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THE
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1898.

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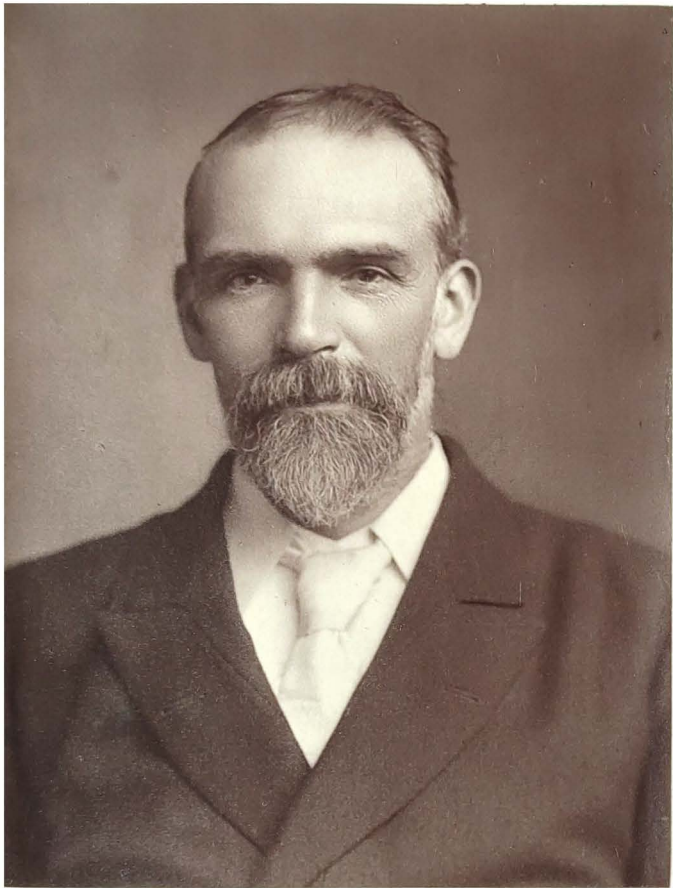
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*Yours sincerely,
Robert Gray.*

THE
BAPTIST MAGAZINE

JANUARY, 1898.

THE REV. ROBERT GRAY.

IN writing of an old fellow-student, one's mind runs swiftly back to college days. There was a brightness on them which never fades, and the bare memory of them brings pleasure. College days are not the happiest days of life for most men; there come with the passing years, and the heavier work and responsibilities which the years bring, a stronger hopefulness, a steadier pulse, a harder will. But for all who have been fortunate in their college life, these days stand out with a colour on them which belongs to no other days. The interest of college work, the sense of growing power and increasing knowledge, the freedom from care and the fulness of hope, the good friendships—all these make the years spent at college among the happy, if not the happiest, years of life. It was at Rawdon College where the writer first came to know the subject of this sketch, and by some freak of memory, which drops so much and keeps so many odds and ends of things stored up in its mysterious chambers, he remembers the very spot outside the college grounds where he first saw him. And after twenty-seven years he feels sure that he could find his way blindfolded from Apperley Bridge Station to the place. One remembers as if it were only yesterday the supper and songs in the dining-room that night, the pleasant greetings after the holidays, the subtle feeling of hope, eagerness, and satisfaction at finding oneself in one's little study again. There are swift thoughts and subtle feelings and momentary insights and visions interwoven with the web of experience like delicate threads of gold and silver which, few or many, change the look of all the texture for us.

The Rev. Robert Gray was born in 1850 at Bishop Burton, a few

miles from the old town of Beverley, and he joined the little Baptist church in the village when he was about sixteen. After joining the church he began to teach in the Sunday-school, and then to preach for the village churches of the district; and in 1870 he entered Rawdon College. He and the Rev. John Hulme, whose portrait was given in the *MAGAZINE* a month or two ago, came from the same neighbourhood and entered college in the same year. They had been associated in Christian work before entering college, and they have worked almost beside each other in Birmingham for nearly twenty years. Mr. Gray was a tall, thin youth when he entered Rawdon, full of life and good spirits, ever ready to mix a little fun with his work, and working none the less heartily because of the fun. It may be safely said that there was little fun going in which he had not part. Some, who will read these lines, will remember that one of the minor institutions of Rawdon college life, for some years at least was the Friday night supper. These suppers linger in the memory like John Ridd's mutton pasty, though not exactly for the same reason. Neither the funds nor the cooking skill ran to mutton pasties; the fare was simple, and the cooking, occasionally done in a neighbour's study during his absence and without his consent, was rarely beyond the criticism of those who had not taken turn with the frying pan or the gridiron. But some of us have never sat down to better suppers. The joke and the serious talk, the banter and frank speech to each other, the swiftness and confidence with which theological knots were untied and problems settled, gave a flavour to them, which is with one after many years. The attendance at these suppers was regular and punctual, nor did the sittings always end when the college lights were turned off. For the last year of his life at Rawdon the writer met on Friday night with the little "Bund" to which Mr. Gray belonged, and he remembers very well Mr. Gray's conscientious attendance, and his active and full participation in all the engagements of the evening.

Mr. Gray remained at Rawdon for four years, and on leaving in 1874 became the minister of the King's Heath Church, Birmingham. This was a happy settlement in every way for him. King's Heath lies between three and four miles from Birmingham, and is now rapidly becoming one of the suburbs of the city, but twenty-

three years ago it was only a village, and the chapel and congregation were rather of the village type than the town type. It was near enough to Birmingham to feel the breath of city life, and yet far enough away for quietness and freedom from the many demands which ministerial life in a large town or city brings. There were some good and competent men in the congregation whose counsel and help were specially valuable to a young minister fresh from college. There was one especially who was closely associated with Mr. Gray for nearly twenty years in the work at King's Heath, and later at Moseley, whose name it is pleasant to write—the late Mr. S. A. Daniell. His kindness, generosity and devotion in Christian work, his deep and constant concern for the interests of our own denomination, live in the memory of all the Baptist churches of Birmingham and the neighbourhood. He was a good friend, a wise and sympathetic counsellor to Mr. Gray, and one on whose fidelity and devotion to the interests of the church he could rely absolutely. Happy is the minister, and especially the young minister, who finds as wise and good a helper as Mr. Gray found in Mr. Daniell.

After about ten years' useful and happy ministry here, the friends at King's Heath thought that the time had come to extend their work. Two schemes were broached: one was to build at King's Heath; and the other to build at Moseley, a suburb lying a little nearer to Birmingham than King's Heath. A piece of ground for a Baptist Church had been secured by the late Mr. Middlemore, to whose forethought and generosity in securing suitable sites, no small part of the extension of the denomination in Birmingham during the last twenty years is due. When the trustees of the Cannon Street Fund expressed their readiness to make a grant of £3,000 towards a new church at Moseley, it was decided to build there. Another £3,000 was contributed by the friends interested in the work, and the church was built at a cost of a little more than £8,000, and was opened about ten years ago.

The old chapel at King's Heath was a small building holding about two hundred, or two hundred and fifty at the most; the church at Moseley is a beautiful building holding about six hundred. The style is Gothic, but the interior is so arranged

that all the congregation can see the minister, the only Gothic church we know in which this is possible. This result has been secured at the cost of architectural consistency, but the gain is well worth the cost. Mr. Gray, and part of the King's Heath congregation, migrated to the new church. It is gratifying to be able to state that the King's Heath Church, under the ministry of the Rev. James Collett, who succeeded Mr. Gray there, has continued to prosper, and a further extension of their borders is now being carried out. The old chapel has recently been pulled down and a new chapel and schools are being built.

The church at Moseley has prospered from the first. There are good congregations; the church is active in Christian work, and the friends are generous in the support of Church and denominational institutions. As is the case with most suburban churches, the congregation is composed mainly of middle-class folk, and churches with congregations of this kind have their own difficulties and disadvantages. The best kind of congregation is that in which the well-to-do and the poor, the master and the workman, meet together. The temperature of the middle-class congregation is more likely to incline towards tepid than towards boiling point, and there will be some who find it easier to give money than work. How much or how little the congregation at Moseley may need the word of exhortation or admonition on this score we cannot exactly say, but we should be surprised to learn that it is wholly superfluous. We do know, however, that Mr. Gray is happy in having about him men and women, earnest and whole-hearted in their service of Christ and His Church, those who think of their church as having first claim on their service after their own daily work. It is men and women of this spirit who are the salt and strength of our Nonconformist churches.

Mr. Gray has won by his work and character the confidence and affection of his people, and the warm regard of many outside his own congregation. One of the notes of his character is his kindness and geniality. We should say that there is little black blood, or, to speak after the manner of an earlier time, black colic—melancholia—in him. The cheerfulness and the humorous turn which were in him when a student have not left him. He likes to hear a good story—and the man who doesn't, ought to be

sent to Robinson Crusoe's island—and he can tell a good story. "Is that one of Gray's?" is an expression that needs no explanation among his ministerial brethren. But humour and gravity go together in Mr. Gray, as indeed they mostly do. He has the right kind of interest in human life and his fellows, and that friendly strain which wins easy access for its possessor to the hearts and confidence of men, women, and children. It is a strain which puts a man quickly in touch with people, and which, more than anything else, makes easy the fulfilment of the Apostolic precept, "Rejoice with them that do rejoice, and weep with them that weep." Part of Mr. Gray's influence and usefulness have come from this feature of his character.

It is difficult for one who has heard a brother minister preach only twice in fifteen years, and these two occasions special occasions, to speak of Mr. Gray as he is in the pulpit. We have the impression that the note of character to which we have just referred is the dominant note in the preaching; it is sympathetic and helpful, dealing mainly with the work and duties, the joys and sorrows, the temptations and needs of our every-day life. If we may interpret the preaching through the man, we should say that it is more human than theological, more practical than doctrinal. Such preaching has both its strength and weakness. Its strength is that it *is* practical, and lies close to men's business and bosoms; the weakness is, unless the preacher is careful, that it will lack sufficient root. Some of us whose college days fell twenty or twenty-five years ago, when the recoil from dogma was perhaps at its strongest, received or formed a prejudice against theology in the pulpit which has had a bad effect on preaching and of which it has been difficult to some to clear the mind. But practice must rest on doctrine, preaching must have a theology behind it, and the fuller and richer the theology the better. And it is the theology which has been got into the very blood and bone of the mind which gives strength to preaching.

For fifteen years Mr. Gray has been the Secretary of the West Midland Baptist Association, and he has done excellent service in this office. There is a great deal of drudging work for the secretary of an association; there are statistics and interviews, and correspondence with dilatory and unbusinesslike ministers, and,

that all the congregation can see the minister, the only Gothic church we know in which this is possible. This result has been secured at the cost of architectural consistency, but the gain is well worth the cost. Mr. Gray, and part of the King's Heath congregation, migrated to the new church. It is gratifying to be able to state that the King's Heath Church, under the ministry of the Rev. James Collett, who succeeded Mr. Gray there, has continued to prosper, and a further extension of their borders is now being carried out. The old chapel has recently been pulled down and a new chapel and schools are being built.

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in some cases, equally unbusinesslike church secretaries. There are matters to handle which require unwearying patience, good temper, tact, and sagacity. It is not going beyond the fact to say that Mr. Gray brought all these good qualities to the business of the Association; his kindness, good judgment, and devotion were unailing. Four years ago the Association expressed their sense of the value of his services and their esteem for him in an address, accompanied by a cheque. To the great regret of all, he felt himself obliged, two years ago, to press his resignation, which was very reluctantly accepted. The Association will remember gratefully his fifteen years' efficient service as its Secretary. This year Mr. Gray fills the office of President of the Association. Presidents, secretaries, and members of committees may be divided into three classes: Those who talk and don't work; those who talk and work; and those who work and don't talk, or talk only when they must. The comparative merits of these three classes will be settled differently by different people. Mr. Gray belongs to the last.

HENRY BONNER.

A STILL RESTING-PLACE.

O FOR a quiet mind
 That looks to Christ for light,
 Assured in Him the truth to find,
 Who ever leadeth right,
 No longer seeking to and fro
 Some undiscovered thing to know!

O for a quiet heart
 That looks to Christ for love,
 That finds in Him the better part,
 And has no wish to rove.
 That in His heart can find supplies
 For all the longings that arise!

O for a quiet will
 That looks to Christ for all,
 That sitting at His feet is still,
 Whatever may befall.
 With Him contented to be blest,
 And find in Him a perfect rest!

J. HUNT COOKE.

“ A NEW HEAVEN AND A NEW EARTH.”

A SERMON FOR THE NEW YEAR.

BY THE REV. J. G. GREENHOUGH, M.A.

“ And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.”

—REV. xxi. 1.

IN these words the seer begins the recital of his last and crowning vision. Then follows that panoramic procession of brilliant imagery, which has made innumerable hearts beat with rapture and eyes gleam with pure joy through all the Christian ages. As we read, our feet seem to be lifted above the dull prosaic earth into a region of poetic beauty and celestial calm. We are in a realm where the sky is unclouded and a light shines brighter than the sun, and the day has no night ; we walk through cities where the streets are paved with gold, and pearls are as common as stones, and trees bear fruit all the year, and the curse of labour is unknown, and hunger and thirst and tears have no place ; and all thoughts are pure, all lips truthful, all hearts full of love, and all eyes looking fearlessly into the very face of God. And we say instinctively, this is a vision of the place where the many mansions are. The great multitude of Christian people have read it in that sense, and barely attempted to find in it an earthly meaning. All the hymns which sing to us of the blessed land are little more than paraphrases of these two chapters ; and all our conjectures and conceptions of the country out of sight are made up of the colours and images which these two chapters supply. And yet this was hardly what the writer meant. Possibly he knew that his dream would only have its full realisation in the life and world beyond ; but he was thinking mainly of this mortal sphere. He had in view a recreated earth, a transfigured humanity, a sphere in which human beings, with bodies like our own, and appetites that craved food, and feet that needed to be shod as they walked through rough and stony ways, would yet be so exalted and purified in their moral and spiritual parts that they would see God everywhere, and walk with Him, and be to one another as the

angels are. Yes, it was the present visible world which the seer saw thus transformed and shining with a sort of celestial light. It was humanity still wearing its perishable vesture, but so clothed upon with righteousness, truth, and charity that it was no more like its old self at all. A changed earth, men made new, a kingdom of joy and peace established everywhere—that in the main was what all this splendid imagery was intended to depict. And now turn back and see how the vision opens; nay, see how the first words give the key to the interpretation of the whole: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." A new heaven is the first figure in the grand transformation scene, and after that, or along with it, all the rest appears. Heaven is first re-shaped, re-made, presented anew to the eyes of men in wonderfully pure and lovely light, and then out of this new-made heaven descends the city of God, the Holy Jerusalem, prepared as a bride adorned for her husband, which is to rear its pearly walls and palaces on the common sin-stained earth, and irradiate all the nations with its golden light, and finally gather all men into its peace and purity, its wealth and gladness.

Now, it would have been surprising if a thought like this, so beautiful and rich in suggestions, had been kept back to the very close of the Divine revelation. But that is not the case; the thought runs more or less through all the inspired record, in language, perhaps, less richly coloured but not less distinct. Prophets saw in their dreams of the future "a new heaven and a new earth, wherein dwelleth righteousness," and pictures of a coming time, when all above the clouds as well as all below should show a changed face, and be glorified as by a new creation. And St. Paul anticipated the seer of Patmos when he declared, in his own emphatic and decisive way, that the new creation in Christ Jesus makes all things new—sweeps all old things away, the old heavens as well as the old earth—the dwelling place of the Almighty as well as the cities of men—the old objects of worship as well as the heart which bows and adores. God is made new, heaven is made new in Christ, and then all things are transformed. This, indeed, is the grand truth of our religion—its distinguishing truth, that all the changes for the better which are to be wrought

upon the earth, and in the mind and heart of man, must be brought about by a re-creation of heaven and God, or, at least, by what amounts to the same thing, by a new revelation of the eternal goodness and love. For I need not say that this word which speaks of a new heaven is but a figure, an accommodation to human thought. God is only new in the sense that He is made new to men. The clouds and darkness in which their ignorance has hidden Him vanish before a fuller light; the shining in the face of Christ disperses the brooding shadows; the all-loving Father is seen as a beautiful new creation, and then all things below are slowly re-created; and upon the face of all things is seen in clear or dim reflection the glory as of the only begotten Son of God. Now, first let me impress the thought upon you by an appeal to your own experience, and to the witness of all the saints.

I.—A new heaven, indeed, makes a new earth. If it does not suddenly change all things in fact, it changes all things to you. When the real heaven had come down to the Apostles in the person of our Lord, and they had seen the throne above, and the pitiful Father mirrored in the light of that dear face, there was brought about a transformation in their lives and surroundings which affected all things. It made the sorrowful, sin-burdened earth a part of the Father's house; it glorified the sky above with orbs of promise, and marked their path at every step with radiant figures of hope. It steeped their eyes in tenderness and tears, so that they looked upon all men henceforth as with the eyes of Christ, and there was a new meaning in the face of every old man and little child, in saint and sinner, Pharisee and publican, ragged Barbarian and polished Greek. The light from heaven had shown God's image in them all; one touch of Jesus had beautified them all. The world was changed, as if they had suddenly come out of dead, dull, dreary winter into a spring-time, luxuriant with flowers of immortal hope and love. And if you, my brethren, do not feel all that in a measure, you are none of Christ's. In no one feature is the world the same to those who have seen Jesus, and read heaven's sweet meaning in Him. The prints of His weary feet, the shadow of His cross, the suggestions of His tears, the love-light on His face, the music of His promises, are everywhere. He gives

to the joys of life a keener rapture and to sorrows a wonderful soothing. He creates in us new emotions, and makes a thousand things lovable which had no charm before. He dignifies common toil and glorifies the lowliest home, and puts upon the plainest face of friend or child suggestions of fadeless beauty, and clothes the form of death with His own morning robes of resurrection power. And to those who love Him life is full to overflowing, even before we taste the life beyond. Truly, a new heaven makes a new earth. But now, take the thought in its more general bearing.

II.—A new earth can only arise from new sweet thoughts of God and Heaven. There are always people—and they are, perhaps, more than usually numerous to-day—who propose to rebuild and re-shape humanity from beneath, to make the world a paradise without the help of any heavenly model or design; to fashion all things below after a new and better order without reference to the pattern shown in the Mount. They think it possible to rear a Divine palace without a Divinity, and build a tower well nigh as lofty as heaven without looking up. Science is to produce a perfect moral adjustment, rational good sense, and artificial federations to result in brotherhood; righteousness is to spring out of the soul, and a millennial state to grow like magic out of parliamentary enactments. The whole spirit of modern materialism, secularism, and even socialism point in this direction, though it should be said that the nobler forms of socialism seek to build by Christian motives and ideals. But the language commonly used is this: What have we to do with heaven? It lies outside the horizon of our lives. We are not sure of its reality, and, even if it does exist, we are altogether out of touch with it. This earth is our workshop and our home. Let us keep our thoughts there, and endeavour to make the best of present things. Kindle light, increase knowledge, spread justice, establish social equality, improve the lot of the poor, relieve the woes of the wretched, give to all men a fairer share of earth's bounteous fruits, make men feel a community of interests and the thrill of brotherhood, kill the prides and hatreds and hideous greeds and selfishnesses of the world, make the love of humanity universal and supreme—then the gates of day will open and the golden age descend like the

glory of a summer morning, and this earth will be made like heaven, with no thanks to heaven at all. So runs the dream—beautiful enough if it could be realised—but a dream as wild as that of the builders of Babel. To think that earth can be transformed and humanity glorified without reference to heaven is not only to ignore the revelation of Scripture, but to put aside all the facts of history. We might as well talk of making nature's landscape beautiful without reference to the sunlight, without taking the sunlight into our project at all. In vain would the artist paint his picture if the radiance from the sky did not fall through his studio windows to illumine it. What are all your flower beds, gardens, parks, and palaces reared in them without the splendour falling from above to give colour, lustre, and beauty to them all. There are no fair scenes where there is nothing but a darkened or a dull, leaden sky. It is the quality of the light from above that determines the aspect of the scenes below. And all history proves the same thing of humanity in relation to God. If there is no clear, sweet, gentle light from heaven, there is nothing seemly and beautiful in the doings of men. What the eye sees when it looks upward is, in the main, what it sees when it looks earthward. The world below is a dim reflection of the God whom faith beholds or fears create. Men are, or tend to become, for the most part, what they think heaven is, and if they fancy that there is no heaven at all, they degenerate slowly but inevitably into that which is wholly earthly and sensual. You cannot lift men up permanently save through the faculty of worship, and if they worship that which is no better, or even worse, than themselves they are chained down for ever. The Buddhist has no heaven at all, and virtually no god, and, as you might expect, his earth is as gloomy as a sepulchre, and the goal of his hopes an everlasting sleep. The Chinaman worships little but his ancestors; he sees all the greatness in the past. No wonder that his world has no future and no promise! The Mohammedan sees above him a god of unlimited power, enthroned force, with little of pity and less of love, and he sees a coarse and sensuous heaven, where dark-eyed houris will smile upon him when his toils and fightings are over. What wonder that a stern fatalism holds him in its grip, that he rules by force and cruelty, wherever he is allowed to rule at all,

and that his footsteps leave behind the trail of lust and outrage! Turkish reform! It is impossible by any human methods. All the statesmen of Europe, all the Herculeases in the world, cannot cleanse this huge Augean stable. If you are to make the Turk a new man you must give him a new heaven; you must change his watchword from "Allah is great" to "God is love." Not until he is brought to the feet of Christ will you find him clothed and in his right mind. Verily a stern and cruel heaven means a brutal earth. An unlovely god means unlovely human hearts. If there be no tenderness, sweet justice, and winsome inviting grace seen on the throne above there will be none of these Christlike features and qualities found in the doings of men. And to shut out heaven, and then attempt to civilise, moralise, elevate, and make an earthly paradise, is the dream of a child or the craze of a fool.

The Japanese are attempting it, and we watch their experiment with sad, curious eyes. They are going to make an Eastern Britain without our Western faith, and they are clever enough to do it if cleverness would avail. They are taking our science, literature, politics, machinery, everything we have except our religion. They will have all of our civilisation, but none of our Christ. It is like appropriating the branches and the fruits, and rejecting the trunk and the root. It is taking the body without that which keeps it alive. The work goes on swiftly enough so far; it is fair to the eye and full of promise to those who read the present signs. But it is only a tower of Babel after all, and you cannot get up to heaven in that way. By and by there will come the confusion of tongues, and the work will end in failure unless the great Master Builder take it in hand and shape it into a palace of God. No! there is no hope for the darkened nations, no sure stepping upward even to the heights of civilisation, no bright redeeming outlook for any part of the guilty, sin-burdened, superstition-blinded world, except in that Gospel which we preach, and the Christ whose light lighteneth all things. Verily the beauty and the blessedness of life come not from beneath, but from above. The principles of justice, charity, and self-forgetting, the grand humanising virtues, the self-restraints of purity, and the love and pity which cement human brotherhood, are children of the heavenly light, and not of the earthly soil. They have to be dropped as seed from the Divine

hand before they can take root and bring forth fruit in human fields. You must overarch your sky with God's rainbow of mercy and promise, and then the world will be flushed with the tender colours of joy and hope. "I saw a new heaven first, and then there was a new earth."

