S edition of this unrivalled commentary should be received with universal favour. It is convenient in size, admirably printed, and carefully arranged in paragraphs ; while the text is given in full, and the readings of the Revised Version are inserted in brackets. The binding and general get-up are also worthy of commendation. As this edition becomes known, it is sure to be appreciated.

CHRIST AND THE HEROES OF HEATHEN-
DOM. By the Rev. James Wells,
M.A. With five illustrations. Lon-
don : The Religious Tract Society.

MR. WELLS is to be congratulated on having written a work for which there was a real and manifest need, and in which he has practically a clear field. In days when efforts are so strenuously made to replace the Gospel of Christ by Hellenic culture, and when we are so persistently reminded of the claims of "Comparative Religion," it is well for us to have a popular account of the chief heroes of the heathen world—the men who, before or apart from Christ, saw more, and were more than, their fellows ; and of whom it may be affirmed that, in many respects, they were "not far from the kingdom of God." Mr. Wells has given us an accurate and interesting narrative of the lives and work of Aeschylus, the Theologian ; of Socrates, the Reformer ; of Plato, the Prophet ; and of Epictetus, the Saint of Heathendon ; and concludes his work with a chapter on Christ and His competitors. (This last expression, "His competitors,"

is surely unfortunate.) Mr. Wells has, in all cases, consulted the best authorities, and presented the result of his researches in a thoroughly attractive style. A book like this is sure to be appreciated, and we heartily commend it to intelligent young men both as a means of mental enlargement, and of confirmation in the Christian faith.

LIVINGSTONE ANECDOTES. A Sketch of the Career and Illustrations of the Character of David Livingstone. By Dr. MACAULAY, Editor of "Leisure Hour," &c. London : The Religious Tract Society.

THE worst feature of a book like this is that it creates in those who have not read them an insatiable desire for the larger works on which it is based. Its best feature is that it gives in small compass the pith of those larger works, and enables those who have read them to recall their substance, and make it a permanent possession. Dr. Macaulay has a rare faculty for discerning the salient points of a story, and of reproducing them in a compact and memorable form. A more fascinating and instructive little volume we could not desire.

NEW OUTLINES OF SERMONS ON THE
NEW TESTAMENT. By Eminent
Preachers. Hitherto Unpublished.

ANECDOTES ILLUSTRATIVE OF OLD
TESTAMENT TEXTS. London : Hodder
& Stoughton. 1886.

TWO more volumes in Messrs. Hodder and Stoughton's deservedly popular "Clerical Library." The new outlines of sermons are such as will prove of real and substantial help to hardworked pastors whose minds need but a hint to set them in motion, to suggest new

tracks of thought, and to lead them to new and ample fields of truth. As might be expected, the outlines vary in style and merit, but they are all good and of the kind that cannot be read without profit. The volume of anecdotes will probably be even more acceptable. They are gathered from all available sources, and, as a rule, are pointed and forcible. A really good anecdote is a find, and happy, therefore, is the man who possesses such a store of them as we have here. The value of both volumes is enhanced by copious indices.

A ROUND OF SUNDAY STORIES. By L. G. Seguin. With Illustrations by F. A. Fraser, Ned Barnard, and others. London: Hodder & Stoughton.

ONLY those who have seen this book placed on the nursery table, and witness the eagerness with which its pages are read and its pictures scanned, can form an idea of its value to our little ones. The stories are good, healthful, and evangelical, abounding in simple and memorable incident, narrated with charming simplicity of language, and made the vehicle of life lessons such as can only be learned in the school of Christ, and by means of profound Christian experience. Author and artists, printers and publishers, are to be congratulated on the production of so admirable and tasteful a volume at so moderate a price. It will be one of the favourites of the season.

SHORT BIOGRAPHIES FOR THE PEOPLE. By Various Writers. Vol. III. Nos. 25-36. London: The Religious Tract Society, 56, Paternoster Row.

WE have before given to this series of

short biographies our hearty commendation. It is impossible to speak of them too highly. They are at once catholic in range, scholarly in their contents, and popular in style. For lucidity, pertinence, and force, nothing could be more admirable. We should like to commend them to ministers as models of lectures which might be given on week nights, greatly to the profit of their congregations. All the papers in this volume are good: especially so are those on Sir P. Sidney, by Mr. Radford Thomson; Charles Wesley, by Mr. Gregory; Adoniram Judson, by Dr. Edward Judson; William Wilberforce and John Chrysostom, by Dr. Green. Even in these days of cheap literature this series is remarkable.

LAYS OF THE SCOTTISH CAVALIERS, and Other Poems. By W. Edmondstoun Aytoun, D.C.L. Edinburgh and London: W. Blackwood & Sons. 1886.

A NEW and cheaper edition of the late Prof. Aytoun's celebrated "Lays" cannot fail to be acceptable, even to those who, like ourselves, are politically far removed from him. We do not share either his devotion to "Prince Charlie," or his favourable estimate of Claverhouse. But we are glad to read the best that can be said for them, especially when it is said so gracefully and honestly as it is here. We have been thrilled even by the lays from whose views we most strongly dissent, while "Edinburgh after Flodden" and "The Heart of the Bruce" will rouse the enthusiasm of all true patriots. Some of the other poems in the volume are not less noble and spirited—*e.g.*, "Blind Old Milton," "Aenone," and "The Buried Flower." Prof. Aytoun had the true poetic fire.