III.—And here we might well stop, save that this final touch of the seer, which completes the vision, almost constrains us to add one word. "And there was no more sea," he says. And there could be but one thought in his mind. On his lonely island, with the waste of waters all around, the sea meant to him not so much mystery, perils, and storms, but separation from all the friends and all the work which were dear to him. The sea meant distance, remoteness, alienation—the great abyss—the widespread barrier which hold the tribes and families of men apart. It was the symbol of a divided humanity. And he declared in his incisive, triumphant way that, with a new heaven, there would be no more sea. The Divine love would bridge over the vast abyss, nay, knit and yoke together hostile bands in a union as close and sweet as that of wedlock. The one great Fatherhood would annihilate hatred, jealousies, suspicions, and bind the ranks of men in trustful, sympathetic brotherhood. For now it is always the want of a common faith that make's men look upon each other with unkindly envious eyes, and splits the world up into jarring and warring camps. That more than all things else. It is not distance that divides, or oceans or mountains, else there would be no British Empire, with all our far-off brethren clinging loyally and lovingly to the Motherland. Language and race and colour need not divide. It is worship that divides men, or the absence of it. Religion is the awful wedge which cleaves humanity into hating sections—or acts like a furnace to weld it into one. Show men the same heaven, bring them to the feet of the same Father, reveal to them the Divine one, who came to break down every wall of partition, and heal every rent in the human body with His own blood, and then, under every sky and in every clime, there will be the one family in heaven and earth. In vain without that do we talk of the grand federation of man and the parliament of the world. In vain do we hope from statecraft or even arbitration the end of strife and the millennium of peace. In vain do men prate of establishing human

brotherhood without a Christian basis, and making one great harmonious family without the recognition of one great, pitiful Father. The world will never unite until it is bound together at His feet with the golden chain of prayer. Never will the kiss of a grand fraternity be given, and the fierce clamours of discordant hearts melt into music, until the lips of all have felt Christ's kiss of forgiveness, and the hearts of all are beating in tune to the melody of love Divine. That is the golden event to which all creation moves. And there is no way to it but that which the seer described. "I saw a new heaven and a new earth; and there was no more sea."

Wars were convulsing the earth,
 Battles and fire and strife,
 Famine and hunger and dearth,
 Struggles for barest life;
 And lo! from heaven above
 Came down the Lord of love—
 Conflicts and warfare did cease,
 Jesus to earth brought peace.

Sorrow and failure and woe
 Troubled the human race;
 Ever hot tears would flow
 As each fell out of his place;
 And lo! from heaven above
 Came down the Lord of love—
 Failure passed by, men had scope,
 Jesus to earth brought hope.

Sorrow and mourning and tears,
 Men weeping over their dead,
 Women in anguish and fears
 O'er souls gone wrong or misled;
 And lo! from heaven above
 Came down the Lord of love—
 Raising the whole human race,
 Jesus to earth brought grace.

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WANTED—A NEW PICTURE OF CHRIST'S BAPTISM.

ART-CRITICISM is scarcely in the line of a theological teacher, and, therefore, readers of this Magazine will be more relieved than surprised when the writer of this article disavows any intention of posing as a critic of Mr. Godwin Lewis, whose beautiful picture of the baptism of Jesus adorns hundreds of Baptist homes. Mr. Lewis has rescued the pictorial representation of Our Lord's baptism from the incongruous and un-Scriptural ideas of pouring and sprinkling, and has filled every true Baptist with delight by the attitude in which he has placed Christ and the Forerunner. Beautiful and telling as the picture is, however, one would like to see the banks of the Jordan free from all spectators, while, amid the thickening shadows of the swiftly coming night, the Baptist stands, raising the dripping form of his Carpenter Cousin, and watching with awe the descent of the dove, so plainly visible in the deepening shade. A companion picture might be made of "The Sudden Departure of the Messiah"—John kneeling ready to worship his cousin as his Lord; but the Master hurrying away with feet scarce touching the ground, as the Spirit drives Him unto His temptation, while His face shines with the joy that has come to Him with the Father's acknowledgment, "Thou art My beloved Son, in whom I am well pleased."

It will be gathered from the foregoing that the writer ventures to suggest that Christ's baptism was *private*, having no other spectators than God and the wilderness-prophet, except the angels, who, doubtless, could not keep to their heavenly abodes on such an important occasion. The three accounts of the baptism found in the Gospel according to Matthew, Mark, and Luke, evidently prepare us for such a conclusion. Both Matthew and Mark give details of the baptism—details probably gathered from the conversations of the Master in after days—but neither of them make mention of anyone being present beside Jesus and John Baptist. This would scarcely be conclusive; but when we turn to Luke's Gospel we find certain words which seem to support the view we are taking. Luke writes thus:

"Now, when all the people were baptized, it came to pass that Jesus also

being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape, like a dove, upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased."

The words we have italicised cannot mean that John baptized no more after he baptized Jesus, for their ministries continued side by side for a certain period, as is seen by the following testimony:

"After these things came Jesus and His disciples into the land of Judea, and there He tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized."

But there must be some meaning conveyed by the reference to the fact that it was "when all the people were baptized" Jesus came and asked baptism at the hands of John. Will not the natural interpretation of the words be found if we consider that the phrase, "all the people," means all the people baptized on that certain day? Thus we have the simple fact that Jesus came to Jordan from Nazareth at the close of one of John's busy days, after he had finished baptizing for that season, and all the people had gone to their homes, or to the nearest towns and villages, leaving the ascetic prophet to his own company and meditations.

There is an apparent difficulty in accepting this view. It seems to rise out of the words of the disputants who came to John concerning the matter of purifying (see John iii. 25-30). They said, "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him." By many the words, "He that was with thee beyond Jordan," are taken to refer to the occasion of the Saviour's baptism; but John answers the disputants by this significant reference to the time when Jesus was with him beyond Jordan, "Ye yourselves bear me witness that I said, I am not the Christ." That testimony was borne on the day when the deputation from Jerusalem visited the Baptist; and *the day after that* Jesus returned from His temptations, and John bare witness to His sacrificial love, as he pointed to Him as the Lamb. So that the words, "He that was with thee beyond Jordan," present no real obstacle to the acceptance of the view that Christ's baptism was private; for they are not connected

with the baptism, but with the day of Christ's return from His temptation, when John the Baptist cried, "This is He"—of whom I spake yesterday.*

The privacy of our Lord's baptism is in harmony with His unostentatious life, and proves that He never connected any mysterious and ecclesiastical idea with the administration of this ordinance. Two young men stand alone, amid the shadows of evening, and one immerses the other. The act is approved by heaven, for it opens above their heads; but neither of them would have been reckoned to be qualified for such a service by the ecclesiastical authorities of the day. Jesus did not come to found an ecclesiastical system, but to form a church, a simple home for spiritual children, the rites of which should be grand in their simplicity.

* The view taken by Mr. Reynolds that the baptism of Christ was private, and not public, as is generally supposed, is supported by many of our best commentators. Thus, for example, the late Dean Alford, in his Note on Matt. iii. 16, says:—"The appearance and voice seem to have been manifested to *our Lord and the Baptist only*. They may have been *alone* at the time; or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it." And, again, on Luke iii. 21, Dean Alford remarks that "all the people had been baptized before the Lord's baptism." The present Dean of Canterbury, Dean Farrar, says in his Note on Luke iii. 21, in the Cambridge Bible for Schools, "The expression (which is peculiar to St. Luke) seems to imply that Jesus was baptized *last*; and from the absence of any allusion to the multitude in this and the other narratives, we are almost forced to conjecture that his baptism was in a measure private." And similarly Dr. Plummer, in the "International Critical Commentary," on Luke, says:—"That there were great multitudes present when John baptized Christ is not stated, nor is it probable. Had Luke written ἐν τῷ βαπτίζεσθαι, this would have implied the presence of many other candidates for baptism. It was not until "after every one of the people had been baptized" that the baptism of Jesus took place. Possibly Jesus waited until He could be alone with John. In any case, those who had long been waiting for their turn would go home soon after they had accomplished their purpose. It was some time before this that John said to the people, "He that cometh after me . . . is standing in the midst of you, and ye know Him not" (John i. 26). They could hardly have been so ignorant of Him if large multitudes had been present when John baptized Him." —ED.

In connection with the privacy of Jesus' baptism, we cannot help admiring the holy boldness of John in bearing the testimony he did. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him." John says, "I saw," but he cannot call witnesses to corroborate his testimony. His statement could not be substantiated unless God spake from heaven, or Jesus appeared and testified to the truth of John's words. Both these witnesses of the baptism, and also of the descent of the Holy Ghost, remained silent; but still John went on witnessing,* and kept up his character of "the voice of one crying in the wilderness." He wavered not. His personal experience gave a peculiar tone to his voice, which carried conviction with it. This holy boldness of John is the more striking when we remember that he must have been considerably perplexed at the long-continued absence of His Cousin, who had been revealed to him as the Messiah. Forty days and nights had fled since the heaven opened above Jesus, as John lifted Him up, dripping with the water of His baptism. In all that waiting time of nearly six weeks not a sign had come to him from his Lord. The whereabouts of Jesus, and the solemn transactions taking place between Satan and the Messiah, were hidden from John the Baptist. The revelation of the Christ made a splendid *moment* in John's life; but the momentary flash of light was quickly followed by clouds of perplexity. In the midst of these gathering clouds, however, his memory retained the fact revealed from heaven, and his faith kept its hold. When the deputation from Jerusalem came to John, the time of waiting was nearly over, though he knew it not. The devil, having tried his worst with Jesus, and having been defeated at every point, departs from Him for a season, and attempts through the Jerusalem deputation, to ensnare the Messiah's Forerunner. No man had a better opportunity of making capital out of the desire of the religious leaders to find "a returned Elijah" among them. But he declines the honour, and goes on witnessing for his Master. Soon his faithfulness is rewarded; for the very

* The words of the Evangelist, "And John bare record," can scarcely be confined to the witnessing on one day, but mark the *habit* of the Forerunner.

next day after the deputation has visited him, "John seeth Jesus coming to him." As he gazes upon that face, worn with fasting and conflict, a new revelation comes to him—a revelation harmonising with the prophetic descriptions of the Sacrificial Lamb of God—and he cries, "Behold the Lamb of God, who taketh away the sin of the world!" In a moment he understands that his Carpenter Cousin has passed through another baptism since he last gazed upon Him. The clouds of perplexity roll away; and he repeats his testimony with stronger emphasis, "I saw the Spirit descending from heaven like a dove, and it abode upon Him."

Christ's visits to-day are mostly as private as His baptism, and often the angels even do not hear what He says to us. He speaks softly, but powerfully, to our hearts; heaven opens, and we see sights not granted when the multitude is present. Oh, the difficulty of bearing our testimony! Our deepest and grandest revelations come in the twilight shadows, when those who love the garish day have taken their departure. Amid those shadows we have seen the Christ of God, and now we must not be silent. The world may raise an incredulous laugh, but our bold utterance shall still be, "That which we have seen and heard declare we unto you."

PHILIP REYNOLDS.

THE PULPIT COMMENTARY. Edited by the Rev. Dean Spence and Rev. J. S. Exell, M.A. **DANIEL.** Exposition by Rev. J. E. H. Thomson, B.D.; Homiletics by Rev. Professor Adeney, M.A. Kegan Paul, Trench, Trübner, & Co. 15s. "DANIEL," though not the last book of the Bible, is the last issue of the Pulpit Commentary, a work which has been seventeen years in course of production, and on which upwards of £50,000 have been spent. The publishers are justly proud of the successful termination of an enterprise so comprehensive. The closing volume possesses the characteristic excellencies of previous issues, and for purely homiletic purposes is unrivalled. No pains have been spared by any of the writers to make the Commentary on Daniel worthy of the high reputation of the work as a whole. The Introduction is an able and scholarly defence of the traditional view of the authenticity of Daniel against the assertions—often strained and arbitrary—of the Critical School. The writer of the Introduction—presumably Mr. Thomson—has brought his information thoroughly up to date, noticing the evidence furnished by the recently discovered fragments of Ecclesiasticus, as well as the articles on it by Canon Driver and Professor Margoliouth. Dean Farrar's "Daniel" he describes as "wonderful for its assumption of learning and for its marvellous blunders, for its contempt of all opponents and its self-contradictions." Certainly, this is a strong piece of reasoning.

GERMANY, ITS RELIGIOUS LIFE AND ITS UNIVERSITIES.

SOME RECOLLECTIONS AND IMPRESSIONS.*

BY T. WITTON DAVIES, B.A., Ph.D., M.R.A.S., F.A Inst.

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NO account of religion in Germany would approach completeness which did not take notice of the control which the State exercises over the Church and all its movements. There are various State Churches—Roman Catholic and Protestant. I speak here only of Prussia, where the Evangelical Church is the Established one, and of Saxony, where the Lutheran is the State Church. The former is really an amalgamation of the Lutheran and Reformed Churches.

The professors of theology in the various universities are appointed by the Government, and the political views of the candidates influence the election. The Church lets its voice be heard, and not seldom its nominees are chosen, but by no means in all cases. When, in 1889, Harnack was selected by the State to occupy the chair of Church History, once filled by Neander, the Church authorities did everything in their power first to prevent, then to invalidate the appointment, on account of his advanced theological views, but all to no purpose.

Baptism and confirmation are politically necessary—without them no citizen can obtain any position in the State or become a student of a German university, and in many cases private employers refuse to engage anyone unbaptized or unconfirmed. Under such conditions, the religious meaning of these rites is apt to be overlooked; religious duties to which one is forced cease in that proportion to be religious at all. The schools of all grades—the few remaining private schools excepted—are all ruled by the State; Scripture-lessons and confessional instruction (Luther's Catechism, &c.) are prescribed, and teachers appointed. Since the State and Church are so closely connected—and there is seldom any

* Read at the Nottingham Free Church Ministers' Monthly Meeting, November 29th, 1897, and published by request.

antagonism between the two—pastors are mostly consulted in cases in which religious questions are involved.

Now, as a result of this close relation of the two, or rather of this subordination of Church to State, ecclesiastical leaders and theologians are in all matters on the side of the Civil authority ; not to be so is to jeopardise their advancement and even their position. Naturally, therefore, the Church and its ministers belong to the Conservative party. If a pastor speaks against Emperor or empire, against the Government, or any great measure which they champion, he is at once told to hold his tongue or he will lose his place. I have privately spoken to pastors who have said they were opposed to many things done by the powers that be ; but they dare not say so in any public way. A tale goes of a man walking up Berlin streets who was heard by the policeman to say "The Emperor is a fool" ; he was at once seized, and about to be taken into custody, when he said, "I don't mean the German Emperor," to which the policeman answered, "You must have meant him, for no other Emperor is a fool." I verily believe that either theological professors or pastors may teach the rankest heterodoxy, providing only that they are politically orthodox. The Church has thus got to be identified with the aristocracy, and is regarded as a supporter of all legislation that is for the classes as against the masses, as the foe of all popular measures. Small wonder, then, that the people stop away from public worship and assume an attitude hostile to religion. One Sunday evening, on my way from a Baptist service, I met in an omnibus an intelligent working-man. As he and his wife were returning home, and were well dressed, I asked him if he had been to church. He answered "No, I never go to church, and never intend to ; you see I am a working-man. Religious people are against the working-class. Our greatest foes are the pastors and other leaders of the Church." I told him things in England were very different, and I tried to show him that the Bible is the working-man's friend, that Jesus Christ was poor, and had His chief companions among the poor. He could hardly believe me when I said that in this country working-men are deacons, preachers, and occupy other public positions in the Church.

A prominent Lutheran pastor, who is also Professor of Theology

in a Pastors' Seminary in North Germany, told me two years ago, in Berlin, that in his opinion the working-class in Germany were hopelessly lost to religion, and efforts made by Pastor Naumann and others to get at them were not appreciated, nor successful. I answered, "Surely the Gospel, which accomplished such wonders in the Roman world in the first century, is equal to the task of regenerating the working-men of modern Germany." He still held to his opinion that it was not worth trying any more.

In Berlin Pastor Stöcker, formerly Court preacher, has founded and presided over a Christian Socialistic Society. There is in Germany a Christian Social Conference, the annual meetings of which, last Whit-week, I had the pleasure of attending. Among the speakers were Professors Harnack, Von Soden, Delbruck, Gregory, Pastor Naumann, and others prominent in State and in Church. But these movements appear to me, who have been present at their gatherings and know personally some of the leaders, to be too aristocratic and to assume too patronising an air towards working-men. From what I saw and heard, I thought the aim was to silence socialistic clamourings by granting to the working-man every safe concession, always having in mind the paramount interest of the Government and of the Church.

Far more is done by the few and weak Free Churches of the land to induce the working-man to accept the Gospel. I can speak with most knowledge of the Baptists, with whom in Germany I have been in fellowship many months. Though the modern Baptist movement goes no farther back than 1834, when, with Oncken as pastor, the first church, with seven members, was founded, there are at present between thirty and forty thousand members in the Conference, and over 100,000 adherents. At least three-fourths of these are working people, and I think the extraordinary Baptist progress of the Fatherland is, humanly speaking, largely due to the fact that Baptists, without being excessively socialistic, are friendly to the lower orders, and not opposed to the advancement of liberty.

GERMANY—THE LAND OF EXTREMES.

In no country in the world does one come across so many and such striking antitheses. Socially, there are but two classes—viz.,

the very rich and the very poor. The well-to-do embrace only 1·31 per cent. of the population; more than 80 per cent. depend upon their wages; 95 per cent. get no more than £100 (M.2,000) per annum. The few—this less than 1½ per cent.—are really very wealthy. A strong middle class, such as we have in this country, is wanting. Since the Franco-Prussian War there has been a great increase of wealth among the manufacturing classes, and the progress promises to go on. If this promise is fulfilled, Germany will have a middle order that will check both extremes of the social and political kind. Politically, you have Conservatives and Social Democrats; the Moderate Liberal party is at the present moment weaker than it has been for some time.

Theological Germany is marked by the same absence of moderation. On the one hand you have Rationalism of the wildest kind—negative and destructive. Take, for example, Pfleiderer, the only surviving member of the Tübingen school. On the other hand, you have an Evangelicism that is pious indeed, but also dogmatic and blind to all fresh discovery and thought.

Educated Germany can never be reached by the so-called free theologians, for these have no Gospel to offer to men and women who feel themselves sinners needing a Saviour. Nor can the Evangelical party get at the hearts of the cultured, for they shut their eyes to the light, and display at once ignorance of, and contempt for, the problems of thought and life which *they* do not feel, but which *others* do.

There is too often in the English pulpit an ignorance of modern theological questions which is lamentable; but I have seen much more of this in Germany. When, years back, I was a student of the Berlin University, I joined the local Y.M.C.A., and I cannot speak too highly of the kindness and cordiality shown me by its officers and members; but their intolerance of theological differences was to me amazing and pitiful. One day I was in particular need of some translation of the Koran, and I went to the librarian of the Y.M.C.A. to get the loan of a copy. He was astounded at my request. "What?" said he, "do you think we keep such books in our library? Our object is to make men Christians, not Mohammedans."

During a subsequent visit to Berlin I stayed for over a fortnight

in the same hotel as the principal of a theological seminary in Schleswig-Holstein. Like most schools of the kind, this seminary belongs to the Evangelical party. He had received his theological education at Dorpat, where he had for fellow-student Cornhill, of Marburg. I was sorry to find my friend so narrow and so great a stranger to the best theological literature and thinking of the day. I asked about the curriculum of his college, text-books, and the like, and they were pitifully behind the times. The only instruction in Old and New Testament introduction and in Biblical criticism was that supplied in Weber's book, which is also the text-book in the Hamburg Baptist College. The position of German Methodists and Baptists is much the same. I would not have them less Evangelical, less positive, less earnest; but if their leaders had a wider culture, more acquaintance with general literature, with philosophy, with art, and with the history of theological thinking and ecclesiastical institutions, they would be more useful, and not less so. These last would inform their Evangelicalism without impairing it; they would not lessen their zeal—sure, I am, they need not, and ought not. Look at the Wesleys, at Jonathan Edwards, at the ministry of Scotland, past and present. Do not all these show that the preacher is only at his best when he joins culture to Evangelical fervour? On the other hand, see how the pietism of Germany led on to the great rationalist movement of the last century—not yet, unfortunately, dead. Where to-day are the Evangelicals of the Church of England, and why?

I confess—and I make the confession with a fear of being misunderstood—that I think the hostility of many Evangelical Christians in Germany to the theatre is unfortunate. There the theatres—at least, the best of them, the town theatres—are subsidised and inspected by the State. The pieces played are the work of the greatest dramatic masters of all countries and times. Nowhere is Shakespeare so much respected and so often acted. The utmost order prevails, and so far as I saw, there is an entire absence of immoral associations. To oppose the theatre in the way that is done, to exclude from fellowship for attending them, as Baptists and others do, is to make Christianity appear to be the foe of culture and of innocent, refined, and instructive amusement. Sculpture, painting, poetry, music, and art of every sort—these are

all of God, not merely of men. How much better to baptize them and make them helpful to the cause of Jesus, our Master, than to hand them over to the enemy!

A moderate party is arising in Germany—though, I regret to say, in the State Church only. Many of the leading professors of theology and of philosophy are at once scholarly, eminently devout, and, in the best sense, Evangelical; and there are not wanting signs that the future will see far more of these.

I have not yet laid on all the dark colours.

German Christians have never learned the art of generous giving. Large gifts, during the lifetime or by way of bequest, are like angels' visits, few and far between. This is, no doubt, owing to the predominance of the State Church. Free Churches are comparatively very weak, and do not reckon for much in a matter like this. Germans are greatly behind in their church buildings, at once in the number of them and in their character. They are few in number and, as a rule, poor in appearance. If, of a Sunday morning, the fallen women of Berlin resolved to go to church, there would not be room enough in all the churches of the city to hold them, and them alone. Small as the accommodation is, it is more by far than is needed, for few, if any, of the churches are anything like full. Baring Gould, in his "Germany, Past and Present," says, that of the Protestants of Berlin—630,000 in number at the time he wrote—less than 2 per cent. attend public worship. Mr. Dewar, English Chaplain at Hamburg, wrote in "German Protestantism," a book published in 1844, that although the population of Hamburg was over 150,000, the attendance at church was less than 3,000 souls in the year; that is, as in Berlin, 2 per cent.

We have at Nottingham a population of 250,000; 200,000 of these, at least, must be Protestants. If the same proportion of actual worshippers obtained in this city as in Berlin and Hamburg, we should have in the year 4,000 persons attending the various places of worship.

The figures as to Berlin and Hamburg are old; I fear, however, that things have not improved. During the last ten years many new churches have been erected in Berlin, largely through the influence of the Empress, who is an earnest Christian and a warm

supporter of all good movements. Do not let it be forgotten, however, that the population has grown immensely in those years—grown, I think, much more than the church accommodation has.

The preaching of modern Germany is mostly didactic. It assumes that the hearers are well-meaning, wishful to do their duty, and only needing to be told what that duty is. I have hardly ever heard in a State Church earnest and searching appeals based upon the exceeding sinfulness of sin and the infinite love of God in the death of Jesus Christ. I think in this there is to be seen the influence—very great still—of Schleiermacher, who taught that all men have in them the seed of goodness, and only need to have it watered and otherwise attended to in order to grow up and produce the Christ Man. It is hardly needful to say that in England, not many years ago, this same doctrine was taught by F. D. Maurice—so much reminding one of Schleiermacher in the beauty and delicacy of his nature—Charles Kingsley, and Robertson, of Brighton.

But the preaching of Germany, apart from its matter, is thin and wholly unworthy of the learning and mental power of the preachers; they seem to think that the people who come to hear them are undeserving of deep thinking, or even of careful preparation. They never read their sermons, however; in most cases they memorise them. Perhaps the poor sermons explain the poor congregations; and such sermons, so it is said, have a similar effect in other countries.

It is a sign of a low spiritual life that most of the hymn-makers of our sister country belong to a past age. Take any State Church hymn-book, and, if it is a large one, it will contain the names of authors and dates of death, as the Saxon hymn-book does which I hold before me as I write these lines. It will be found that the great bulk of the hymns were written either in the last century or in some century before that. I reproached the choir-master in the Leipzig Baptist Church for using Sankey's hymns and tunes—the hymns are translated into most languages. I thought, and still think, that the hymnody and sacred music of Germany ought to be allowed to develop on the national lines, and Baptists and others will have much more power over the population of the country if they copy as little as they can of the mere externals of religion.

The answer I got was, "They are the only Gospel hymns in the language." This is not strictly correct, but it lies in the direction of the truth, and this fact is significant. I have no space to dwell at length upon the beer-drinking and duelling of Germany. The first is exceedingly injurious to the home-life, and, therefore, to the moral and religious welfare of the people, if only because it takes men away from wife, children, parents, and the other influences of home. Duelling helps to foster the all-prevailing military spirit, which military spirit is responsible for much of the irreligion and immorality of the land. But enough has been said on the dark side. There are not wanting manifest tokens of better days for the churches of Germany.

(To be continued.)

"THE NEW STYLE OF SABBATH."

UNDER this title the eminent American preacher, Dr. Theodore Cuyler, has during the last few weeks discussed in a vigorous and outspoken style a question which is every day becoming of more vital and urgent importance in England and in Scotland, not less than in America—the due observance of the Lord's Day, and we need make no apology for directing attention to it in the pages of the BAPTIST MAGAZINE. On both sides of the Atlantic a great and lamentable change has already taken place, and the sacred character of the Christian day of rest has been seriously compromised. The old sentiments of reverence for its authority as a Divine institution, and of delight in its opportunities of worship, its means of spiritual instruction and growth in grace, are rapidly disappearing, and it is regarded not as in any sense the *Lord's day*, but as man's day, and man's, as independent of, and, if he is so minded, as hostile to the Lord. Free from the constraint of their ordinary labour, and able so far to command their time, there are multitudes in all ranks of life who unblushingly contend that they can do what they will with their own. Some months ago the clergymen, ministers, and leading laymen of a rapidly increasing town in the south of England addressed to its inhabitants a circular on this subject, which describes the general situation so accurately, and is altogether so apposite and pointed, that we

venture to quote it here. The circular was signed by vicars of the Church of England and their curates, by ministers of the Baptist, Congregational, Presbyterian, Primitive Methodist, and the Wesleyan Churches, and by laymen in the most various ranks of life. It is drawn up in simple language, in a tone of great moderation, and on grounds which should appeal with equal force to our sentiments as Christians and as citizens. For, as we regard it, fidelity to Christ is here coincident with the truest patriotism.

"We have for some time noted with deep concern the increasing tendency on the part of large numbers of our population to violate the sanctity of the Lord's Day, to disregard the claims of Public Worship, and to treat the day as though it were intended entirely for amusement and recreation. Should the ideas which give force to this tendency prevail, we are convinced that serious injury will be inflicted on the best and highest interests of the people, alike from a domestic, a social, and a religious standpoint, and that evils we should all deprecate will inevitably result. The question has at different times occupied the attention of the religious leaders of England, who are unanimous in deploring the laxity which has become so widespread. At the Lambeth Conference of 1888, attended by the Bishops of the Church of England from all parts of the world, the following resolutions were passed :—

"(a) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation.

"(b) That from the time of our Lord's Resurrection, the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "the Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath.

"(c) That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

"(d) That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

"(e) That especially the increasing practice on the part of some of the wealthy and leisured classes, of making Sunday a day of secular amusement is most strongly to be deprecated.

"(f) That the most careful regard should be had to the danger of any encroachment upon the rest, which, on this day, is the right of servants as well as their masters, and of the working-classes as well as their employers."

"Similar resolutions have been passed by the representatives of the Baptist, the Congregational, the Presbyterian, and the Methodist Churches. Believing that the sentiments embodied in them are calculated to promote the well-being both of our own neighbourhood and of the country at large,

we venture respectfully to call your attention to them, and trust that as far as it is in your power you will assist us in securing their effective observance."

A similar condition of things to that which is here deplored prevails more or less extensively in all parts of the country, and the protest against it is universally applicable. It has during the past year been the subject of grave consideration at Conferences, Associations, Union meetings, and at religious gatherings of every description. There are few ministers who have not felt constrained to refer to it, and it is in every direction regarded as a question of vital and urgent importance.

In his article in the *New York Independent* Dr. Cuyler sees in the new style of Sabbath one of the most formidable dangers with which the Church is confronted. He laments the disappearance of the old-fashioned idea of the day as a day of rest from secular labour and for the worship of God. The life of evangelical religion used to be regarded—and surely our fathers were right in so regarding it—as inseparably linked with the life of the Churches, and this, again, with the proper observance of the Lord's Day, and with His worship in the sanctuary. But this is no longer, and the effects of the forces which make for destruction are everywhere visible. To the Church it means "heart failure."

Among the symptoms and results of the change Dr. Cuyler notes "the introduction and immensely wide establishment of the secular Sunday newspaper." This evil is more widespread and more desperate in its character in America than in England; but we are rapidly becoming Americanised in this unwelcome direction. A second indication of this deterioration Dr. Cuyler finds in the diminished attendances at the Sunday evening service. Formerly there was little difficulty in maintaining two diets of worship; now it is extremely difficult, in some cases it is almost impossible, to do so. In their endeavours to overcome the practice of "half day" hearing and worshipping, ministers and deacons are utterly perplexed, and, in many instances, are led to adopt methods which are strangely out of harmony with the genius of the Gospel, and even their services, as the expression goes, fail to draw.

"Various devices are resorted to, such as musical 'praise services,' special courses of sermons, &c.; but it is still true that churches which once

were well attended in the evening are now attended by a handful. Many excellent people are kept from a second service by legitimate reasons, by home duties, or Christian labours elsewhere; yet the prevailing reason for thin congregations on Sunday evenings is the preference to be somewhere else than in the house of God. Half a day for the gospel of eternal life they consider quite enough; what Mr. Gladstone calls 'the oncurs' are fast becoming the majority.

The point is further illustrated by the communication of "a clear-headed and faithful pastor" in a country district, who had gone in for thorough pastoral visitation, as a means of getting hold of the people and inducing them to attend the services. This pastor had been kindly received in the houses of the people. But, notwithstanding all his efforts, he had to lament that the great majority of the people whom he visited never went, and could never be induced to go, to church—not from lack of friendliness towards the minister, but from pure worldliness. The Sabbath was systematically secularised. Another church in a rural parish which used to be well filled is now said to be attended only by a handful, the falling off being due to a widespread disregard of the claims of God's holy day and of His worship. Very truly does Dr. Cuyler affirm, concerning the words of this "clear-headed and faithful pastor":

"Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbour to an interview with Christ Jesus—a Sabbath that has no spiritual savour, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwarfs in the atmosphere of such a desecrated Lord's Day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for His worship!"

In singular contrast to Dr. Cuyler's timely and forcible article, we note with regret "the pastoral letter" of Dr. Jayne, Bishop of Chester, issued in response to the request of his Diocesan Conference with the view of doing "what in him lies" to promote the right use and full enjoyment of such a golden gift as the Lord's Day!

There is very much in the earlier part of the letter with which we cordially agree. Dr. Jayne has no difficulty in showing the necessity and advantage of a periodic rest-day, and the propriety of placing in the very forefront of its privileges and duties the public worship of God. But in dealing with other aspects of the question, on what he terms "liberal lines," he is less happy, and concedes so much, that if his counsels were widely followed the distinctive character of the day would be speedily and inevitably lost. Thus, for instance, with respect to the Sunday newspaper, he ignores the previous question whether there is any real need for it, and whether its very existence does not militate against the spirit of worship and the culture of the spiritual life.

"And this brings me," he says, "to the Sunday newspaper. Will the Church be wise to condemn it offhand? Has it the right to do so? May not its truer wisdom be to urge that, as regards both the tone of its contents and the labour involved in its distribution, it should be brought into loyal conformity with the gracious day that was made for man?"

On the same ground Dr. Jayne would allow the Sunday opening of Museums, Free Libraries, and Picture Galleries, family and friendly intercourse, and bodily recreations. Founding his deliverances on Bishop Sanderson's "Case for the Sabbath," he contends that the moderate use of lawful recreations on the Lord's Day are not to be condemned.

"Bishop Sanderson instances archery, leaping, pitching the bar, and stool-ball (a rudimentary form of cricket) as suitable recreations. He would doubtless have included bicycling, lawn tennis, and golf had they been pastimes of his day."

Of course, the Bishop would recommend that such recreations and pastimes be used "in godly and commendable sort," "so that they make men fitter for God's service the rest of the day, and for the works of their vocation the rest of the week." But this seems to us very like a contradiction in terms, and a limitation which, if acted on, would stop such sports and pastimes on the Lord's Day altogether. The *Church Times* pertinently remarks that his Lordship has not yet discovered a way of keeping liberty short of license. Where, *e.g.*, Sunday golfing is allowed, the Sunday soon becomes like any other day. "It is now the fact that in many golfing districts the observance of Sunday is frankly ignored." On

many points we differ very widely from our High Church contemporary, and certainly would not accept its suggestion as to altering the hour of the parish service from eleven to nine so as to allow time for both worship and recreation. This would but prolong, and could not possibly cure, the evil against which we have to contend. In working-class populations, and among shop-assistants who are at work till midnight on Saturday, the outcry against nine o'clock services would be decisive. Moreover, in nine cases out of ten the demand for Sunday recreation comes from men "who, with endless leisure, spend it all in amusements." In a series of articles which preceded the Bishop of Chester's "Pastoral" by several weeks, the *Church Times* virtually answered his Lordship's chief positions; and we cannot do better than transfer the following paragraphs to our pages. With the writer's plea for the Friday "fast" we have, of course, no sympathy, nor would the observance of the Church's law of asceticism in this respect give us the right to relax what is called the rigour of a Puritan Sunday. Much of the prevalent disregard of the Lord's Day is rightly attributed to sheer self-indulgence, not to say selfishness;—

"We have seen in recent years the growth of practices which betoken utter disregard for the law of consideration and brotherhood. Sunday luncheon and dinner parties, river excursions (sometimes involving a railway journey as well), cannot be indulged in without interfering with, and sometimes wholly preventing, attendance at public worship on the part of servants and other *employés*, and Churchmen who take part in them are breaking a fundamental law of their religion."

With respect to Sunday concerts and free entertainments, which are unfortunately being given in London and some of the chief provincial towns, our contemporary pertinently observes:—

"No one in his senses can believe for a moment that the pseudo-philanthropic masks of 'free admission' or 'silver collections' would be kept up for very long. Very soon the performers will demand payment on a scale which will require a charge for admission, and the next step, an alteration in the character of the performance, will not be far off. From 'sacred' concerts to 'sacred' plays there is no interval that a little ingenuity may not bridge over; and no small section of the public would regard a performance of *The Sign of the Cross* as much more edifying than a concert of selections wholly from the *Messiah* or Bach's *Passion Music*."

Finally, we agree most fully with our contemporary in deploring the neglect of sacred study :—

“ There is far less Bible reading now than at any other time during the past one hundred years. People who never open a Bible or a book of religious instruction from Monday to Saturday are not likely to take much interest in Divine service or services on Sunday. . . . Without a very great and widespread advance in private study of the Bible and sacred literature, we hold that it is hopeless to look for any improvement in the religious observance of Sunday. And if men think that devotional novelties and ‘attractions’ will serve the purpose, and take the place of what alone makes Divine worship a service of reason, they are woefully mistaken, and may God forgive their folly.”

In a recent number of his bright and spirited paper, the editor of the *Christian Pictorial* refers to an interview with a well-known county cricketer and athlete, who, as a Christian, had sought to employ innocent sport as a means of good. He had to confess that his efforts had been a sorry failure :—

“ He added, entirely of his own accord, and without any suggestive remark on our part, that after the furious excitement of Saturday sport, a restful and well-spent Sunday was practically impossible. After the feverish excitement of Saturday, there was, he said, a distaste for the sober pursuits of a Sunday. Those who had been present the day before were mentally going over the deeds again. Those who had not been present, and who had not heard the latest news of some exciting match were, like the others, too feverish to listen to a sermon, or to enter into the hallowed engagements of public worship. They were waiting eagerly to know all about ‘yesterday,’ and no other subject could engross their thoughts or words at the close of service.”

This testimony is, alas ! too true. Every part of Great Britain furnishes illustrations innumerable, showing how the work of our Sunday-schools and the prosperity of our churches are being seriously impaired. The outlook is indisputably grave, but in the strength of God we can overcome this as we have overcome other difficulties. To ensure a spiritual reformation, a deep and widespread revival on the lines here suggested, is one of the supreme duties of the hour. In such a crisis as that through which we are passing may we none of us be found wanting !

SUNDAY MORNINGS WITH THE CHILDREN.

I.—TURNING OVER A NEW LEAF.

MY DEAR BOYS AND GIRLS,—As I write these words the year 1897 is drawing near to its close, and we shall soon enter a new year—1898. These divisions of time are interesting and important to us in many ways, and almost compel us to think about our lives, our character, our success or our failure, our opportunities and the use we have made of them. The New Year especially is a season of reflection, and ought to lead to many good resolves. We are most of us accustomed to wish one another at this season “a happy New Year,” and I trust that to all of you the New Year will be the happiest you have yet known. But there is only one way in which we can be thoroughly happy, and that is by being good. Whenever we do wrong, or neglect to do right, we “miss the mark,” and fail to secure the pleasure at which we have aimed. Whatever we gain, we lose more than we gain. We have none of us, whether young or old, been as good as we ought to have been. We have made many mistakes and fallen into various sins. In looking back over the past year, for instance, we cannot have a feeling of perfect satisfaction, as if everything in our lives had been perfectly right, with nothing to regret. We know well that it is not so. Conscience tells us of one thing after another which we should like to have been different. But now the New Year is upon us, bringing us new opportunities and quickening us to new endeavours. We may, according to the old proverb, “turn over a new leaf.” The past is beyond recall, but the present appeals to us to aim higher and do better. The prolonging of our life, the gift of another year, the continuance of all gracious and helpful influences ought to evoke our gratitude and praise.

“New time, new favours, and new joys do a new song require.”

Let us ask ourselves what we are going to make of 1898. It is another leaf in the book of our lives. Our thoughts, words, and actions are the things we write on that leaf, and what are they to be? Is the record to be tame, dull, and pointless, or full of power and beauty? Is it to be sweet, gracious, and inspiring, or low and degrading, telling only of mean and selfish aims and mischievous deeds? It is, of course, necessary that we should write well; our letters should be correctly formed, our words rightly spelt, and our sentences should be orderly and grammatical. But more than this is needed. You will remember what I said to you some time ago about a lead pencil and the lessons we might find in a pen. It is pleasant to have a good pen, and a plentiful command of ink, for writing is thus made much easier, but a pen alone is not sufficient. A steady hand and a wise head are even more necessary. It is a good thing to be able to write clearly and fluently, and so that other people can read what we write. But the writing in itself, and as far as its meaning is concerned, ought to be such as will form pleasant and profitable reading.

Sometimes boys write in the copy-books of their lives vain and foolish words, sinful, impure, cruel, and blasphemous words, and fall under condemnation for their "filthy communications." All these we should carefully avoid, and if at any time we have unfortunately written such words, let us now, in the dawn of the New Year, resolve to do so no more. The words we have written on the old pages must remain, but we have, with the coming of the New Year, an opportunity of "turning over a new leaf," and on this leaf, which, of course, will soon become old like all those that have gone before, we should determine that there shall be nothing which will degrade ourselves or injure others, nothing which would make us blush when we have again to read it. Let us write down words of wisdom, of kindness and of honour, such as proceed from a pure and loving heart, and aim at helping rather than at injuring all who are round about us. Let us avoid all carelessness and indifference, all blurs and blotches, and do whatever we do as in the presence of our Master Christ, because we love and are anxious to please Him.

"Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.

"'Lo, time and space enough,' we cry,
'To write an epic!' so we try
Our nibs upon the edge, and die.

"Muse not which way the pen to hold,
Luck hates the slow and loves the bold,
Soon come the darkness and the cold.

"Greatly begin! though thou have time
But for a line, be that sublime—
Not failure, but low aim, is crime."

Some of you, too, will remember Mr. Keble's beautiful morning hymn, which carries the spirit of the New Year into every day of the year. I wish you would commit to memory, at any rate, the verses which bear on this idea of "Turning Over a New Leaf."

"New, every morning, is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought
Restored to power and life and thought.

"New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

"If, on our daily course, our mind
Be set to hallow all we find,
New treasures still, of countless price;
God will provide for sacrifice.

"Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Will dawn on every cross and care."

JAMES STUART.

NOTES AND COMMENTS.

THE NEW YEAR.—It is once more our duty and privilege to wish our readers “a happy New Year.” May it be to all of them, in every respect and in every relation of their life, bright and prosperous, and enriched with the joy of God’s salvation. Happiness, as we well know, depends ultimately on the favour of God; it is, in fact, our realisation and consciousness of that favour. Grace is the origin and the effective cause of peace, in so far as peace means life, health, and progress. That grace God is ever ready to bestow. The gift of supreme value is to be had for the asking, and in relation to it and all its manifold fruits it is assuredly true that “we have not because we ask not.” Let us seek to begin the year well, “by prayer and supplication, with thanksgiving,” and in every step of the unknown future God, even our own God, will bless us. The resources of His wisdom, power, and love are inexhaustible, and in all our need, whatever its form and direction, He is able to do for us exceeding abundantly above all that we ask or think. He deals out His gifts, not as to paupers in a workhouse, but as to the children of a king. “As thou hast believed, so be it done unto thee.” Let our faith correspond to His promises, and our expectation be confident and cheerful. And let our devotion also be worthy of the infinite love and exhaustless resources of God. Let us especially remember that there is a higher duty than self-preservation, self-culture, and self-satisfaction. The law of our Christian life is self-denial. “For others’ sake.” “It is more blessed to give than to receive,” and if we aim to instruct, to comfort, to strengthen and save others, we shall in so doing save ourselves, and find the blessing which would else elude us. In so far as in us lies, we shall endeavour in this Magazine to promote the best and highest interests of our readers, and to aid the extension of the principles which as Christians, as Free Churchmen, and as Baptists we rightly hold so dear. We trust that our readers will do all in their power to second our efforts by making the Magazine known to their friends and securing for us new subscribers. If every reader would resolve to secure at least one new subscriber, the gain to them, not less than to us, would be great. And are there none who will undertake to supply the Magazine to the ministers of our smaller churches and other friends who would appreciate the gift?

THE WEEK OF PRAYER.—According to long established custom, the first week of the New Year will be generally set apart for special and united prayer. It is a good thing for the ministers and members of our different churches to unite for such a purpose. It fosters a sense of oneness and deepens our interest in one another’s welfare. Such meetings tend to remove the sense of aloofness from which we often suffer, to clear away misunderstandings, to prevent dishonourable rivalry, and to aid an unstinted and

generous co-operation among those who love Our Lord Jesus Christ in sincerity. There is, of course, nothing magical in united prayer, but if we are moved by the spirit which the meetings presuppose, there can be no doubt as to their beneficial results. The topics for prayer suggested by the Evangelical Alliance are of universal interest. It is well for us to be at times taken out of our ruts and constrained to think of interests and needs which we are prone to overlook. At the present time there is great and urgent need for something more than *general* confession and thanksgiving; need that clearer views of the spiritual nature of the Church should prevail, and that our rulers should be led to recognise more distinctly their responsibility to God in all their councils and administration of affairs, both at home and abroad. The miserable failure of the Concert of Europe in regard to Armenia and Crete; the not less deplorable "forward policy" on the North-West frontier of India, involving so large and reckless an expenditure of blood; the prevalence of scepticism, intemperance, and licentiousness at home; the engineers' struggle; the needless strikes and lock-outs—all these are matters in which, as Christians, we are deeply concerned, and if we are to act effectively in regard to them we must pray about them. "Whoso hath power with God shall conquer man."

THE BAPTIST BOOK AND TRACT SOCIETY.—The Committee of this Society have issued an appeal for a fund of £2,000 to allow the Society to prosecute its great work. Two years ago the basis of the Society was broadened, and it is now representative of the denomination as a whole. It has its own printing plant, and its publishing business continually increases. The very success of its efforts makes a larger capital necessary. The general purpose of the Society is to disseminate by means of tracts and books the Gospel of the Lord Jesus Christ and the teaching of the New Testament Scriptures respecting Christian Baptism. It gratuitously distributes tracts in needy districts, both at home and abroad; it publishes books and pamphlets by Baptist authors; it seeks, as agents for Great Britain and Ireland of the American Baptist Publication Society, to promote the sale and circulation of the best books which that Society issues; it assists Sunday-schools by providing for teachers and scholars thoroughly Scriptural and ably conducted periodicals, class-books, reward-cards, and books suitable for prizes, containing nothing opposed to the principles of our denomination, and including clearly defined teaching on points which we hold dear. The Treasurer of the Society, Mr. Martin Hood Wilkin, writes us in reference to the above appeal: "If the comparatively small sum for which we ask is placed at our disposal by the denomination, we shall, I trust, be able soon largely to increase our store of Christian literature and to meet the demand constantly reaching us for gratuitous aid to our churches in its distribution."

"THE CHURCH TIMES" AND THE BAPTISTS.—Our sprightly contemporary is quite pathetic in its lamentations over the progress of Open Communion

ideas among the Baptists of America. The conference at Chicago, to which it refers, had by no means the decisive importance attributed to it, and our churches across the Atlantic are a long way from the goal which the *Church Times* supposes them to have reached. In our own denomination, so far as we know it, there have been no rapid partings with the old beliefs, in so far as these beliefs are those derived from the Old Testament. We are glad to hear that, notwithstanding its horror of "the sin of schism," our contemporary "always respects a Dissenter who has strong conscientious grounds for being obliged to separate himself from the unity of the Body of Christ," and that it is possible to dissent "on principle." But it is absurd to represent the Free Churches generally as on the point of disintegration. We have always contended that more can be said, on the ground of their own principles, for the practice of "Close Communion" than the bulk of Pædo-Baptists imagine. But for Churchmen to rebuke Baptists for their Open Communionism, when they themselves alter the very idea and form of baptism, extending to infants what was only meant for believers, and substituting sprinkling for immersion, is exquisitely absurd.