LITERARY NOTES.

CASSELL'S NATIONAL LIBRARY.



F the various literary enterprises of our day we know of none which is more worthy of general support than that which is named at the head of this note. We have on several previous occasions directed attention to it, and should like again to emphasize the fact that Messrs. Cassell & Co. originated the idea of a library issued in weekly volumes for the trifling cost of 3d., or, in cloth, for 6d. Since then several houses have entered into competition with them. But they are steadily holding their ground, and are giving the public a series of the very best works in our literature—works which have hitherto been difficult to procure, and almost in all cases expensive. We need not refer to the books mentioned in our previous notes; but among those now lying on our table are “Sir Roger de Coverley and the Spectator’s Club,” by Steele and Addison; the “Religio Medici” of Sir Thomas Browne, with Sir Kenelm Digby’s “Observations,” “The Diary of Samuel Pepys, 1660-61 and 1662-63 (this most valuable work is to be issued from time to time in sections till it is completed), Richard Hakluyt’s “North - West Passage,” Johnson’s “Lives of Butler, Denham, Dryden,” &c., Lessing’s “Nathan the Wise,” Bunyan’s “Grace Abounding,” several of Plutarch’s Lives, early poems of Milton and Pope, &c. The volumes are all clearly printed in large type and on good paper. An introduction to each volume is furnished by the editor, Professor Henry Morley, and frequently Mr. Morley’s pages are of the highest possible value. Nothing can excel his introductions to Shakespeare’s “Merchant of Venice” and “Macbeth.” The analysis of the plays, the interpretation, and the explanations of points not readily understood, are a permanent addition to our Shakespeare criticism. With the former of these plays is published “The Adventures of Giannetto,” and several other pieces on which Shakespeare founded his drama; and with the latter we have “The Historie of Macbeth,” from Ralph Holinshed’s “Chronicles of Scotland, 1577.” This is an inestimable gain to professional students, as well as to general readers. We look forward with confidence to the increasing success of this important venture, and trust that the production of such works, at a price which brings them within the reach of all classes, will drive out of the market the flimsy and worthless novels which are so much in vogue.

Among the publications of the Religious Tract Society we note with pleasure the *Cottage and Artisan*, admirably adapted, both by its letter-press and its illustrations, for circulation in the cottage homes of England; the *Tract Magazine*, which of recent years has been greatly enlarged, and contains short articles, biographical sketches, stories, and poems; and the *Child’s Companion*, always a favourite in the nursery. The Catalogue of the Tract Society, with its list of pocket-books, Christmas and New Year’s Cards, &c., is not less attractive than in former years.

We are glad to learn that Mr. David Douglas, of Edinburgh, has in the press a new volume of Sermons by the late Dr. John Ker. We wish it were possible to add to this announcement another to the effect that Dr. Ker's lectures to his students would also be published, but we fear that there is little prospect of this. If Dr. Ker's instructions to his representatives do not absolutely prohibit it, we trust that they will be able to meet a very widespread wish. The publication of such lectures would be an inestimable boon. Mr. Douglas has also in the press Mr. W. D. Howells's latest story, "The Minister's Charge."

Messrs. Kegan Paul, Trench, & Co. have fulfilled their intention of issuing a popular edition of the late Archbishop Trench's Notes on "The Miracles" and "The Parables" of our Lord. The books have been thoroughly revised, and many foot-notes, containing references to the Revised New Testament, and to recent commentators—such as Godet—have been added. The great peculiarity of the new edition, however, arises from the fact that the invaluable quotations from the Greek and Latin fathers, and from various German theologians, have been translated, so that for merely English readers the usefulness of the Notes has been greatly enhanced. The half-century which has elapsed since these works were first published has witnessed no decrease of their remarkable popularity. They are more highly prized in all sections of the Church to-day than they ever were; and though on some points we do not accept their interpretations, we cannot conceive the day in which they will not be deemed indispensable, nor are they likely to lose the first place which they so clearly fill.

The *Century Illustrated Monthly Magazine* is now published in this country by Mr. T. Fisher Unwin, of Paternoster Square. A new volume opens with the November issue, the most notable features of it being the first instalment of a new and authoritative Life of Abraham Lincoln, by John G. Nicolay and John Hay, private secretaries to the President. It will, doubtless, be the best and most complete picture of the man and his times we possess. There is a charming article on "Old Chelsea;" Mary Hallock Foote contributes a delightful little story, "The Fate of a Voice;" and Mr. F. R. Stockton, the well-known author of "Rudder Grange," begins one of his bright novels, "The Hundredth Man." The portraits and illustrations are triumphs of the engraver's art.

We congratulate the proprietors of the *British and Foreign Evangelical Review* on their having secured the services of the Rev. Joseph Exell as editor, though we regret that his acceptance of this post involves the discontinuance of the *Monthly Interpreter*. Mr. Exell has projected an admirable series of manuals on "Men of the Bible," the first of which, on "Abraham," by Rev. W. J. Deane, has already appeared, and has elicited warm and well-deserved praise. "The Biblical Illustrator," consisting of illustrations of Scripture gathered from all sources, is another of Mr. Exell's spirited ventures. Its success is, we should think, certain. The publishers of both series are Messrs. Nisbet & Son.