OBSTACLES TO CHRISTIAN PROGRESS.—It is reported that fifty clergymen, representing twelve denominations, recently met at Chautauqua to answer the question: What peculiar difficulties and perils does the age present to the Church and to the ministry? Among the answers were: Indefiniteness of view on the fundamentals of Christianity; shallow thinking on most important subjects and profound thinking on shallow subjects; unwillingness of the people to enter into a larger Christian experience; alienation of the masses of the people from the Church, especially the working classes; the lack of spiritual power by which the Church gains ascendancy over the world; evangelistic methods in lieu of steady and continuous pastoral service; indifference to the Sabbath by Christian people, who more and more engage in traffic on that day; lack of adjustment on the part of the Church to changed social conditions; too great literalness in Bible interpretation and false views on inspiration. The answers are, as will be seen, sufficiently numerous, and probably all are to a greater or lesser extent valid and timely, one thing operating in one quarter, another in another. We suspect, however, that indefiniteness of belief, shallow thinking, indifference to the Sabbath, with all that that indifference means, and the lack of spiritual power are the greatest of our difficulties. What we really need, intellectually and spiritually, is "more life and fuller."

MR. GOLDWIN SMITH AND THE LIBERAL PARTY.—It is not often that we have now the good fortune to agree with Mr. Goldwin Smith, who, in these latter days, has abandoned much of his former Liberalism; but we so far agree with his recent advice, as to think that there are at least two objects on which all Liberals may unite: one, the reorganisation of the House of Lords; the other, the repression of Jingoism. Writing to

the *Speaker*, he says:—"This, if unrepressed, is in a fair way to get you into serious trouble on this continent, as well as elsewhere. Our highly civilised world is being turned into a drill-ground and an arsenal; the confiscation of the earnings of industry for war purposes is increasing every day. You institute a Jubilee to celebrate the progress made during the Victorian era, and it takes the form of a great military parade—from which almost everything civil is excluded—and the display of thirty miles of naval engines of war. If the tension continues, somebody must surely break. The people in most of the countries have votes, and might respond in some way to an appeal if Great Britain, by renouncing ambitious schemes, would keep herself qualified to make it. The question is now about to be submitted to you whether you will, with a view to a policy of Imperial aggrandisement, submit to the expense which would be incurred in making England a great military power. Conscription even seems to be in sight. This seems to be a turning-point and a challenge to Liberals—if they have not yielded to the torrent of Jingoism, but retain the old principles of the party—to make a united stand." During the last few months there has been a development not only of a healthy patriotism, but of a lust for power and gain, which can only end in disaster. However necessary it is to provide adequate defences for our vast and complicated interests, and to take advantage of all legitimate openings for our commerce, the Jingo spirit is purely mischievous. The "bloated armaments," denounced so many years ago by Lord Beaconsfield (then Mr. Disraeli), have grown enormously, and are in excess of our actual needs.

A SERVICE IN A GRECO - RUSSIAN CHURCH. — The following vivid description of a Russo-Asiatic service, given by Mr. Clive Bigham, in his "Ride Through Western Asia," is worthy of transcription:—"The services of the Church in Russia are conducted in the ancient Slav language, and are very impressive. The singing is very fine, and quite different from what one hears anywhere else. The treble chanting is blended with two sets of basses, one singing in harmony and the other in unison. The effect is wonderful, and Russian basses are the finest in the world. I remember, in particular, a service in the Basilica at Vierny one Sunday in June. Few people know where Vierny is, yet it is the capital of a province bigger than England, the province of seven rivers, called Semiretchinsk, which lies in the Steppe on the north-western borders of China. It was an Imperial name-day, and there was a parade of the troops before the service, and an artillery salute was fired. The sun shone brightly on the clean white church, with its blue and gold dome. The fresh colours, if somewhat crude and glaring, as is always the case in Russia, seemed to harmonise with the Slav character. We went into the church with an officer, and found it full of men in uniform. The Imperial prayer was being sung. The Bishop was standing on the altar steps making genuflections, while a priest in the centre of the church was chanting the

prayer, his voice rising higher and higher as it proceeded. When he reached the last triumphant clause, 'Nicholas, son of Alexander, Emperor of all the Russias,' the choir and congregation joined in, the trumpets blared, and outside the field guns boomed out one after the other. The effect was so splendid, that one felt as if at a momentary glimpse the power of Russia was suddenly revealed. The next instant the service was over, the Bishop went out, and the Governor held a reception of officers, each one as he passed the altar crossing himself and bowing to his chief."

THEOLOGY AND RELIGION.—These two are related to each other as the teaching of a fact is related to the fact. If we say, as it is often said, even by those who should know better, that they are related as "theory is to fact," we get into all the uncertainties of inference or of hypothesis. While an idea remains a theory it can have no place in theology. No doubt in the past much of that which goes by the name "Theology" has been nothing more than a collection of theories, and hence the increasing decay of theology during the last half-century and the neglect which has everywhere been accorded to it. Indifference to theology is not only the attitude of the pew, but largely also the attitude of the pulpit. It is to be feared also that it is too much the attitude of the so-called theological professor, as well as of the theological student. That a theology can decay proves that it is not theology at all, and this is the chief reason for the indifference. Theories are guesses. Theology is the verified teaching of moral and spiritual facts. It is a mistake to suppose that "theory is the basis of practice." "Theory" may be the basis for further investigation, but not of action, except it be action that is cautious experiment. It is "principle" that justifies practice and not theory. Theoretical theology deserves neglect and is certain to fall into ill-repute. Theology which is an orderly summarising of univereally accepted principles, deduced as the direct exegesis of the revelation in Christ, will not only demand, but gain and keep respect. He who invents theories and circulates them as theology damages the Kingdom of Christ in the measure in which he gains converts. We cannot wonder that so many have repudiated this and that theology because of their "supreme devotion to truth," if theology can impose itself upon the churches as a budget of theories. Theories do not satisfy even their inventors for any length of time. They are found, not to explain anything, but to be the cause of nearly all the unintelligible confusions and the inscrutable mysteries which are the burden of faith in these modern times. If Christ has revealed God and taught truth for man's way to God out of sin, we can surely find out the meaning of His words by exegesis without inventing hypotheses. A *doctrine* is one thing and a theory quite another. The one has real authority if it be Christ's *teaching*, which is but another word for doctrine; but the other is too young to hold any sceptre. The teaching of a fact or of a word as spoken by Christ is not theory, but a doctrine. A doctrine represents knowledge—a theory is a guess or an opinion.—C. S.

OBITUARY.—*Professor Legge, of Oxford.*—Dr. Legge was the most eminent Chinese scholar in England, and in his death Oxford has lost one of its most distinguished professors. He was born at Huntly, in Aberdeenshire, on December 20th, 1815, and was educated at the Huntly and Aberdeen Grammar Schools. He entered the University of Aberdeen, and took his M.A. degree in 1835. He also studied at the Highbury (Congregational) College, and at the end of his theological course offered his services to the London Missionary Society, was ordained for missionary service in 1839, and spent some time in Malacca. In 1843 he proceeded to Hong Kong, where he remained for thirty years. After this he visited many of the missionary stations in China. On the founding of a Chair of Chinese Language and Literature at Oxford he was appointed its first occupant. Apart from his missionary work, Dr. Legge published several volumes of considerable value. Long before Max Müller projected his translations of the "Sacred Books of the East"—to which Dr. Legge contributed several volumes—Dr. Legge had formed his plans for translations of the leading Chinese classics, and published the "Shu," in two volumes, in 1861, and the "King," in two parts of two volumes each, 1865-71-72. In 1880 he published a volume of lectures on "The Religions of China." At Oxford he maintained his Nonconformity and Liberalism with firmness and catholicity, and even in that stronghold of Anglicanism was held in universal esteem.—*Professor Calderwood, of Edinburgh,* though not widely known in England, was a man of distinction. Born at Peebles, in 1830, he had a brilliant career at the University of Edinburgh, where he gained the highest honours in Sir William Hamilton's classes (logic and metaphysics), though he did not adopt Sir William's "philosophy of the unconditioned," but sought strenuously to refute it. For twelve years he occupied the pastorate of Grayfriars U.P. Church in Glasgow, where he succeeded the eloquent Dr. King. After he left his pastorate for the Chair of Moral Philosophy in Edinburgh, he maintained the closest relations with the U.P. Church, and frequently occupied its pulpits. His "Handbook of Moral Philosophy" is one of the most popular manuals ever written.

THE MASTERS OF VICTORIAN LITERATURE. 1827-1897. By Richard D. Graham. Edinburgh: James Thin. London: Simpkin, Marshall, & Co. 6s. —In a preliminary notice we have already indicated our sense of the value of this book. It is an admirable survey of these last sixty years. No author of outstanding prominence is overlooked, though the law of proportion has unfortunately been somewhat inadequately observed. As a rule, Mr. Graham's judgments are marked by fine literary insight, sanity, and force. Not, indeed, that we uniformly agree with him, *e.g.*, in his estimate of Dickens, but that we recognise the honesty and thoroughness of his really valuable work. Young students will find it of great service.

LITERARY REVIEW.*

THE THREE RYLANDS: A Hundred Years of Various Christian Service.
By James Culross, M.A., D.D. With Introduction by W. Ryland Dent
Adkins, B.A. Elliot Stock. 2s.

A WORK from the pen of Dr. Culross cannot be other than welcome to our readers, and this book must be doubly welcome as dealing with the Baptist worthies of the past. The three Rylands were men of whom any church might have been proud—men of strong character, keen intellect, and high principle, who came of a good old Puritan stock. Their ancestors suffered persecution for their sturdy Nonconformity in the reigns of Charles II. and James II. John Collett Ryland, perhaps best known as Ryland of Northampton, was an eloquent and powerful preacher, and a teacher (in his academy or school) of rare skill. As a champion of civil and religious liberty, of a wise and righteous patriotism, he was greatly in advance of his age. His son, Dr. John Ryland, the president of Bristol College and minister of Broadmead Chapel, if in some respects less able than his father, was not less scholarly and devout, and had, perhaps, an even more winsome character. Robert Hall's noble funeral sermon, from the text "The disciple whom Jesus loved," will doubtless be in the memory of our readers. Jonathan Edwards Ryland was devoted entirely to tutorial and literary work. He was for a time classical tutor at Bradford (now Rawdon) College. He translated the writings of Neander, Hengstenberg, and Tholuck, and was a frequent contributor to the BAPTIST MAGAZINE. But perhaps he will be best remembered as editor of John Foster's "Broadmead Lectures," and of his "Life and Correspondence," a work which we should like to see more widely read to-day. The story of these three lives is told with the accuracy, enthusiasm, and literary charm with which Dr. Culross' friends are so familiar, and another proof of which they will receive with gratitude.

THE BAMPTON LECTURES, 1897: ASPECTS OF THE OLD TESTAMENT, CONSIDERED IN EIGHT LECTURES DELIVERED BEFORE THE UNIVERSITY OF OXFORD. By Robert Lawrence Ottley, M.A., successively Student of Christ Church and Fellow of Magdalen College, some time Principal of the Pusey House. London: Longmans, Green, & Co. 16s.

FEW indications of the change which has passed over the conditions of theological thought are more remarkable than the fact that a Bampton Lecturer should accept and advocate the main conclusions of the "Higher Criticism" in regard to the Old Testament, and the further fact that that lecturer is an ex-Principal of the Pusey House, for, if there was one thing that Dr. Pusey denounced with vigour it was the rejection of the traditional views as to the origin and structure of the Bible. There can be no doubt

* With Special Illustrated Supplement.

that he would have regarded Mr. Ottley's position as utterly and absolutely indefensible. He would not have admitted Mr. Ottley's plea, that the established results of criticism may be accepted, without any surrender of our belief in the supernatural and without any detriment to the Christian faith. That there have been exaggerations and absurdities advanced under the authority of great names Mr. Ottley is well aware, and he does not disguise his dislike of the arbitrary and mischievous methods which in England, as on the Continent, have been in vogue. He adopts what he describes as a *via media*, and says: "Our task in the present day seems to be that of mediation between opposed methods of Scriptural interpretation. While we welcome gladly and eagerly, in spite of the temporary pain and perplexity which it costs us, all the light that historical research and critical learning can throw upon the structure and literary form of the Old Testament, we shall reverently endeavour to do justice to methods of using Scripture which the Apostles and Saints of Jesus Christ have taught us to be profitable and based on true conceptions of the character of the written word." His lectures are headed: The Christian Church and the Higher Criticism; Different Aspects of the Old Testament; the Historical Element in the Old Testament; the Progressive Self-Revelation of God; the Ancient Covenant and its Worship; Prophecy and the Messianic Hope; Personal Religion in the Old Testament; the Old Testament and Christianity; and with each of these subjects he deals in a fearless, resolute, as well as devout spirit. Mr. Ottley regards the Incarnation as furnishing him with a key to the true understanding of Scripture. It suggests that God makes use of lowly and imperfect materials in carrying out the purposes of His grace. It is, we are told, in harmony with, and sets a seal upon, a general principle which was really at work in Israel's history, and reveals the secret of its upward tendency—viz., the condescending love and patience of God. Now, this is undoubtedly true. The love expressed in the Incarnation must unquestionably have borne with the weaknesses and imperfections of men, and exacted less than it might have claimed during the time of their pupilage. But the question rather refers to the methods which the author of that love *adopted*, and for the use of which He, rather than men, was responsible. To what views of the starting-point and of the process of "upward" development does this principle commit us? The union of the Divine and human in the person of Christ is suggestive of a corresponding union in the Scriptures, but it scarcely sanctions the idea that the human elements thus brought into association with the Divine were defective, fallacious, and misleading. It sets no seal upon an idealising which ignores or misrepresents known facts, which romances rather than narrates, and treats literary forgeries as indispensable instruments of piety. A pious fraud is not the less a fraud for its piety, and the moral sense would have revolted against it seven or eight hundred years B.C. as surely as it would do it to-day. It seems to us that Mr. Ottley's reasoning on this point is subtle and ingenious rather than convincing. It is,

in fact, a form of reasoning which can be fully adopted only by those who occupy Mr. Ottley's ecclesiastical standpoint, and are prepared to "Hear the Church"—i.e., his Church. The Church is the authoritative interpreter, and can insist on the moral and spiritual, the deeper and symbolic as against the simply literal, significance of the ancient Scriptures. He undoubtedly lays stress on the enlightening and guiding influences of the Holy Spirit, working in the mind of the devout seeker after truth, but if the authority of the Church be set aside it is not easy to see how simple-minded Christians can reconcile the views which Mr. Ottley adopts with belief in the special inspiration and the supreme authority of the Bible. The early chapters of Genesis are, he tells us, admittedly unhistoric. The story of the Fall is ideally or morally, but not literally, true. The details of the Flood may appear contradictory or even impossible. Traditions have been imaginatively handled. The mighty acts of Jehovah were not always miraculous, as is represented. They have been idealised and invested with an air of romance. Ideas are attributed to the patriarchs which belong to later ages. Institutions which came to be regarded as of absolutely divine authority in their ultimate form, and for which a specific command of God was pleaded, grew out of old customs which rested on no such authorised foundation. Mr. Ottley's is too great a book, and written in too serious and truth-loving a spirit to be summarily dismissed. His sketch of the progressive character of the self-revelation of God, of the contents of the Ancient Covenant and its worship, and of the Messianic Hope, merits the highest praise, though much of what he advances seems to us independent of his critical position. We have all along contended that the questions at issue must be seriously and reverently, patiently, and thoroughly discussed. Denunciation, scorn, and small jokes are poor weapons to employ. Far other methods must be relied on, or disaster is certain. We believe most fully with Dr. Pusey that "the Bible, more than the Church holds the masses of Englishmen to Christianity. Their source of faith is the Bible. If their confidence in the Bible is shaken so will be their Christianity." We have no doubt that Mr. Ottley is familiar with those words, and have as little doubt that he has had them in view throughout. His reverence of spirit, his loyalty to Christ, his belief in the great Christian doctrines, are, of course, above suspicion, and though we cannot endorse all his concessions to the modern spirit, we are convinced that he sees no antagonism in positions which we cannot reconcile. His book is another and more emphatic call to that calm and patient investigation in which it is the duty of all theological guides to engage.

THE LESSONS OF HOLY SCRIPTURE.—Appointed by the Church of England to be read daily throughout the year, &c. Severally Illustrated by Thoughts in Verse, gathered from about five hundred writers, and adapted and arranged opposite the full text of every lesson. By the late Rev. J. H. Wanklyn, M.A., Trinity College, Oxford, &c. In eight volumes. London: Bemrose & Sons, 23, Old Bailey. 42s. net.

THIS work will doubtless appeal in the first instance to clergymen and

members of the Church of England who follow in their reading of Scripture, whether publicly or privately, the order appointed by that Church. But inasmuch as all the lessons are from the one book—to whose authority we all bow, and whose guidance we all desire—the interest of Mr. Wanklyn's selection is far wider than the limits of any single church, or, in a sense, of all the churches combined. The idea of the work is not, except in regard to arrangement, new. It received, many years ago, a practical embodiment in "The Poet's Bible," edited by the Rev. W. Garrett Horder. The scope of the work is wide, and the compilation must have occupied no small amount of the Editor's time. We have heard—though it is not so stated in the preface—that he gave something like ten years to it, and those who know the value of good poetry in itself, and as a means of interpreting and illustrating the Divine word—and how "a verse may find him whom a sermon flies"—will not deem such labour to have been spent in vain. Of course, in so large a selection, it is impossible that all the verses can be of equal value. The majority of them are decidedly good. A few are bad, and others indifferent. And as, moreover, the work is after all a selection, pieces are omitted which might with advantage have found a place. We are not sure that it would not have been better, from considerations of space, to have omitted the printing of the lessons in full. They could easily have been read from a copy of the Bible, and the work would then have been comprised in four volumes instead of eight; or the space occupied by the lessons, which are in possession of all, might have been given to other illustrative verses, of which, happily, there is no lack. More use might have been made of Dr. George Macdonald's "Women of the Gospels," and even of Dr. Horatius Bonar's "Hymns of Faith and Hope," though Mr. Wanklyn has happily drawn on some of his poems freely. There are verses in Lynch's "Rivulet," in the poems of Henry Septimus Sutton, in Miss Rossetti, Miss Procter, Isa Craig Knox, and several others which would have served Mr. Wanklyn's purpose better than many of those he has quoted. William Drummond's well-known sonnet on John the Baptist, Christopher Wordsworth's hymn on the Baptism of Christ, certain stanzas in F. W. Myer's "St. Paul" ("John than which man a sadder or a greater, not till this day has been of woman born") are as fine and illuminating as Bishop Bickersteth's hymn (which is given in Vol. V., p. 11). Richard Mant, Josiah Conder, Dean Alford, T. H. Gill, Bishop Walsham How, F. T. Palgrave, are a few of those who should have been pressed, or pressed more frequently, into this service. And what fine illustrations of Scripture are to be found in the pages of Wordsworth, Tennyson, and Browning, to name but three of our great modern poets. We have often thought that no labour would be more amply repaid than that which should be spent in gathering illustrations of Scripture doctrines and incidents from the pages of these poets, whose tone and tendency are emphatically Christian. Nearly all great Christian truths and principles find luminous and harmonious expression in their writings, and to them we are

indebted for some of the most incisive and memorable words which have been spoken on repentance, faith, undaunted trust in God, submission to the Divine will, hope, conquest over death—so that in the course of the daily lessons there are ample opportunities for quoting them. However, where we have so much that is really valuable, we must not too strongly complain that we have not more. Another thing we would suggest. In future editions it would be well to give the names of the author's own work from which each selection is taken, and not, as in several cases, give them as from "Later Lyrics of the Christian Church," "The Poet's Bible," "Illustrated Poems," &c. Mr. Wanklyn was familiar with the original authors, though possibly the use of a special poem might be suggested to him by its appearance in an anthology.

THE CHRIST OF HISTORY AND OF EXPERIENCE: Being the Kerr Lectures for 1897. By the Rev. David W. Forrest, M.A., Wellington Church, Glasgow. Edinburgh: T. & T. Clark. 10s. 6d.

To the Kerr Lectureship, which was founded some ten years ago for the promotion of the study of scientific theology in the United Presbyterian Church, we are now indebted for three learned and masterly books—Prof. Orr's "The Christian View of God and the World," Dr. Kidd's "Morality and Religion," and Mr. Forrest's "The Christ of History and of Experience." Many of our readers are conversant with the first and second of these volumes, and will understand the satisfaction with which we have received the third volume when we say that it is, in our opinion, worthy to rank with its predecessors in point of ability and scholarship, in broad philosophical insight, and in lucidity and force of style. Its theme is supremely attractive—in a sense less abstract and more popular than either Dr. Orr's or Dr. Kidd's, but nevertheless touching every salient point of metaphysical, theological, and ethical thought. The title of the volume is suggestive of familiar controversies, and points to one of the most profoundly philosophical and intensely practical problems which the Church of to-day is called to solve. The lectures discuss the relations of the historical and spiritual with special reference to their alleged incongruity, and deal with the personality of the Incarnate and Glorified Christ in all its aspects—His self-consciousness, His marvellous claims, His self-manifestation (in His teaching, His miracles, and His personal influence). Then we are led to consider the transition from the historical to the spiritual Christ in our Lord's Resurrection, His Revelation of the Godhead and Redemptive Work, the New Life in Christ and its Conditions, the Final Judgment, &c. Mr. Forrest's treatment of the momentous and fundamental question of our Lord's self-consciousness is at once fearless, reverent, and self-restrained, and amply proves his position that it is impossible to account for Christ by any theory of evolution and environment, or to regard Him as only a man. The unparalleled self-assertion of our Lord involves His eternal transcendental Sonship. The vindication of the historical character of the Resurrec-

tion—especially as against the hypothesis of visions—is acute and incisive. The following paragraph admirably depicts the temper in which alone we can hope to reach a rational and valid belief:—“A man will not be able to accept this most mysterious of all supernatural manifestations if he has not first been led up, as the disciples were, to find the supernatural in the life and person of Jesus; to find it, that is, in a form in which it can be verified by human experience. Unless we have received the impression from the Gospels of Christ’s moral supremacy, of the unshared relation to the Father to which His inmost consciousness testified, and of the correspondence between His unique personal experience and His unique claim to be the mediator of a new life of sonship to others, the resurrection will seem but an idle tale. Now, such an impression is not simply a stamp made upon us from without; it is a growing recognition on our part of what *He* truly was, and of what *we* are before God.” Later on it is shown that while we are necessarily dependent on the historical, and could not retain our faith apart from the basis it supplies, its highest function is in a sense to prepare for the spiritual and experimental; for the realisation in ourselves of the grace and power of Christ in a renewed life, which, continually progressing towards the ideal perfection, will in the end ensure our eternal fellowship with Christ in heaven. The historical elements are the source and basis of spiritual experience, and acts are transmuted into ideals and principles, and become great motive powers. These elements are capable of strict verification, and are the necessary types and standards of belief which would otherwise be fluctuating and uncertain. On the objective element in the work of Christ our author’s views are judicious and Scriptural. Essentially orthodox, he is not blind to the truth embodied in modern theories. In the course of his lectures Mr. Forrest touches upon most of the Christological questions which are everywhere in the air, and his utterances on them are those of a vigorous and acute philosopher and skilled theologian. He is, moreover, able to arouse the interest of his readers. There is humour, and more than humour, in his references to Matthew Arnold, “who was anxious not to be philosophical and succeeded,” and whose “gay polemic” against the phrase a personal God, was “more amazingly futile” than anything in theological literature. There are many quiet touches equally happy.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES TO THE EPHESIANS AND COLOSSIANS. By Rev. T. K. Abbott, B.D., D.Litt. T. & T. Clark. 10s. 6d.—Dr. Abbott, who was formerly Professor of Biblical Greek, now of Hebrew, at Trinity College, Dublin, follows to a considerable extent the same lines as the other contributors to the “International Critical Commentary.” He is indisputably learned, and has made his commentary “primarily philological. Its aim is to ascertain, with as great precision as possible, the actual meaning of the writer’s language.” In this one respect Dr. Abbott is not a whit behind the very chiefest of authorities. Students will delight in the care with which he threads his way to the innermost recesses of a word or a clause, and constrains it to

yield up its secret. He has used his grammar and lexicon to good purpose, and furnishes an example of the profit which such study will yield when thoroughly and conscientiously conducted. His views as to the origin, date, and distinction of the Epistles is that which is generally accepted among orthodox critics, and will probably be depreciated in some quarters as traditional. He believes that the "Ephesians" was addressed not to any single church, but was a circular letter addressed to the "Gentile converts in Laodicea, Hierapolis, Colossæ, and elsewhere in Phrygia and the neighbourhood of that province." The introductions to the Epistles are terse and effective, defending with irresistible logic the Pauline authorship, and elucidating the conditions of social and religious life towards which the Epistles were directed. We should, by the way, have preferred to have had the introduction to "Colossians" prefixed to the notes on that Epistle. The sections dealing with the literature of the subject are specially full. Dr. Abbott does not perhaps display so profound an insight as that which illuminates Sandy and Headlam on the "Romans," nor does he give such lucid and suggestive summaries of the course of the Apostle's argument and exhortation, but in all other respects his work is all that can be desired.

MESSRS. HODDER & STOUGHTON'S BOOKS.

SUNDAY AFTERNOON VERSES. Collected from the *British Weekly*. By W. Robertson Nicoll. 3s. 6d. We are not surprised to find that there has been a demand for these choice and helpful verses. Many of them have been marked for preservation by scores of readers as they have appeared week after week, and will be received with gratitude in this exquisite form. The one drawback to it is that in most cases Dr. Nicoll has been unable to trace the authorship of the verses.—**MUSIC FOR THE SOUL.** Daily Readings for a Year from the Writings of the Rev. Alexander MacLaren, D.D. Selected and Arranged by the Rev. George Coates. 5s. It would be superfluous to commend any work which bears on its title-page the name of Alexander MacLaren. Though we do not see him here at his best, as in his complete sermons and expositions—each of which is a work of art—yet these choice passages have been selected with discrimination, are of manifest interest, and touch the Christian life at every point. That the volume will be a means of stimulus and of encouragement to all who devoutly read it there can be no doubt.—**TRUE AND FALSE AIMS, AND OTHER SERMONS.** By the late Rev. Herber Evans, D.D. 6s. Dr. Herber Evans, whose name is familiar to our English churches, was, perhaps, after the late Thomas Jones, the most popular Welsh preacher of his day. Accustomed to preach in Welsh, he was yet thoroughly at home in our English pulpits, and wherever he was announced to preach was sure of a large and delighted audience. The sermons here collected are a fitting memorial of his vigorous and inspiring ministry, and though they necessarily lack the charm of his personal presence and the tones of the rich and winning voice,

they are well worth the study of those who wish to understand the most effective methods of Christian preaching. Such sermons as the opening one on "True and False Aims," "The Mind which was in Christ Jesus," and "The Joy of Christian Work," are masterpieces. The two addresses delivered from the chair of the Congregational Union, on "The Free Churches and their Opportunities," and "A Living Church," have also a permanent value.

—TO THE ANGEL'S CHAIR: A Story of Ideals in a Welsh Village. By John Thomas, M.A. 6s. Several of these sketches have, if we mistake not, already appeared in the pages of the *British Weekly*. A distinct and connected story runs throughout them. The theme is aptly described by the sub-title, "A Story of Ideals in a Welsh Village," the village being in a mining district, and most of the men working in the coal-pits or being in some way connected with them. The religious life is principally that of the Free Churches, most of the leading characters being, in fact, Baptists. Gomer Williams, the hero of the story, first comes upon the scene in connection with one of those disasters which are, unfortunately, so common in collieries, and distinguishes himself by his bravery and self-sacrifice in saving the lives of his fellow-miners. From the first he has the Christian ministry in view, resists at great cost—involving years of uncongenial labour, weary waiting, and social scorn—a strong temptation to desert the faith of his fathers for the Established Church. By the force of his genuine character and powerful eloquence he rises to a position of supreme power in the Nonconformist pulpit. The love story is specially charming. Lucy Pennant, to whom Gomer is ultimately married, is a noble-hearted girl. The episode relating to Gwen Richards is full of pathos. The characters are finely drawn, and the incidents connected with John Tudor, Hugh Griffiths, and Ned Wynne, are told in a masterly manner. The great value of the book is in its enforcing the ideals of our Free Church life and in stimulating fidelity to them. The writing is brilliant and effective. Mr. Thomas has a fine command of pathos, sarcasm, and humour. Here and there we come across what Mr. Ruskin would have called "purple patches," which might with advantage have been toned down.—A GUIDE TO BIBLICAL STUDY. By A. S. Peake, M.A. With Introduction by A. M. Fairbairn, D.D. 3s. 6d. A book which has secured the honour of an introduction from the pen of Dr. Fairbairn is not likely to be neglected by intelligent readers, especially on a subject of surpassing importance. This *multum in parvo* essay is—if we grant the soundness of its critical positions—one of the ablest, best considered, and most comprehensive of "guides," covering the whole range of its great subject. It indicates succinctly the results which Biblical critics believe to be well established as to the date and structure of the books of the Old and New Testaments; classifies and characterises the authorities that should be consulted, the books which should be read on all divisions of the subject, and has a deeply suggestive chapter on New Testament theology. The sketch on Pauline doctrine is specially full and luminous.—THE LAST THINGS. By

Joseph Agar Beet, D.D. This is a devout, scholarly and altogether admirable volume, which embodies the result of thirty years' research, its aim being to ascertain the teaching of the New Testament on the Second Coming of Christ and the future punishment of sin. In regard to the former of these subjects, our author's position is identical with that of Dr. David Brown in his great work, "Christ's Second Coming: will it be Premillennial?" a question which is answered in the negative. On the latter point Dr. Beet's conclusions will be seen from the following words: "The various writers of the New Testament and Christ as His words are there recorded, divide the human races at the last judgment into two widely separated classes. The one class will be received into a glory on which falls no shadow, and the other will be banished into a darkness into which we look in vain for one ray of light. Between these classes stands an impassable barrier. To our view, this dual division creates difficulties. It finds no place for a large number of persons who seem to us unworthy of either blessedness or destruction. This difficulty the New Testament does nothing to remove or mitigate. Christ promises to all who put faith in Him eternal life with God. But, having said all we need for our own salvation, He does nothing to satisfy our curiosity about the destiny of the persons just referred to. We must leave them to the wisdom and love of our Father in heaven.

"Of the acute suffering of the lost the writers of the New Testament see no end; nor do they teach anything which logically implies, or even suggests, that it will ever end. On the other hand, they do not go so far as expressly and indisputably to assert the endless permanence of these ruined and wretched ones, and the consequent endlessness of their torment. The curtain is raised for a moment revealing the anguish of the lost, and then falls hiding them from our view."

In regard to these conclusions Dr. Beet says:—"Possibly some of my readers will be disappointed that I have not found in the New Testament decisive proof of the endless and essential permanence of human consciousness, and proof that torment enduring throughout an endless succession of ages awaits the lost. In this direction I have not ventured to go further than the grammatical meaning, and a careful exposition of the words of the New Testament reveal a firm ground on which to tread. For in a subject so profoundly solemn, and involving issues so great, it seemed to me better to fall within rather than go one step beyond the teaching of Holy Scripture. If I have fallen short, let others supply my deficiency. But they can do so effectively only by expounding the teaching of the Bible."

JOHN DONNE. Some time Dean of St. Paul's, A.D. 1621-1631. By Augustus Jessopp, D.D. With two Portraits. Methuen & Co., 36, Essex Street, W.C. 3s. 6d.

DR. JESSOPP has found a congenial theme in the career of the clever, witty, and devout Dr. Donne, a man of singularly complex character, full

of strange contradictions, and of qualities which seem inexplicable when found in combination. It is as a poet that Dr. Donne has gained his chief fame, though he deserves to be remembered also as "the poet-preacher," to use Dr. Lightfoot's phrase. His poetry can never be popular, though it will never lack appreciation. Donne was a courtier and diplomatist. The reason for his taking Holy Orders is not altogether clear, and his halting decision is not easily understood. We are inclined to think that the step was determined by an inward call which he could not resist, by a change slow but real and deep in his nature, and a determination to retrieve as far as possible the wasted years which occasioned him remorse. "The Life of Donne," by Izaak Walton, notwithstanding many slight inaccuracies, is one of the masterpieces of English literature. Dr. Jessopp's book gives us a fuller view of this singularly complex and interesting character. It is the fruit of early enthusiasm, of wide and well-considered reading, and is illumined by the humour and sound sense which Dr. Jessopp never fails to display.

THE LIFE OF ERNEST RENAN. By Madame James Darmesteter (A. Mary F. Robinson). Methuen & Co. 6s.

RENAN is one of the men who, for good or evil, and largely for evil, has profoundly affected the thought of the nineteenth century, and modified men's estimate of "the origins" of Christianity. His life was brilliant and romantic (in more senses than one), and presented a strange, but not altogether unusual, contrast in its beginning and its close. Its main incidents are not unfamiliar to us, several records of it having been published. Madame Darmesteter had the advantage of being intimately acquainted with him, and held him in enthusiastic admiration. She has written her narrative with exquisite tact, and invested every chapter with a rich imaginative glow. The relations between Renan and his sister Henrietta were idyllic in their pure and beautiful affection. To the breadth of his researches, the independence of his view, the delicacy and fascination of his style, it is impossible to be blind; but there our appreciation ends. He was, notwithstanding his genius, superficial, sentimental, illogical, rejecting the miraculous, but in his naturalism displaying a credulity surpassing anything which could possibly be required of an ordinary Evangelical believer. How far is it true of him that he was one of those Celtic magicians who "see the world through a haze of their own, at once dim and dazzling, full of uncertain glimpses and brilliant mists, like the variable weather of their moors?" Madame Darmesteter justly remarks that, with abundance of sympathy, he had not a particle of dramatic imagination. "In the 'Avenir de la Science,' Renan projects his own sensibility and his own experience into Contemporary Society, just as later on he was to project them into Jesus Christ and Marcus Aurelius. No man ever lived more resolutely in the whole; but in the whole, as he sees it, he puts a reflection of himself. He has the extraordinary gift, attributed by physicians to nervous patients, of exteriorising his own sensibility." Renan's politics are also clearly

exhibited, especially his relation to the Revolution of 1848, and to subsequent developments of French history. How significant are these sentences:—"All his life he had dreamed of uniting France and Germany. He saw them lead the United States of Europe in the van of civilisation—the one passionately alive to all that is generous, liberal, or lovely; the other proud in her hereditary strength of science and authority. Together they might head the world; and now . . ." Renan's speculations were theologically and ethically mischievous, and hence the memoir is as sad in one view as it is fascinating in another.

MESSRS. MACMILLAN'S BOOKS.

IMPRESSIONS OF SOUTH AFRICA. By James Bryce. 14s. net. It is fully two years since Mr. Bryce travelled in South Africa, from Cape Town to Fort Salisbury in Mashonaland, passing through Bechuanaland and Matabililand, returning through Manicaland to Beira, thence to Delagoa Bay and Durban, visiting the Transvaal, the Orange River Free State, Basutoland, &c. It goes without saying that a traveller of Mr. Bryce's calibre saw much that is beyond the ken of ordinary travellers, and that his "impressions" have a permanent value, alike in the political, the mercantile, and the religious spheres. He divides his work into four parts, the first of which, entitled "Nature," deals with the physical features of the country, with the wild animals, with its vegetation, and the influence of Nature upon its history. The second part, entitled "History," deals with the native races—the Hottentots, the Bushmen, and Kafirs of various types and classes—and afterwards narrates in brief, lucid fashion the history of the Europeans in South Africa. The third part describes in detail Mr. Bryce's journey; while the last discusses "some South African questions." In our present notice we must content ourselves with expressing our sense of the great value of the work as a storehouse of practical information, carefully collected, well sifted, and thoroughly reliable, and as a guide to the formation of sound opinions on the grave political problems in relation to this whole district which confront our statesmen, and, in a sense, the electorate at large. From no previous work, numerous as are the books which have been written on the subject, have we derived so clear and comprehensive an idea of the whole situation.—In their *Illustrated Standard Novels*, Messrs. Macmillan & Co. send out *NEWTON FORSTER*; or, *The Merchant Service*, by Captain Marryat, with Illustrations by E. J. Sullivan, and an introduction by David Hannan; and *MANSFIELD PARK*, by Jane Austen, illustrated by Hugh Thompson, with an Introduction by Austin Dobson. Both these novels are certainly good, many considering "*Mansfield Park*" the best of Miss Austen's works, one of its characters, Fanny Price, being a prime favourite of Sidney Smith's. The introductions are brief and to the point, and the illustrations generally catch the spirit of the text, as will be seen from the specimen we here give,

representing Miss Price sheltering under an old oak tree during a heavy shower, instead of going into the Vicarage to which Dr. Grant takes her.



DR. GRANT AND MISS PRICE.

—VILLAGE SERMONS. Preached at Whatley, by the late R. W. Church M.A., D.C.L. Third Series. Dean Church was himself so unwilling to

intrude himself on the public, and lived so much in retirement, that the issue of a third volume of his sermons at Whatley will be a welcome surprise to his friends. His greater sermons, preached at Oxford and at St. Paul's, are not worthier of publication than these. He threw into his quiet and obscure village work all the strength and vitality of his genius, giving to his humble congregation of his best. In this volume there are no less than thirty-six sermons, covering the seasons of the Christian Year—Advent, Christmas, Lent, and Easter. The great themes of the Incarnation and Atonement of Christ and the deeper experiences of spiritual life are presented, not only in choice and forcible language, but with searching spiritual power.—UNIVERSITY AND OTHER SERMONS. By C. J. Vaughan, D.D. These sermons appear with a Preface by an Old Friend and Pupil. They are a selection from sermons that were preached, some of them, thirty or forty years ago—*e.g.*, the first was delivered at the time of the Indian Mutiny in 1857, others more recently. Most of them are taken from volumes now out of print. We so lately expressed our appreciation of Dr. Vaughan's remarkable ministry, that it would be superfluous to repeat our estimate here. For wise, sympathetic, helpful counsel, for eloquence simple and unadorned, and for a noble elevation of tone, no volume could surpass this. Preachers, at any rate, would be wise to read it again and again. The beautiful photogravure which forms the frontispiece is specially acceptable.

MESSRS. NISBET'S BOOKS.

PICTURES OF THE EAST. Sketches of Biblical Scenes in Palestine and Greece. By Helen B. Harris. 8s. 6d. Both Mr. and Mrs. Rendel Harris are accomplished travellers, and Mrs. Harris is also an expert artist. Her illustrations in the valuable series of Letters from Armenia won general approbation. These she has now followed by views of the Holy Land, illustrating some of the principal events in Scripture. The views are certainly beautiful and attractive. See, *e.g.*, those of the Tower of David, Hezekiah's Pool, the Mosque of Omar, Aksa, En Rogel, Bethany, and Bethlehem. The descriptive letterpress is worthy of its fine setting. "Pictures of the East" will make a most valuable and choicest gift-books of the season.—CONSECRATED WORK, and a valuable contribution for it. By the Rev. James Elder Cumming, D.D. 2s. 6d. This is the "Deeper Life" series, several volumes of which we have previously mentioned. It is devoted exclusively to the spirit, the forms, the requirements, and rewards of Christian work. Dr. Cumming offers wise counsel to all who are anxious to take part in the service of their day and generation, his chapters being as fresh and pointed as they are devout.—THE FAITH OF CENTURIES. Addresses and Essays on subjects connected with the Christian Religion. 7s. 6d. Sixteen chapters, prepared as addresses to be delivered in an East London Church. Their aim is to set forth the articles of the Christian faith, as generally

accepted, and this they do in a terse, scholarly, and popular form. Among the contributors are the Rev. S. H. Alexander, Reader of the Temple; Rev. T. B. Strong, Bampton Lecturer for 1895; Canon Scott Holland, Canon Girdlestone, Canon Newbolt, the Lord Bishop of Rochester, Dr. Barry, Archdeacon Sinclair, &c., &c. Some of the sections are specially good; those, *e.g.*, on "Faith in Jesus Christ," by Canon Scott Holland; on "The Divinity of Christ," by the Rev. W. E. Bowen, the editor of the volume; and on "Nature and Miracles," by Prof. T. G. Bonney. There is a remarkably strong chapter on the "Resurrection of Christ as an Historic Fact," by Prof. Herbert Ryle. The volume altogether will amply repay perusal both by ministers and laymen, for its expository and apologetic force.

ENGLISH LYRICS FROM CHAUCER TO POE, 1340-1809. Selected and Arranged by William Ernest Henley. Methuen & Co. 6s.

As a representative anthology Mr. Palgrave's "Golden Treasury" is not likely to be dislodged from its pre-eminence; but as every selection must be more or less incomplete, Mr. Henley has ample justification for issuing another and larger anthology compiled on a different principle—a principle which excludes where Mr. Palgrave includes, and *vice versa*. It is, as Mr. Henley reminds us, easy to tell a lyric when you see one, but not so easy to say what a lyric is. Mr. Palgrave remarks that "lyrical has been held to imply that each poem shall turn on some single thought, feeling, or situation." Mr. Henley rather says that "unless thought and feeling and situation are all single and are all present, and so present that in the final result feeling shall oblige us to forget the others, or at least to consider them as chiefly essential to its triumphing expression, that result is not a lyric." And later on he says: "A single emotion temperamentally expressed in the terms of poetry—that is a lyric." The result is a book which will ably supplement, though it cannot supplant, the "Golden Treasury." The extracts from Chaucer's "Troilus," the numerous lyrics from neglected Scottish poets such as Dunbar, Montgomerie, and Alexander Scott, and the forty-two nobly lyrical passages from the English Bible (Job, Psalms, Isaiah, &c.) are a pleasing innovation. There are omissions which we cannot altogether account for. Wordsworth gets less, as in Mr. Palgrave he gets more than his share. Thomas Gray is curiously left out. And has not Hood's "Bridge o' Sighs" the lyric note? Amorous ditties are sufficiently numerous. Mr. Henley's strong individuality is in various ways impressed on the selection, and that is to proclaim its excellence.

MESSRS. NELSON & SONS have sent out THE NEW TESTAMENT, with 200 illustrations of Bible Scenes and Sites. It is admirably printed, and the illustrations are exceedingly good. They are taken, for the most part, from photographs. We are able, by the courtesy of the publishers, to give PILATE'S

HOUSE AND TOWER OF ANTONIA, overlooking the Harem Area (Mark xv. 1).—
We have received from the same publishers **A CLERK OF OXFORD and His
Adventures in the Barons' War.** By E. Everett-Green. One of those stories



PILATE'S HOUSE AND TOWER OF ANTONIA.

of English history by which this popular writer has rendered invaluable service to young readers, and has done so much to familiarise them with the great deeds of olden days. The portraiture of Simon de Montfort, of the

Earl of Leicester, and of Prince Edward are among the best we have seen, while the pictures of Oxford life, of town and gown, of the Fair of St. Frideswyde, of Kenilworth Castle, and of the battle-field of Lewes, are among the most brilliant historical vignettes we know.—SISTER, A



THE HERMITAGE

Chronicle of Fairhaven, by the same gifted author, a story of modern times, also takes us to Oxford under very different conditions and as we know it to-day, and to Fairhaven, which, we suppose, is in the Isle of Wight. It is a story illustrating the power of personal influence in social and domestic life. It tells of misunderstandings and estrangements,

followed in due time by explanations and reconciliations, such as make up the life of people of all sorts and conditions, and not only in the circle to which Lord Lavender, the Clarences, Miss Lucas, and Roy belong. As is invariably the case in Miss Everett-Green's writing, the tone of the story is thoroughly healthy. Both books are well illustrated, as will be seen from the view of *THE HERMITAGE* taken from the title-page of "Sister," which Messrs. Nelson allow us to reproduce.

POEMS OF THE LOVE AND PRIDE OF ENGLAND. Edited by F. and M. Wedmore. Ward, Lock & Co. 5s.

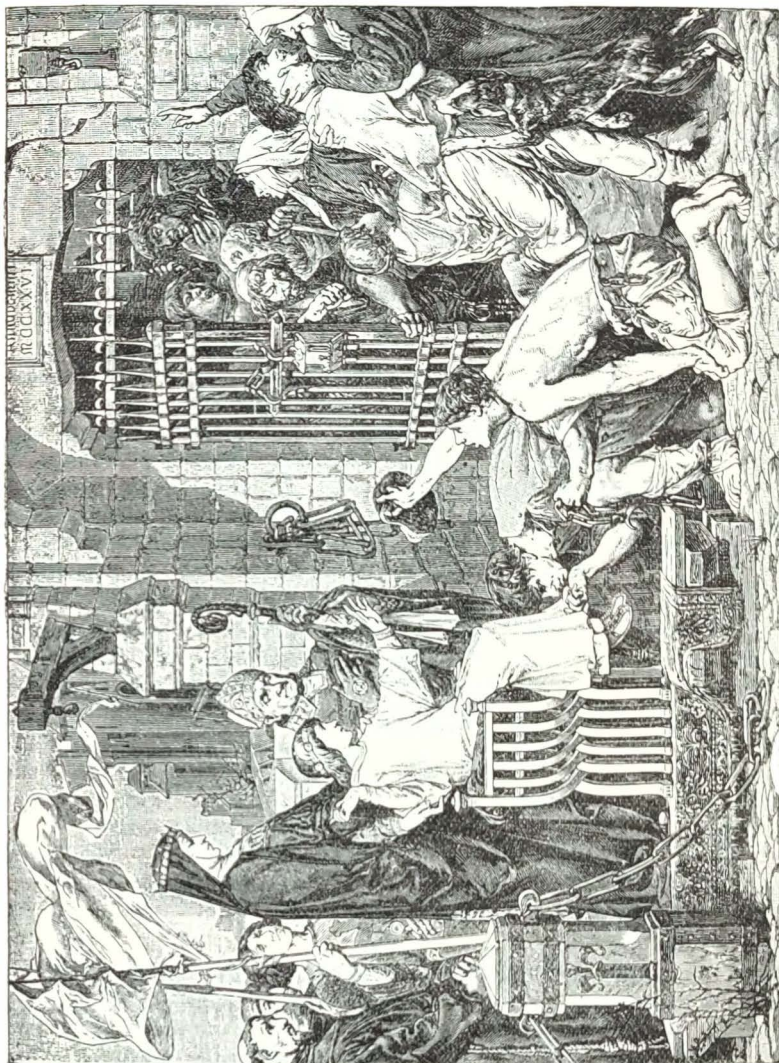
IN the new burst of patriotism which Her Majesty's Diamond Jubilee has evoked, anthologies of this class are not likely to lack a welcome. Our English history, the achievements of our forefathers in colonisation and in extending the power of Britain and aiding in the civilisation of the world, are certainly congenial themes to all true-hearted men among us. As Lamartine says: "Love of country is to peoples what love of life is to individuals." Our great poets have all been great patriots. Shakespeare, Milton, Cowper, Wordsworth, Scott, Campbell, Browning, Swinburne, have all given us stirring strains. This selection, made by Miss Wedmore under the supervision of her father, will speedily win a place for itself and become a popular favourite. There are no verses in it which should be left out, though questions of copyright have prevented the insertion of some we should like to have seen. Sir Henry Yule's "Birkenhead" is a fine piece, but we should have liked to have seen Sir Francis Doyle's on the same theme along with it, as we should also liked to have seen his "Red Thread of Honour," which would have made an admirable companion for the late J. A. Noble's grand lines, which were written quite independently and without knowledge of Sir F. Doyle's. Taking the volume as a whole, it is worthy of the utmost praise.

MISS BOBBIE. By Ethel Turner. Ward, Lock & Co. 3s. 6d.

THIS is another of those exquisite stories by which this Australian writer has achieved no ordinary fame. Miss Bobbie, as the little heroine is called, is the daughter of an ex-soldier and Australian settler, who leaves her in charge of a friend, a clergyman, with a large family of boys. Their humorous escapades in every-day life, their endless scrapes, Bobbie's holiday wanderings and adventures in mountains and bush, where she and a little friend are overtaken by a fearful bush fire, are all vigorously told. The book is full of humour, and the characters of Bobbie and Suds are especially well drawn.

PRINCESS SARAH. By John Strange Winter. Ward, Lock & Co. 3s. 6d. THE "Princess" has already won high favour in serial form. It is a story which exemplifies the strange vicissitudes of life and fortune, the unforeseen contrasts and the incongruities of character and circumstance, with the ultimate triumph of the former over the latter. The shorter sketches with which the volume closes have in various ways an amount of pathos and humour which few writers can command.

THE LIVES OF THE SAINTS. By the Rev. S. Baring Gould, M.A. New Illustrated Edition. Vol. IX. London: John C. Nimmo. 5s. net. VOLUME IX. of this monumental work is especially rich in historic as



ST. LOUIS OPENING THE GATES OF THE PARIS PRISONS.

distinct from traditional and legendary matter, containing as it does the lives of Saints Aidan, Alphonso Liguori, Augustine of Hippo, Bernard of

Clairvaux, Boniface, Cajetan, Dominic, Helena, and St. Louis of France. Mr. Gould's sketches of these worthies are well written, those of St. Bernard and St. Augustine being particularly good. The career of St. Louis of France, his pure and devout character, his wise and beneficent reign, his chivalry and his relation to the Crusades are all effectively depicted. To come into contact with such a life ought to be a means of grace to all who read it. The illustration accompanying this notice represents ST. LOUIS ON HIS ACCESSION TO THE THRONE OPENING THE GATES OF THE PARIS PRISONS. It is taken from a picture by M. Meison. Every succeeding volume of this edition deepens our impression of its value.

MESSRS. SMITH, ELDER, & Co. have sent out a new edition of FRIENDSHIP'S GARLAND, by the late Matthew Arnold (4s. 6d.), one of his cleverest, raciest, and most amusing works, though perhaps far from his best. In none of his works does Mr. Arnold take off the foibles of the English character more exquisitely, or hold up with greater enjoyment a mirror in which his fellow countrymen may see themselves as others see them. He was in some respects narrow-minded and short-sighted, and supercilious. To Dissenters he was especially unjust, and the injustice is nowhere more manifest than in these letters. It is equally true, however, that we may all learn much-needed lessons from his light and airy banter, and we welcome the new edition of this work, which has long been out of print and loudly called for. The same publishers send out the POETICAL WORKS OF ELIZABETH BARRETT BROWNING, in one volume (7s. 6d.), with a portrait, uniform in every respect with the two-volume edition of the works of Robert Browning. The edition is virtually complete. It includes "The Battle of Marathon," written in 1820, when Mrs. Browning was but fourteen years of age—certainly a most remarkable poem for one so young. It also contains the "Essay on Mind" and other poems, published in 1826; the "Juvenilia, dated 1833, and all the poems of the six-volume edition. Much of Mrs. Browning's work—spontaneous, strenuous, and impassioned as it was—can hardly be expected to live. It was at times careless, false in metre, and redundant; but when all deductions are made on this score, she has given us a body of true and noble poetry which no other woman of any age has equalled. This edition should greatly extend her popularity.

AMONG Christmas gift-books our readers should not overlook Messrs. Service & Paton's choice edition of THE LADY OF THE LAKE, by Sir Walter Scott, with an Introduction by Andrew Lang, and Illustrations by C. E. Brock. Mr. Lang is, as is well known, an enthusiastic admirer of the poetry of Scott, and writes on it with intelligence and good taste. "The Lady of the Lake" is placed high by all critics of note. Mr. Lang endorses Lockhart's judgment that "the 'Lay' is the most natural and

original, 'Marmion' the most powerful and splendid, and 'The Lady of the Lake' the most interesting, picturesque, romantic, and graceful of his poems." With many of us it is a special favourite, and holds a unique



The hounds behind
their passage ply"

place. What brilliant pictures of the Trossachs and of the state of the Highlands in far away times it contains! Mr. Brock's illustrations are, as we should expect, sympathetic and graceful. That which Messrs.

Service & Paton allow us to reproduce represents Fitz-James and Ellen in the boat on Loch Katrine (in Canto I.) as "with heads erect and whimpering cry, the hounds behind their passage ply." Landing on the rocky isle, Ellen leads Fitz-James to the rustic bower where her father and mother were in retreat.

MR. ELLIOT STOCK has delighted all true book-lovers by reprinting a facsimile of the First Edition of *KEBLE'S CHRISTIAN YEAR*, with a Preface by the Bishop of Rochester, and a List of Alterations made by the author in the text of later editions. The edition is in two quaint-looking, old-fashioned volumes, quiet and unobtrusive in style; neat, clear, and refined in printing and shape; in paper boards, &c. The list of changes in later editions is, so far as we can see, complete, and will be of interest to many. The first edition did not contain the verses on the Gunpowder Treason, in which a change of great import was made after Keble's death.

LESSONS FROM LIFE, Animal and Human. With an Introduction by Rev. Hugh Macmillan, LL.D. Elliot Stock. 7s. 6d.

THE purpose of this volume is more fully described as "A Compendium of Moral Teachings illustrated by Curious and Interesting Habits, Relations, Instincts, Peculiarities, and Ministries of Living Creatures." The anonymous compiler is evidently well read in science, and able to make use of the analogies which exist between the material and the spiritual worlds. His illustrations throughout enforce the great lessons of moral and spiritual law. There is scarcely any duty or responsibility, any interest, possibility, or privilege of which he does not furnish an apt and striking illustration. He has to a large extent broken up new ground in taking his illustrations from animals, insects, birds, and fishes. The book is well arranged and has a good index. The commendation given to the volume by the Rev. Hugh Macmillan is an ample guarantee of its value.

MR. ERNEST NISTER'S BOOKS.

THOSE who see a selection of the fine art publications of Mr. Ernest Nister, 24, St. Bride Street, E.C., will not wish to go further afield. In point of appropriateness, choiceness of design, and careful execution, nothing can be more delightful. Beginning with the *HOLIDAY ANNUAL* (3s. 6d.) we find stories by Mrs. Molesworth, E. Nesbit, G. Manville Fenn, and a number of illustrations, some in line, others richly coloured, which must delight the heart of every child who sees them. *ONCE UPON A TIME* (6s.) contains all the old favourite Nursery Tales, retold by Mr. Marriott Watson, E. Nesbit, &c. Here again the illustrations, on almost every page, are delightful. The *STORIES FROM HANS ANDERSEN* (5s.), translated by W. Angeldorf, and illustrated by E. S. Hardy, make a very handsome volume. The illustrations are real works of art, and this edition of that old and favourite writer

is about the most attractive we have seen. **LITTLE IVAN'S HERO**, a Story of Child Life, by Helen Milman, is also illustrated by E. S. Hardy. The tone of the book is healthy and inspiring, and will be read with pleasure by children of all ages. For pleasurable religious instruction we have **BIBLE SCENES AND SWEET STORIES OF OLD, JESUS LOVES ME, BIBLE STORIES AND PICTURES FOR THE LITTLE ONES, THE GOOD SHEPHERD, and GOD'S MESSAGE**, all beautifully illustrated. Among the booklets and souvenirs we especially notice **THE LITTLE PILGRIM**, a story in verse, the outcome of reading the Pilgrim's Progress, and **LIVING WATERS**, introduced by Charlotte Murray. Among calendars we note with special delight, **CHILDREN OF THE YEAR, THE FLOWERS OF THE YEAR**, with verses from Miss Havergal, **THE FINE ART CALENDAR, THE BEAUTIFUL YEAR, THE CIRCLING YEAR, GIFTS AND GRACES CALENDAR**, and the **GEORGE HERBERT CALENDAR**. It is difficult to see how ingenuity or workmanship can further go. By all means let intending purchasers send for Mr. Nister's Catalogue.

MESSRS. MACNIVEN & WALLACE, of Edinburgh, have published **THE PROBLEM OF APOLOGETICS**. An Inaugural Lecture, delivered in New College, Edinburgh, by the Rev. Alex. Martin, together with the Charge delivered on the Occasion by the Rev. A. B. Davidson, D.D. 1s. Prof. Martin's Lecture, which extends to fifty pages, is a clear-sighted, judicious, and courageous survey of the present condition of apologetic thought, and to read it is both an intellectual and moral gymnastic. Prof. Davidson never speaks without speaking to profit. His charge is singularly devout, lucid, and impressive. The sentences below are worthy of the consideration of all teachers:—"The occupant of a chair will be successful just so far as he makes his chair a pulpit, and preaches from it. It is this which gives our work any vitality to ourselves, for familiarity soon makes our subject intellectually threadbare. Those of us who have to expound passages of Scriptures, endeavour to think ourselves back into the circumstances and feelings of the men whose words we expound, and when we can enter into their zeal and life toward God, a certain glow suffuses our minds, which we may in some degree communicate to those sitting before us."

SANTA TERESA. An Appreciation. With some of the Best Passages of the Saint's Writings. Selected, Adapted, and Arranged by Alexander Whyte, D.D. Oliphant, Anderson & Ferrier. 2s.

DR. WHYTE certainly does not restrict himself in his lectures and Bible classes to devotional writers of one type, but has selected characters as varied as John Bunyan, Samuel Rutherford, Jacob Behmen, and Launcelot Andrewes. His latest work on St. Teresa is, if the smallest, by no means the least beautiful. His appreciation is as judicious as it is generous, though he is perhaps unduly hard on Robert Alfred Vaughan. The selected passages are gems of devotional literature.

AFTER PENTECOST—WHAT? A Discussion of the Doctrine of the Holy Spirit in its Relation to Modern Christological Thought. By James Campbell. Oliphant, Anderson, & Ferrier. 3s. 6d.

MR. CAMPBELL'S small book on "The Christ in Man" proved a distinct success, and in his later volume he seems to us to have struck a vein of purest gold. He is an unconventional, intensely spiritual thinker, his doctrinal position being substantially Evangelical, though we cannot accept the identity of the second advent of Christ and the descent of the Holy Spirit at Pentecost. This is a book to stir men to the highest and noblest life. Its main positions are not, perhaps, so new as the author thinks. Some of them are identical with the inner light doctrine of the Quakers, but they are presented with great freshness and with the note of timeliness. There are, however, a few objectionable Americanisms in the book.

THE MACLAREN BIRTH-DAY BOOK. A Birthday Souvenir, consisting of Quotations for each Day of the Year from the Writings of the Rev. Alexander Maclaren. Selected and Arranged by the Rev. George Coates. Christian Commonwealth Publishing Co. 4s.

MR. COATES must be an enthusiastic admirer of Dr. Maclaren, this being the third book of Selections from his sermons which he has edited. There are hundreds of people in all parts of the world who will welcome this delightful souvenir, and very few who would not be sorry to miss it. Among works of its class there is none more admirable.

MR. ANDREW ELLIOT, of Edinburgh, has issued a third edition of Dr. Orr's Kerr Lectures for 1890-91, "The Christian View of God and the World, as Centring in the Incarnation." As to the value of the lectures themselves it is unnecessary to speak. They are everywhere regarded as one of the ablest contributions to modern apologetics. The present cheaper edition (7s. 6d.) will doubtless introduce the lectures to a wider circle of readers, greatly to their pleasure and advantage.

MESSRS. MORGAN & SCOTT have sent us **IS THE BIBLE TRUE? WHERE DID WE GET IT?** By the Rev. C. Leach. A good popular *résumé* of the story of the MSS. and versions, especially of our English Bible. **PIONEERING IN TIBET**, by Annie R. Taylor, narrates the origin and progress of the Tibetan Pioneer Mission, together with her experiences in Tibet, and some facts about the country.

THE BAPTIST HANDBOOK for 1898 has just appeared. It has, as usual, been prepared with great care. No pains have been spared to ensure accuracy and completeness. It is strong in statistics of every kind relating to our churches and ministers, our associations and colleges, and various societies. The increase in membership during the year is 4,667, making a total of 364,779. Dr. Booth deserves the thanks of the entire denomination for the perfection to which he has brought this useful and indispensable handbook.



Woodburyprint.

Waterlow & Sons Limited.

Yours sincerely
Alfred Street.

THE
BAPTIST MAGAZINE

FEBRUARY, 1898.

REV. ARNOLD STREULI.

IT has been permitted to few of our younger ministers to attain so quickly to the widespread popularity enjoyed by Arnold Streuli. Coming fresh from college to Moss Side Baptist Church, some seven years ago, he was enabled in the course of a few months to re-animate the Cause, and make it the centre of a whole world of religious activity and hallowed influence. And his fame as a successful pastor has been growing ever since.

Arnold William Henry Streuli was born on April 5, 1866, in Bayswater, London. He was brought up in a happy Christian home, in which culture and refinement were combined with true religion. In his mother, who died some three years ago, Arnold had a friend who always deeply sympathised with his aspirations and endeavours. To her holy example, wise training, and prudent counsel he says that, under the grace of God, he owes everything. Of Mr. Streuli's two sisters, the elder is married to the Rev. Henry Oakley, of Upper Tooting, a college friend, and himself a gifted Baptist preacher. The younger sister is the wife of W. Bode, Esq., Ph.D., of Hildesheim, the leader of the temperance movement in Germany. Mr. Streuli received his early education at the well-known Philological School which can reckon on its roll of students such names as those of Dr. A. E. Abbott, Principal Cave, and Serjeant Parry. His gifts as a leader and organiser were evident even to his school fellows. He was made President of the Debating Society, and became a chief promoter of a moral reform union among the boys. He also matriculated first class at the London University. On leaving the school his name was inscribed on the Tablet of Honour.

Mr. Streuli became a Sunday-school teacher before he was fourteen. Three years later he was "confirmed." But he had not yet found in Jesus Christ a personal Saviour.

Then came a great spiritual crisis. Being much troubled with doubts and difficulties he sought far and wide for intellectual satisfaction among different religious systems. The doctrines of the New Church for a time greatly fascinated him. But greater darkness succeeded, and left him more despairing than ever. At this critical period he came to know some Nonconformist friends who were able to show him the way of God more perfectly.

Having now entered into that peace which passeth all understanding, he became filled with a desire to make known to others the secret of his new-found joy. He soon after started, and successfully carried on for several years, a children's mission in connection with the Sunday-school of St. Luke's Church, Westbourne Park, where the family attended. He here first discovered and developed the power to reach the minds and hearts of children which has been so pronounced a factor in his ministerial career.

One thing often leads to another, and not long after we find him giving his first discourse to the children's parents. Though but seventeen years of age he preached with great acceptance, and many listened to the saving of their souls.

But the Church authorities disapproved of his simple Gospel teaching and Nonconformist methods. Permission being refused to him to continue to preach on the Church premises, Mr. Streuli, nothing daunted, continued his ministrations in the open air, and afterwards in Carlton Hall.

While carrying on his religious labours with so much enthusiasm and amid so many trying circumstances, he was at the same time engaged in the city qualifying for the profession of actuary, acquiring in due course the distinction of A.I.A. (Associate of the Institute of Actuaries). Both his mission work and his office work were a grand preparation for the coming years.

A great longing to give himself wholly up to the preaching of the Gospel had for years taken possession of him, and he had at one time hoped to take holy orders in the Church of England. But having carefully studied the principles of the leading Noncon-

formist bodies, he was at length led to throw in his lot with the Baptists. He entered Regent's Park College in 1886, on the recommendations of Dr. Clifford and the Rev. John Tuckwell. Here he passed the London Intermediate B.A., but ill-health hindered him from completing his Arts course. As student-pastor, first at Amersham, and then at Leavesden, he soon gave full proof of his pastoral and preaching abilities. In both places members were added to the church, and their spiritual life and religious activity were greatly increased.

One of the most valued results of college life is the close, life-long friendships made there, and the intimacy one enjoys with men who will for many years be one's contemporaries in the home ministry and on the mission field, nobly serving God and their generation. Mr. Streuli's most distinguished college comrade was J. E. Roberts, M.A., B.D., now co-pastor with Dr. McLaren, and great was the rejoicing of the college men when it became known that he had accepted the call to Moss Side, and that so, two of the most brilliant of recent Regent's Park College men would be working side by side in the great metropolis of the North. Quite a number of Regent's Park College students have followed Roberts and Streuli, accepting invitations to churches in Lancashire, Yorkshire, and Cheshire.

Of Mr. Streuli's work in Manchester it would be hard to speak in too admiring terms. He is a powerful preacher, an ideal pastor, and a born organiser. His congregations are always large, often crowded, sometimes overflowing. His message is given with pleasing animation and perfect naturalness. He has wonderful power in prayer, and brings his audience into sympathy with the line of thought to be followed before the sermon is begun. The young folk at Moss Side are to be envied. They get a delightful seven minutes' sermonette every Sunday in the morning service, and a page all to themselves every month in the chapel magazine. The pastor has boundless influence with them.

This is not the place to enumerate the long list of church services and societies that have been started and developed by the consecrated energies of the Moss Side pastor. These can all be found in the Church Manual, with its 110 pages recording the year's activities. But it may be well to select a few representative

facts to help the reader to realise the marvellous growth of the church and the spiritual forces that are at work there.

During the present pastorate the church membership has grown from 250 to 624. Baptismal services are held monthly. The Wednesday evening preaching service gathers an audience averaging over 300 week by week, and that in spite of the multifarious meetings besides that are being carried on every night. The "Forward Movement" embodies the aggressive spirit that pervades the church life, and has effected wonders in the way of reaching the masses and in bringing them under Gospel influence and into touch with church life.

The P.S.A. Brotherhood gathers 800 strong Sunday by Sunday. It is a power to be reckoned with in the civic life of the neighbourhood. Three of its members have recently been elected to serve on the Council of the township. The spiritual life of this huge brotherhood of men is expressing itself in various ways. They have a flourishing Christian Endeavour Society all their own, also a weekly Bible class and monthly prayer meeting.

The Sunday-school numbers 750, of which more than 300 are over fifteen years of age. The Sunday-school premises are being enlarged at considerable cost, numbers of children having had to be turned away for want of room.

Mr. Streuli has instituted a monthly Infants' Dedication Service, to give expression and emphasis to the sacred duty of parents to minister to their children in spiritual things. This is in no sense a baptismal or christening service.

Mr. Streuli's was the second Nonconformist Church in Manchester to have monthly open services.

One remarkable feature of Mr. Streuli's pastoral work is the stream of inquirers that never fails to set in towards the minister's vestry as soon as the service is over. He believes in close personal dealing with souls.

It has been Mr. Streuli's earnest endeavour to get his people to take an active and intelligent interest in public affairs. His position on the School Board has done much to bring the Church to the front in civic life. He was a candidate for the Moss Side first School Board in 1893, and was returned at the head of the poll by 125 votes. He has served on the Board ever since.

Mr. Streuli, not being born a Baptist, but having become one as the result of an intelligent thought and study, is intensely loyal to his denomination.

Characteristic modesty has led him to repeatedly refuse invitations to take a prominent part in Union and Association meetings. But when he has come forward, it has always been with great acceptance. His stirring address at the Newcastle autumnal meetings in 1894 on "Heroism in Home Mission Work" aroused much enthusiasm. The suggestive paper on "Missionary Enthusiasm among the Young," read at the Plymouth meetings last autumn, will be fresh in the memory of all who were privileged to hear it. It has been printed and circulated by the Baptist Missionary Society. In 1896 Mr. Streuli attended the International Convention of Christian Endeavour Societies held at Washington, U.S.A., in company with Rev. J. B. Morgan, of Chester, President of the National Christian Endeavour Council.

As might be expected, Mr. Streuli has from time to time received invitations to the pastorate of influential churches. The same day the call came to Moss Side a unanimous invitation reached him from the new church at Honor Oak, London. The Coats Memorial Church, Paisley; the Rye Lane Church, Peckham; the Downs Church, Clapton, amongst other churches, have extended unanimous invitations to Mr. Streuli to become their pastor. But the Divine favour has so abundantly rested on his labours at Moss Side, and his people's love is so deep and dear to him that he has found it impossible so far to entertain the thought of leaving that rich harvest-field. He has also felt pledged to see safely through the extension of building scheme above referred to, and which is now happily so nearly completed.

Attention to detail, unbounded energy, transparent sincerity, and intense earnestness mark all Mr. Streuli's work. Like Sir Walter Raleigh, he can "toil terribly." His one recreation is cycling. This does much to help him bear up under the strain of all his church work and public duties. Four years ago he was compelled to take an extended leave of absence. This time was spent in a tour through Egypt and the Holy Land.

F. COWELL LLOYD.

GERMANY, ITS RELIGIOUS LIFE AND ITS UNIVERSITIES,

SOME RECOLLECTIONS AND IMPRESSIONS.

BY T. WITTON DAVIES, B.A., Ph.D., M.R.A.S., F.A.Inst.

(Midland Baptist College.)

(*Concluded from page 27*).

THE prevailing school of theology at the present moment is Ritschlianism (see Dr. Orr's recently issued able and interesting book on this subject. Hodder & Stoughton, 1897, 2s. 6d.).

Now Ritschlianism denies the function of philosophy in religion, but it does so in the name and by the methods of philosophy. It has, indeed, a philosophy of its own, and quite a definite one. It denies itself to be mystical; and Hermann, in his beautiful book, "Communion with God," criticises mysticism; yet is Ritschlianism, notwithstanding all disclaimers, mystical—that in the best sense. Its motto in theology is "Back to Christ." There is no danger in that cry, for the Master is to be seen in the Epistles as well as in the Gospels. But the founder means especially back to the personal Christ; have direct fellowship with Him; know Him face to face; realise Him in heart and life. It is true that the Christ of mere experience, the Christ as we feel and conceive Him, is inadequate. We want an historical Christ, one that is independent of our feeling and experience, and yet creates and sustains that feeling and experience. Yet the Christ of experience is no mere figment, no mere dream; it is He who lived and died for us eighteen hundred years ago and more, and lives still to intercede for us as well as to dwell in us.

The motto of Ritschlianism in philosophy is "Back to Kant." You see, after all, it has a philosophy, and it swears by Kant, if by any one of men. The great Christian philosophers, Cousin, Sir William Hamilton, and Dean Mansell, were Kantians. Our leading British philosophers are Christian, and they follow Kant as closely as they do Hegel—in fact, they correct both.

There is a genuine warmth about this school, a loyalty to Christ and a desire to consult Christian experience that are full of promise.

There is a very substantial growth of faith in the Bible as the Word of God and in Christ as the God and Redeemer of men among the leading theologians of Germany outside Ritschlianism. I might name Strack, Baethgen, Kleinert, Weiss, in Berlin; Luthardt, Buhl, Gregory, Dalman, Schnedermann, in Leipzig (Delitzsch has now been eight years dead); not to name the professors at Erlangen, Rostock, &c.

PRACTICAL CHRISTIANITY.

There are, besides, to be noticed the multitudinous and enormous efforts put forth by German Christians to promote the physical, mental, and spiritual well-being of the people. Such efforts are multiplied year by year, as I can testify.

In addition to Foreign Missions, which have of late received a great impetus, I wish in particular to note the Inner Mission—called that to distinguish it from the Outer or Foreign Mission. I should like to dwell at some length on the truly marvellous and magnificent work of this Home Mission Society, but I must be content with a short statement, and with a reference for fuller details to Dr. Williams' "Christian Life in Germany" (1897, T. & T. Clark, 4s.).

Though supported mainly by members of the State Churches, the Inner Mission depends upon voluntary contributions, and it is really a free society. It has founded lodging-houses for working-men, where their moral and religious as well as their material welfare is seen to; in all the large towns there are respectable hotels, reasonable (which is also Christian) in charges, and adequate to the needs of most travellers. I have always stayed at these, when possible, for my own sake, and for the sake of the Mission. Homes for servants, for factory girls, for boys at school, young men at universities, and for inebriates; working-men's colonies; hospitals; these and other innumerable institutions are provided by this Mission. In the larger centres prisoners are met on being discharged and taken care of by Christian friends, who try to lead them into good ways.

While lamenting the small attendance at the churches, it should be noted that the German view of duty in the matter differs from ours; so does the national temperament.

If they are present at the three great festivals—Christmas, Easter, Whit-Sunday, many consider that adequate. Wrong, no doubt, they are—seriously, deplorably wrong; but if they act conscientiously, their conduct must be judged by a different standard.

Their disposition is much less demonstrative than that of the Scotch and English, less still than the Welsh temperament. You will come across men and women exceedingly devout, God-fearing, honest, honourable, who never go to church. I have seen it stated that Sir Walter Scott was never known to offer an audible prayer; yet who that knows his history doubts his piety, his high-souled honour, his downright Christlikeness?

Among us, religion is often religiousness, or religiosity, and the moral element is wanting. Too often among the Germans the religious element is either lacking or not apparent, but the moral is still there, and perhaps testifies to an otherwise unseen religious basis.

THE GERMAN UNIVERSITIES.

The German Universities are not made up of colleges, as ours at Oxford and Cambridge are. It is not a part of the original idea of a university that it should have colleges, though a writer in the current number of *Literature* (November 27th, 1897) says it is. A university is an institution to which men come from *all parts* to study together or to teach. It does not denote historically a place where *all subjects* are taught; that is the common notion, but it is erroneous. For a good explanation of the original conception of a university see Rashdall's "Universities of Europe in the Middle Ages," vol. i, p. 6ff.

In the German universities you have lecture rooms, halls for large gatherings, senate-house, &c., but no residence except for caretakers. There are separate buildings for clinical work, chemical laboratories, and the like. The Nottingham University College building might well be taken to represent a German university, only it would require to have additions in the way indicated above.

Every university has its rector or head. There are deans for the several faculties, and each faculty has its staff of professors. In every language and science; in short, in every branch there

are several teachers. These are called ordinary professors, extraordinary professors, and *Privatdocents* (who have no status nor salary, but receive the fees alone). All these instruct in the same way, the difference being only in the standing and payment of each. A student has therefore the chance of reading up the same subject under two or more specialists. For example, at Leipzig four men teach Hebrew and Old Testament. In the summer Semester of 1897, I myself read Arabic under three distinct instructors (Socin, Stumme, and Schwarz). Every teacher has his strong points, or at least his less weak points, and when treated by several the subject is likely to be seen to on all its sides. German students, for a similar reason, migrate from university to university.

Contrast with this the exceedingly inadequate provision made in our Free Church theological colleges! What wonder that the Free Churches can boast of so few really great theologians! The best of such have been trained in Scotland, where the most efficient and complete education in theology is to be got. Next come our Congregational brethren, who can boast of men like Professors Adeney and Bennett; Doctors Cave, Fairbairn, and Simon. One great reason of their having such men to boast of is the fact that the Congregationalists have colleges fitted, in a large measure, to train them, and so organised as to allow them comparatively good opportunities for specialising.* Baptists do not sufficiently realise their need in this matter, and my own appeal to them in the *Expository Times* for April, 1892, was least of all understood, least of all appreciated, by my own people. During last summer the scholar and preacher whom among Baptists I regard as most qualified to speak on the matter in hand wrote to me as follows, when I was in Germany: "I very heartily

* It would be invidious to name Baptists who in this connection are nameworthy; but I should be pained beyond measure if any remark of mine in this or any article should be construed into a depreciation of the work done at our colleges. I do wish, however, to condemn in the strongest English which a Welshman can find, the system under which almost all our tutors have been trained, and under which they are now compelled to train others. I feel sure that each one of my brother Baptist tutors would join me in the indictment, and would hail the happy day when, through better division of labour, they could give a better account of themselves to their own people and to the Gentiles.

sympathise in your conviction as to the low condition of honest scholarship among our men, and forebode disaster if it is not remedied."

The German system is not perfect. Professors specialise too much ; they neglect things outside their own line in a way which makes them narrow, dry, and, in reality, less competent to be safe guides in their own subjects, for to know any one subject well you must know many others. Every professor has some hours *a week*—two or three usually—marked out when he is "at home" to all students. These German teachers feel it a compliment to be called upon at this time, and are always ready to direct the reading and the thinking of their pupils ; but no one is expected to call at any other time, though the professors are rarely out of their studies if not at their classes. They are inveterate students, and never seem to be any the worse for their devotion to their work ; but they have nothing else to do except studying and teaching.

The German universities are supported, controlled, and the professors appointed by the State. Placing the teaching of theology in the hands of men who are irresponsible to Church authorities is an immense gain to scientific theology, for these men investigate and teach quite freely. There is little danger of hiding the truth because it is unwelcome. The German professor is a very daring individual ; but because he may speak and write what in reality he believes he works hard to the last to find out all the truth he can.

There is, however, a decided disadvantage in leaving the training of candidates for the ministry wholly in the hands of such men. These German teachers are immense students, but they are too little besides. They give but small time to consider the things going on in the outside world ; nor do they think much of the relation sustained by the doctrines they teach to the great purposes and work of life. Yet the marvellous subdivision of labour helps to make up for the drawback named, for there is a professor of homiletics, who not only lectures, but also drills the men carefully and severely. Every professor has at least one hour a week for mere exercises, when the pupil's knowledge is tested ; at this class the pupil may put questions to his teacher.

As regards the students, the first remark that falls to be made is this, *that they are free*. No attendance is registered, and, apart from examinations previous to becoming a pastor or for a degree which very few theological students obtain, there is no test of their progress. The seminar, or exercise class, no student is compelled to join—nor, indeed, can any student join without special permission from the professor.

A student who is industrious can get immense help in a German university; but he may, if he likes, fritter away all his time. I met students, a month after the university Semester had opened, who had not attended a single class. I heard of one man who took lodgings as a Leipzig student; but instead of spending his evenings and parts of his days at the Kneipes or students' drinking parties, he kept to his room working away. His landlady thought this most unstudentlike, and became suspicious of his *bona fides*. She went to the authorities of the university to ask if he were not an impostor, for the German student never studies—he drinks beer and smokes and otherwise wastes his time. I heard of a young fellow who came to Leipzig, became a student, and joined one of the students' corps. Some months after a stranger met him, and asked him the way to the university. He answered, "I don't know; I have never seen it." "But you have a student's cap." "Oh, yes," he said, "I have joined my corps, and I drink my beer, but I have not yet begun to attend classes." There are such students; but, with a fairly large knowledge of student life in this country and in Germany, I have no hesitation in saying that the average German student works immeasurably harder than the British student.

You can, in going to Germany, get any theology you like: it all depends upon the university you go to. If you wish to be trained in a rigid orthodoxy, and in the detestation of all doxies except your own, go to Erlangen, Rostock, or Dorpat. If you want very high criticism, very free theology, go to Göttingen, Giessen, or Berlin. If you prefer to tread in the middle way, avoiding the extreme right and the extreme left, then go to Halle, or, better still, to Leipzig, both of which have as great and as good names connected with them as any university anywhere.

GOD'S SPEECH AND GOD'S SILENCE.*

“Unto thee, O Lord, will I call; my Rock, be not Thou deaf unto me: lest, if Thou be silent unto me, I become like them that go down into the pit.”
—PSALM xxviii. 1.

DAVID'S prayer is an outcry for protection. He is in sore trouble and turns Godward. He beseeches that his words may be heard; that his Rock may not be deaf unto him; and as the answer of a prayer involves hearing and speech too, his description of God's answer passes in his next utterance into the expression “be” not “silent”; he assigns the urgent need there is for help; “lest if Thou be silent unto me, I become like them that go down into the pit.”

I do not want to dwell on the circumstances of the psalm, but to speak of God's speech and God's silence, and the effects flowing from these. What the text itself brings before us is God's speech as an answer to man's:—

“Unto Thee, O Lord, will I call,
My Rock, be not Thou deaf unto me”;

and it associates God's reply to this appeal with man's fate. If God hear, all will be well; but if not, all will be ill. God's silence means man's becoming like those who descend to the pit. If God speak not in answer to the prayer here offered, the speaker fears that he will become an abandoned soul, left to physical and moral ruin. It is the broad aspect of this connection that I wish to dwell on—the linking of the soul's destiny with God's communications to it.

God's activity in the moral world is like His activity in the physical—continuous. We read the old words: “And God rested . . . from all His work which He had made”; and at first the idea of a Divine passivity, a withdrawal of the creative power into itself, again takes possession of the mind. But, almost as soon as one learns to think at all, this conception is rejected; for the whole of the universe, with its systems of laws touching one another most closely, yet all working to a harmonious unity, is

* From a volume shortly to be published by Messrs. Oliphant, Anderson, and Ferrier, entitled “God's Measure; and Other Sermons.” By the Rev. J. T. Forbes, M.A., of Edinburgh.

sure to lie open to a continual influx of Divine power. It presents the mystery of life; ever-renewed and behind life we feel that God is. No part of His world has been flung off to an independent life of Godless isolation. It is His world. They are His hills and trees and streams. The frost and rain, the wind and sun are His. He sends them forth to work His will. He maketh *His* messengers winds. Who can stand before *His* cold? He is ever near. To touch nature at its heart is to touch God.

And this is the teaching of Jesus. The continuous, ever-present life and power of God: "My Father worketh hitherto and I work." Here there is no thought of an abstinence from creative activity; of a severance from the source, isolating the existence of any creature of God. He "worketh hitherto," creates, upholds, feeds, ministers to the life of His world in every way, now and always.

It is so in the inner world. God does not isolate a soul any more than a world. He makes it, and He keeps in touch with it. He is present to meet every outgoing of its apprehensive powers; to reward its search, fulfil its hopes, answer its trust.

Speech is the vehicle of mental influence, but its mode is multi-form. The thought that rests unspoken can never move another heart than the thinker's, but it may be spoken in more ways than by the lips. A hand's grasp, a glance of the eye, the carriage of the body, a trembling or compression of the lip, some slightest gesture, can convey sometimes more eloquently than speech the feeling of the soul. And if minds that have grown near to one another can live without much speech, it is not because there is not much passage of thought from soul to soul, but because they have found a wider and more delicate form of communication than that confined to words.

God speaks to men. He speaks in men. He can use His world of nature to convey some of His thought. The mind can be His pupil through the senses, or rather it is present in our senses as they are in contact with His world. To find "sermons in stones," and "tongues in trees" is a real experience to some of God's pupils. When a man has not sophisticated his soul, when all healthy feeling has not been crushed out by thought continually refining upon itself, the natural world is full of messages of God. The physicist, who is nothing but a physicist, looks on the clouds.

“lazy pacing” through the summer sky, or darkly hurrying thunder-laden from the west, and he calls them masses of aqueous vapour disposed in cumulus or nimbus forms at a certain elevation; the Hebrew poet, looking on them, says, “He maketh the clouds His chariots; He walketh upon the wings of the wind.”

The ministry of nature is constant, and it is the ministry of God. Men trust the laws of the natural world, and find their trust honoured. They comply with the conditions nature imposes; as Bacon said, they conquer nature by obeying her. Man trusts the course of the seasons. Summer and winter, heat and cold, seed time and harvest recur in constant cycle. He casts into the ground his seed when all is prepared, but all he can do is to bring it into contact with nature's vivifying power. God's frost and snow, and rain and sun, and wind—the secret forces of the earth—these are the ultimate powers on which man's life here depends; and they are the powers of God.

And in using them for us God speaks to us. He sends men rain from heaven, and fruitful seasons, filling their hearts with food and gladness, to the end that they should have a right thought of Him. The Lycaonians were in error in conceiving of God, and they worshipped Zeus and Hermes. They thought the divine was but the fallible human gifted with eternity and almightiness. Modern men think the divine is the non-human, the inhuman, the unknown and unknowable. Greek error made God so like man that there was confusion between them; modern error so eliminates every human conception of perfection from God that it creates an abiding separation between man and his Maker. The one error made God so little different from man that connection between them was not saving in the highest sense; the other makes Him so absolutely different that connection is impossible. And yet the lesson is the same for both times. The world and its processes, its beneficent, continuous ministry, speak to us of God. Its fruits support man's frame; its sights feed his sense of beauty, and its sounds wake responsive echoes of joy or sadness in his soul. The world is not mute to the man who can hear, and its message, rightly gathered, is one of love. There is pain and there is loss and failure in the natural world, but the end is not yet, and in the larger view one's thought will coincide with spontaneous outburst of the normal and

unwarped mind in the presence of natural loveliness; that beneath and behind it all must be God. He who is Love—

“Enduring love that burns and broods
Serenely o'er these solitudes,
Or pours at intervals a part
Of heaven upon the wanderer's heart,
Whose subjects old and quiet thought
Are open to be touched or taught
By mute address of bud and beam,
Of purple peak and silver stream,
By sounds that fall at nature's choice,
And things whose being is their voice.
Innumerable tongues that teach
The will and ways of God to men,
In waves that beat the lonely beach,
And winds that haunt the homeless glen.”

God speaks, but it is to those who “are open to be touched and taught.” You will get from His world exactly what your own mind and soul are able to take—no more, no less. If the world be studied without faith in Him who made, and reverence for His handiwork, then a man will lose himself among the facts and process and miss God. He will worship the outward; the things that are but the clothes of the Spirit; “the time-vesture of the Eternal,” as Carlyle called it, and instead of the world being the garment of God that he sees Him by, it will be a veil hiding Him from the soul. And when the worship of it fades and palls, it will have not only no message but very little beauty for the unsatisfied soul. It will be with man's mind and heart as it was with the world-sick prince: “It goes so heavily with my disposition, that this goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you—this brave o'er-hanging firmament, this majestical roof fretted with golden fire—why, it appears no other thing to me but a foul and pestilent congregation of vapours.”

And then God speaks in history. He has written the truth of His law in the world's experience. Ultimately for nations of men, as for individual lives, there can only be life through right doing and love of the right. Freedom, prosperity, are linked to the doing of the truth, and the student with eyes to see learns this. He sees the march of humanity strewn with the wreck of states

not founded in righteousness. They were wealthy and powerful in their day, but luxury and lust, oppression and violence, wrought their decay, and if there was not, as in Israel, a remnant who were like preserving salt, they sank to ruin. The light, it may be, came to them without being welcomed. Four centuries ago the light began to flash on the lands of Europe. Some welcomed it—Germany, Holland, England—and, as it fell on them, it wrought with the invigorating power of sunshine; the spiritual and moral, as well as the civil and political, winter began to recede, “the flowers appeared on the earth, and the time of the singing of birds came.” But other lands shut out the reviving light. Italy did, Spain did, and the result was decrepitude for centuries. Loyalty to a decaying past became the sin of such peoples, and wrought decay; and if the decay seems now to be beginning to be arrested, it is because the course of action has been reversed, and the light of free religion as well as free civic life is being admitted into these lands. One man looks back on these things, and to him the course of history is full of the traces of God's working. Another refers national difference and national destiny to climatic influence or hereditary constitution. History is a book of observations in natural science. It is not radiant with any Divine truth. It does not transcribe Divine law. It is a record of the doings of ephemera, worthless for guidance or for light. But the hearing soul is differently affected. In the story of the nations he reads a Divine plan. He sees how pride and high-handed wrong recoil upon the doers; how evil in the rulers or the citizens of states relaxes the sinews and undermines the health of the whole; or how, again, loyalty to the truth given them to conserve and live by has proved the salvation of a country's national life.

“Righteousness exalteth a nation, but sin is the reproach of any people.” And so God speaks to man through the record of His dealings with man.

But nations are aggregates of individuals, and God's dealing with man is pre-eminently individual. God has His word for states, but it is a word that finds its fulfilment or rejection in the action of the men composing them. The great words of God's utterances are to the individual life. The word of the Lord is a separating, isolating, peculiar message to the single soul.

What is what we call Providence but the utterance of God to us through the facts of life? He speaks to us in its gentler and happier experiences. When all is well with us outwardly, when projects succeed and friends multiply, when there is power to do the work and enjoy the pleasures of life, when the things that minister to happiness are flowing in upon us, then God speaks to us through His gifts. "I have given you these things to bless your life. Will you not love Me more than these, and serve Me with the ampler, richer, fuller service they enable you to give?"

And if this voice be not listened to, God can change His tone to us. He can speak through sorrow. If a man plume himself upon a prosperous business, every part of which corresponds to the whole, and works with the regularity of a machine, while all the time the man's own soul be an untilled field, a garden of the sluggard, full of noisome weeds and void of healthy growth, then God can awaken him to the value of spiritual reality above material, by taking from him his goods in which he trusted, in order that he may seek the true treasure.

And then God speaks through convictions of duty; speaks to all men. The whole company of Israel had a certain guidance. All, spiritual and unspiritual, could share in the light of the pillar of fire, and follow by day the pillar of cloud. And so there is certain Divine guidance freely offered to all men. Not in dreams and visions of the night, but in inner and spiritual convictions God speaks to the soul. His word may be a very plain, very simple word at first; a word whose connection with spiritual salvation is not obvious to the man himself. It may tell you to give up a certain custom, to avoid a certain tone of reading, of society; it may exhort to confession of a wrong done to a brother; it may prompt you to holding out the hand of kindness to someone in need. But on whether you listen to it or not endless issues depend. This common light of duty faithfully followed grows and brightens. It is the light of God in the reason and conscience; the voice of God in the human soul. And listened to it prepares for the closer, more personal communications God gives to His own.

Life is the result of listening to God: "Hear and your soul shall live." It is God's communication of Himself that saves us from moral death and mere animalism. No man can be said to live

until the soul and conscience of him are alive, thrilling with love, solemn with truth. Severed from all sources of all knowledge, the mind would never live. It must feed on the facts and believe the facts, the laws, and principles of the world around it. Apart from it, it cannot grow, must pine and die. He that findeth knowledge findeth life for the intellectual part of him. God's word of wisdom spoken through books or men makes his mind to live. But love is as necessary to the heart as truth to the mind. If in its disappointment with the imperfections of the human objects offered to it; if in its yearning for an infinite love to which it can breathe its prayer, confess its sin, and offer its worship, there be no word of certainty uttered to the soul, then it will die in its orphaned state. But then God gives us assurance about Himself. He speaks within our heart to tell us of our need; and every time we are oppressed by the sense of failure, and convicted by the inner judge of sin, there is an utterance of God. He is saying to the soul, "Thou hast destroyed thyself, but in Me is thy help. Return. Come from the sin and unhappiness of the selfish life of the past, the life that is not life, to the fulness of the life that is life indeed. There is healing for thy wounds, forgiveness for thy sin with Me. Return unto Me, for I have redeemed thee." And to listen is to live. For the man who hears this longs to hear more.

Use of an organ means increase of its power. The unstrained sinews of the idle become soft and weak, the arm of the smith grows massive and muscular as he plies the hammer and tends the forge. The eye of the artist does work finer than any instrument can, almost too delicate for measurements. The analogy is true in spirit, "He that hath ears to hear, let him hear." Everyone has not. But he that can hear, that has once listened to God, and daily bends himself to catch the faintest whisperings of the Spirit that illuminates and guides the willing soul, he finds his hearing growing more acute; and the lighter tones, the more delicate harmonies of the realm of spirit, fall upon his soul like the south wind breathing softly on a garden of spices. He is not left waiting helplessly for a guide in the maze of life's ways. God is not silent unto him.

"*Be not Thou silent unto me.*" When is God silent unto men? When His speaking is not heeded, valued, loved. Is the silence

His? Nay, it is the loss of the soul's power to hear. God calls and men regard not, and the end is not that there is change in God, but there is change in men. He is the same yesterday, to-day, and for ever, but man lives in a flux of change. God is the same, and His world ever continues eloquent with messages from Him to the souls He has made, messages in nature, in life; but they fall to some upon sealed ears. "Sin when it hath conceived bringeth forth death;" bringeth forth the numbness and deadness of the soul to higher things; bringeth forth powerlessness to see the hand, deafness to hear the voice of God.

Is there any conceivable fate more awful? What are lurid pictures of the future compared to the living proofs of moral petrification and death that the world presents now? I will not say that there is a sleep which God Himself cannot awaken from, but there is a sleep from which no voice that men ordinarily hear has power to rouse. When the "shades of the prison house" have closed upon the mind; when the soul has allied itself to the fleshly life and sunk to its level, then the voice of God may speak in the loudness of trouble or the gentlest tones of prosperity; but it elicits no response, there is neither voice nor hearing. The judgment in such lives goes beforehand. They receive here and now that recompense of their error which is meet. They become like them that go down into the pit.

How is it with you? Has Christ unstopped your ears? Has He ever said, "Ephphatha" (Be opened) to you? Have the world and life, God's revelation and your experience, become musical to you with heaven's harmonies? Is the voice of the Lord upon the waters of life for you? With some it is so. You can hear Him better now than once you could. Some of you that perhaps fail to catch the human voice so well as once, can hear God's more plainly than once you could; you can follow a gentler leading, can catch a divine whisper. But some of you can recall a time when you could hear His voice—when you were more susceptible to the sounds that reach the soul from heaven. The power has faded. Let it not die. For silence to settle on the soul is for it to die. Listen to-night, listen now. "If any man hear My voice." "Hear and your soul shall live."

POLITICS, RELIGION, AND MISSIONS IN SOUTH AFRICA.*

THE affairs of South Africa have recently occupied so great a prominence, and become of such urgent importance, that no book which deals with them intelligently and impartially can be wisely neglected. Two works have recently been issued by Messrs. Macmillan, which for different reasons have an exceptional claim on our attention. Captain Younghusband was the *Times* correspondent during the troubles in the Transvaal two years ago, and his letters and telegrams, which form the basis of his "South Africa of To-day," have necessarily been, and will continue to be, much in evidence. Mr. Bryce's "Impressions of South Africa," apart from its intrinsic value, is entitled to special consideration from the author's high position in the political world. He is, as we all know, an intelligent observer, with a keen knowledge of men and things, and accustomed to weigh his words carefully. Throughout his travels in Africa he saw much that is beyond the ken of ordinary travellers, and he delivers his judgment with a full sense of the responsibility which privilege invariably entails. His work, though less brilliant than Mr. Froude's "Oceana," is much sounder in its observations, and an altogether safer guide to a knowledge of South African affairs. It abounds in good and effective writing. We could quote passage after passage of great beauty, pictures of scenery, of traditions and customs, of industrial progress and military enterprise, which no literary artist need be ashamed to own.

"Monotonous as the landscapes often are, there is a warmth and richness of tone about them which fills and delights the eye. One sees comparatively little of that whitish blue limestone, which so often gives a hard and chilling aspect to the scenery of the lower ridges of the Alps and of large parts of the coasts of the Mediterranean. In Africa, even the grey granite or gneiss has a deeper tone than these limestone, and it is frequently covered by red and yellow lichens of wonderful beauty. The dark basalts and porphyries which occur in many places, the rich red tint which the surface of the sandstone rock often takes under the scorching sun, give depth of tone to the landscape; and though the flood of midday sunshine is almost overpowering,

* "Impressions of South Africa." By James Bryce. 14s. net.—"South Africa of To-day." By Captain Francis Younghusband, C.E.I. With Illustrations. 8s. 6d. net. Macmillan and Co.

the lights of morning and evening, touching the mountains with every shade of rose and crimson and violet, are indescribably beautiful. Mountains fifty or sixty miles away stand out clearly enough to enable all the wealth of their colour and all the delicacy of their outlines to be perceived, and the eye realises, by the exquisitely fine change of tint between the nearer and the more distant ranges, the immensity and the harmony of the landscape."

There are few works in which we can obtain, in so compact a form, a history of the European conquest of South Africa, of the early Dutch settlement, of the subsequent seizure of Cape Town by the English, of the "trekking" of the Boers and their settlement in the Transvaal, nor have we seen a more just and comprehensive estimate of the Boer character. The Boers are

"the offspring of those Dutch Africanders who, some sixty years ago, wandered away from British rule into the wilderness. These men had, and their sons and grandsons have retained, a passion for solitude that, even to-day, makes them desire to live many miles from any neighbour, a sturdy self-reliance, a grim courage in the face of danger, a sternness from which the native races have often had to suffer. The majesty of Nature has not stimulated in them any poetical faculty. But her austerity, joined to the experiences of their race, has contributed to make them grave and serious, closely bound to their ancient forms of piety, and prone to deem themselves the special objects of Divine protection."

* * * *

"They were self-reliant and individualistic to excess; they loved not only independence, but isolation; they were resolved to make their government absolutely popular, and little disposed to brook the control even of the authorities they had themselves created. They had, in fact, a genius for disobedience; their ideal, if one can attribute any ideals to them, was that of Israel in the days when every man did that which was right in his own eyes. It was only for warlike expeditions, which they had come to enjoy, not only for the sake of the excitement but also because they were able to enrich themselves by the capture of cattle, that they could be brought together, and only to their leaders in war that they would lend obedience." . . .

"They were, in 1885, when the gold-fields were discovered, and many of them are to-day, a half-nomad race, pasturing their flocks and herds over the vast spaces of what is still a wilderness, and migrating in their waggons from the higher to the lower pastures, according to the season of the year. Living in the open air, and mostly in the saddle, they are strangely ignorant and old-fashioned in their ideas. They have no literature and few newspapers. Their religion is the Dutch and Huguenot Calvinism of the seventeenth century, rigid and stern, hostile to all new light, imbued with the spirit of the Old Testament rather than of the New. They dislike and despise the Kafirs, whom they have regarded as Israel may have regarded

Amalek, and whom they have treated with equal severity. They hate the English also, who are to them the hereditary enemies that conquered them at the Cape; drove them out into the wilderness in 1836; annexed their republic in 1877, and thereafter broke the promises of self-government made at the time of the annexation; that stopped their expansion on the west by occupying Bechuanaland and on the north by occupying Matabililand and Mashonaland; and that are now, as they believe, plotting to find some pretext for overthrowing their independence. Their usual term (when they talk among themselves) for an Englishman is 'rotten egg.' This hate is mingled for a contempt for those whom they defeated at Laing's Nek and Majuba Hill, and with a fear born of the sense that the English are as superior in knowledge, in activity, and in statecraft. They have the virtues appropriate to a simple society. They are brave, good-natured, hospitable, faithful to one another, generally pure in their domestic life, seldom touched by avarice or ambition. But the corruption of their Legislature shows that it is rather to the absence of temptation than to any superior strength of moral principle that these merits have been due. They have, indeed, a double measure of wariness and wiliness in their intercourse with strangers, because their habitual suspicion makes them seek in craft the defence for their ignorance of affairs, while their native doggedness is confirmed by their belief in the continual guidance and protection of that Providence whose hand led them through the wilderness and gave them the victory over all their enemies."

Mr. Bryce, with all just and sober-minded Englishmen, is greatly disappointed that Mr. Gladstone's magnanimous policy, after the disaster at Majuba Hill, was not followed by more gratifying results.

"They had expected that the Transvaal people would appreciate the generosity of the retrocession, as well as the humanity which was willing to forego vengeance for the tarnished lustre of British arms. The Boers, however, saw neither generosity nor humanity in their conduct, but only fear. Jubilant over their victories and (like the Kafirs in the south coast wars) not realising the overwhelming force which could have been brought against them, they fancied themselves entitled to add some measure of contempt to the dislike they already cherished to the English, and they have ever since shown themselves unpleasant neighbours."

It is gratifying to find that so competent and impartial an observer as Mr. Bryce takes a decidedly hopeful view of the future. He sympathises sincerely and deeply with the grievances of the Uitlanders, but counsels patience, adding—

"The numerical disproportion between these excluded persons—a very large part of whom will have taken root in the country—and the old citizens will then have become overwhelming, and the claim of the former

to enjoy some share in the government will be practically irresistible. The concession of this share may come before 1907—I incline to think it will, or it may come somewhat later. The precise date is a small matter, and depends upon personal causes. But that the English-speaking element will, if the mining industry continues to thrive, become politically as well as economically supreme, seems inevitable. No political agitation or demonstrations in the Transvaal, much less any intervention from outside, need come into the matter. It is only of the natural causes already at work that I speak, and these natural causes are sufficient to bring about the result. A country must, after all, take its character from the large majority of its inhabitants, especially when those who form that large majority are the wealthiest, most educated, and most enterprising part of the population."

Another question on which Mr. Bryce throws considerable light is the relation of races, especially of the black and white. He gives a most interesting account of the Bushmen, the Hottentots, and the Kafirs, these last, of course, being the most numerous and the most powerful, the preponderating element in the population, and increasing at an enormous rate. Much of the future necessarily depends on the right adjustment of the relation between these races, and the difficulties by which our statesmen and politicians are confronted are by no means slight. That the distance between the two is greater than Mr. Bryce thinks it should be is very evident from such facts as follow:—

"Once when myself a guest at a mission station in Basutoland I was asked by my host whether I had any objection to his inviting to the family meal a native pastor who had been preaching to the native congregation. When I expressed surprise at the question, my host explained that race feeling was so strong among the colonists that it would be deemed improper, and indeed insulting, to make a black man sit down at the same table with a white guest, unless the express permission of the latter had first been obtained."

"Whoever has travelled among people of a race greatly weaker than his own must have sometimes been conscious of an impatience or irritation which arises when the native either fails to understand or neglects to obey the command given. The sense of his superior intelligence and energy of will produces in the European a sort of tyrannous spirit, which will not condescend to argue with the native, but overbears him by sheer force, and is prone to resort to physical coercion. Even just men, who have the deepest theoretical respect for human rights, are apt to be carried away by the consciousness of superior strength, and to become despotic, if not harsh. To escape this fault, a man must be either a saint or a sluggard."

“The chief aim of the ruling officials should be to draw and not to drive the natives to labour, and to keep in check those white adventurers who hang about the frontiers of civilisation and sometimes ill-use or defraud the Kafir in a way which makes him hostile to the next whites, however well-intentioned they may be, who come into his neighbourhood. It may be some years yet before the natives will seek work at the mines to the extent desired, for they dislike underground labour. But policy, as well as humanity and justice, forbids any resort to compulsion.”

“The attitude of contempt I have mentioned may be noted in all classes, though it is strongest in those rough and thoughtless whites who plume themselves all the more upon their colour because they have little else to plume themselves upon, while, among the more refined, it is restrained by self-respect and by the sense that allowances must be made for a backward race.”

Concerning the churches of the colonies Mr. Bryce has also much welcome information. Neither in Cape Colony nor in Natal does any religious body receive special recognition or grant from the State; so far there is perfect equality. In the Transvaal and the Orange River Free State the Dutch Reformed Church is, in a certain sense, the State Church, and is by far the strongest community both in the Boer republics and the British colonies. After it comes the Church of England, with the Wesleyans following. The Congregational and Baptist Churches are by no means as many as in Canada or Australia. With regard to the relations of these Churches one to another Mr. Bryce says:—

“These bodies live in perfect harmony and good feeling one with another, all frankly accepting the principle of equality, none claiming any social pre-eminence, and none, as far as I could learn, attempting to interfere in politics. Both the bishops and the clergy of the Church of England (among whom there are many gifted men) are, with few exceptions, of marked High Church proclivities, which, however, do not appear to prevail equally among the laity. The Dutch Reformed Church has been troubled by doubts as to the orthodoxy of many of its younger pastors, who have been educated at Leyden or Utrecht, and, for a time, have preferred to send candidates for the ministry to be trained at Edinburgh, whose theological schools inspired less distrust. It is itself, in its turn, distrusted, apparently without reason, by the still more rigid Calvinists of the Transvaal.”

It is gratifying to note that Mr. Bryce was favourably impressed with the value of the work accomplished by Christian missions. He does not undervalue the need of religion, nor cynically depreciate the forms in which it is seriously presented.

With the critics of missions who make small allowance for the imperfections of the native character and strangely forget their own imperfections Mr. Bryce has little sympathy :—

“ It is odd to find Europeans, and most conspicuously those whose own life is not a model of Christian morality, continually growling and sneering at the missionaries because their converts do not all turn out saints. The savage is unstable in character, and baptism does not necessarily extinguish either his old habits or the hold which native superstitions have upon him. It is in this instability of his will, and his proneness to yield to drink or some other temptation rather than in his intellect, that the weakness of the savage lies. And a man with hundreds of generations of savagery behind him is still, and must be, in many respects, a savage, even though he reads and writes, and wears European clothes, and possibly even a white necktie. The Kafirs are not such bad Christians as the Frankish warriors were for two or three generations after the conversion of Clovis. We must wait for several generations before we can judge fairly of the influence of his new religion upon the mind of a Kafir whose ancestors had no religion at all, and were ruled by the lowest forms of superstition.”

Neither Boers nor traders are, as a rule, friendly to missionaries, but their hostility admits in many cases of an easy explanation, which Mr. Bryce does not scruple thus frankly to state :—

“ Whoever remembers that but for the missionaries the natives would have lacked all local protection, and that it was only through the missionaries that news of injustice or cruelty practised on a native could reach the ears of the British Government, will look leniently on the errors of honest zeal, and will rejoice that ministers of religion were found to champion the cause of the weaker race and keep the home Government alive to a sense of one of its first duties.”

His conclusion on this whole subject is one that should stimulate us to further and more persistent efforts—

“ So much may certainly be said : that the Gospel and Mission schools are at present the most truly civilising influences which work upon the natives, and that upon these influences, more than on any other agency, does the progress of the colonial race depend.”

Captain Younghusband occupies the greater part of his space with the history of the Transvaal, the Jameson raid, and the events which have followed, although he has an interesting, thoroughly well-informed, and fascinating chapter on Rhodesia, for which he anticipates a decidedly prosperous future. His book will remove many misapprehensions as to the relation of the Boers and Uitlanders, and the aims of the Reform Committee. Like Mr. Bryce,

he shows that the grievances of the Uitlanders were very real, and that Mr. Kruger's policy towards them was despotic and unjust. Their disabilities contrast strangely with the liberties of the natives in India. Like all sensible men he deploras the effect of Dr. Jameson's rash adventure, of which he was an eye-witness, and considers that the object of the Reform Committee would have been gained in time without resort to arms. But he assures us that—

“there was gradually growing among a section of the Boers a feeling that President Kruger was persisting too steadfastly in his rigid policy of exclusiveness. Dutchmen of the Orange Free State, the Cape Colony, and Natal even, accounted Uitlanders the same as any new arrival from England or America. And these Dutchmen were beginning to make their influence felt upon their *confrères* in the Transvaal, till many of these latter were saying that Government ought to relax a little.”

The Raid alienated this sympathy, and caused distrust and anger, but there are forces at work which must make for reconciliation. Railways, with their increased facilities for communication; inter-marriages, which are becoming every year more frequent; the financial necessities of the Government, and possible—not to say inevitable—developments of business, and a deep-seated community of interest, all point in one direction. Mr. Kruger is the great obstacle to progress, but Captain Younghusband tells us that of the two most likely successors to the Presidency “one has said to me that he looked to the time when all South African States would meet together for the settlement of matters of mutual interest; and the other told me that, having regard to the increasing number of the Uitlanders who were coming into the country, he saw that the present block system could not long continue, and that a beginning must be made towards letting Uitlanders acquire the rights of citizenship in the country of their adoption.”

As to the future government of Rhodesia, the Captain prefers, on the whole, rule by Company to Imperial rule, as it is less likely to be interfered with by faddists in Parliament and the Exeter Hall party. The controlling effect attributed to these unwelcome intruders is, we fear, less than it is supposed to be, and it will be an evil day for England if the claims of philanthropy and religion should ever be subordinated to military and commercial ends. For our part, we must insist on giving the first place to the first things.

THE CHURCH—ITS IDEA.

I.

BY THE LATE REV. T. G. ROOKE, B.A.

“The Church, which is His body, the fulness of Him that filleth all in all.”—EPH. i. 23.

MY text describes the society to which we professing Christians belong as “the body of Christ; the fulness of Him that filleth all in all.” Paul seems to have written to the Ephesians with no other object or end in view than to expound to them the whole doctrine of the Church of Christ. Other matters, no doubt, are touched upon in the course of his six chapters, for Paul’s mind was very much given to digressions and parenthetical excursions which some word or thought of his main argument has suggested to his busy fancy; and so, in this Epistle, we have very long and precise expositions of God’s plan of salvation, and of the duties of private Christians in other than their capacity of members in the Church. Were it not for this feature of the Epistle we might almost base a course of lectures on the Church upon a consecutive study of these familiar chapters. Let us glance rapidly at the connection of the text in the chapter which it ends, a chapter which describes in most sublime and suggestive language the “origin and ground of the Church in the Father’s counsel, and His act in Christ by the Holy Ghost.”

Assuming for the moment that we know what the Church is—for example, that the Christian community at Ephesus was a faithful miniature representation of it—it is only natural for a thoughtful man to ask: How came this body, this society, into being? is it of human origin, or Divine? And to that inquiry we have a gloriously eloquent reply in the twenty verses of the first chapter which precede my text. Paul there teaches us, not dogmatically, but by means of a devout ascription of praise to the Triune God: how “the Father, in His eternal love, hath chosen us Christians to holiness; how He hath ordained us to Sonship and bestowed grace on us in the Beloved.” Next, he shows how, “in the Son, we Christians have redemption according to the riches of his grace, knowledge of the mystery of His will, and inheritance

under Him, the one Head." And then he shows how "through the Spirit we are sealed by hearing the word of salvation, and by receiving the earnest of our inheritance to the redemption of our purchased possession." These are the wonderful mysteries of grace, out of which the Church of Christ had its origin and rise. It is a creation of God: a monument of the power and "purpose of Him who worketh all things according to the counsel of His own will"; a result of the conjoint operations of the Three Divine Persons who subsist in One essence—God the Father, God the Son, and God the Holy Ghost. That is the explanation of the fact that a Church exists; we know now whence came that body to which we profess to belong, and understand, with holy awe, that ours is no earthly or humanly originated society, but something heavenly—that it is as "Jerusalem above, which is the mother of us all." Who can fail to understand the feeling in the Apostle's mind which led him, directly after writing down this glorious history of the Church's birth, to break forth into a fervent prayer, as he does in verse 15, and thence onward to my text—a prayer that the earthly manifestation may not fall short of the heavenly ideal, that for these Ephesian members of the Church the Father's counsel may be fulfilled through the Son and by the Spirit? And what is the special point in which Paul prays that this fulfilment of the original idea may be realised by the men to whom he writes? You will see it in verse 18; he prays that they "may know what is the hope of their calling by God, and what the riches of His promise, and what the power which He exercises on and in the saints through Christ, whom He has made Head over all things, and, most of all, Head to the Church, which is His body."

So we reach the words which form the proper topic of our thoughts to-day; but they are not an independent sentence, but only the ending of a sentence which is confessedly one of the most difficult to interpret of the many difficult passages in this Epistle. The difficulty arises partly in regard to the link of relation and dependence between different phrases in the sentence, partly in regard to the meaning of particular words.

What is the meaning of this phrase, in verse 22, which I render literally from the Greek: "(God) gave Him (*i.e.*, Christ) as Head over all things to the Church"? If some of you put that question

you will find that, familiar though the words may be, they have given but a hazy and indistinct notion, perhaps none at all, to your mind. Do they mean that Christ is made by Godhead—*i.e.*, Ruler and Chief over all things within the Church? That notion hardly needed to be set forth so emphatically, for it is monstrous to suppose either a divided Headship or any exception from the sovereignty which Christ is to have in His body. If He is Head at all to the Church, He must be Head over all things that belong to or are contained in it. No, there is a clear reference in the phrase to the thought and the quotation which precede it. Christ is the Ruler over all the universe; every existence of which we can conceive is subject to His Headship; God "hath put all things under His feet"; and now He has given Him, this exalted Sovereign and Head of all. He has given Him to the Church as her Head in a more gracious, mysterious, and spiritual sense. Just as Queen Victoria is both sovereign of a mighty empire and head of a large and happy family, and just as her royalty reflects lustre and wealth and dignity on her private household, so Jesus Christ is both Head over all things "visible and invisible, whether thrones, or dominions, or principalities, or powers," and especially Head of the Church, as His family, His spiritual body, and all the glory and benefit of His universal sovereignty have enhanced the peculiar meaning of His Headship to the Church. Christ is to us all that He is to the rest of God's creation, to the world, to angels, to men who are not believers, to the inanimate and the natural subjects of His sway; and beyond that, He is a great deal more to us. God gave Him, the Head over all things, and in that great and glorious capacity, to be the Church's Head; and what vistas of pride and honour and rejoicing are opened up to us in that magnificent thought I shall try to indicate in this meditation.

What is meant by saying that the Church is "the fulness" of Christ, for He it is who "fills all in all"? The word will bear two senses quite legitimately in the Greek: "that which fills up, or "that which is filled up." Which are we to take? If the first, we shall get this doctrine: that the Church completes the perfect ideal of Christ, as the Head over all things. She is His body, and a head needs a body to complete its form and to satisfy its reason of existence. Thus Christ, although He fills all things, needs

Himself to be filled up by and in the Church. We, His people, are as necessary to Him as He is to us.

Now, that is a grand and striking idea, and one that is quite allowable, being supported by not a few other passages of Scripture, especially by our Lord's own words in John xvii., where He prays that He and His Father and the Church may "be made perfect in one," because until that perfection is manifested in the world, that world will not know Him nor believe in Him. Therefore, if any of you like, you may fairly regard that as a sense to put upon the expression of my text, and may read it thus: "The Church is the filling up—the completion of Him that filleth all in all." Still, that interpretation is not the one most generally accepted by devout and learned expositors of the passage, but the word "fulness" is regarded as meaning "the thing filled," the "receptacle" into which Christ's own abundance is poured until it can hold no more. But what is intended when it is said that Christ "filleth all in all"? Most likely, that He fills all things that need filling, with all that they require. He is the source of all gifts and blessings, and loses sight of no want anywhere in the universe that requires to be supplied. The "in" here is almost equivalent to "with," as in some other passages of the New Testament; for if I fill a vessel, say, in water, I fill it with water; and just so as Christ is everywhere present in His abounding grace, all things receive of His fulness and grace upon grace.

There is one other word in the text which may be misapprehended unless I call attention to its twofold meaning in the New Testament, and that is the important word—"the Church." What is the Church? Where are we to look to find that body to which Christ is the Head?

A sentence from the Epistle to the Hebrews may best suggest our answer: "Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem; to the general assembly and Church of the first-born, which are written in heaven." Whenever we talk about "the Church," laying stress upon the distinctive article, we must be supposed, apart from any special and accommodated meaning, to refer to the whole company of God's elect, all the redeemed, all the saints and believers in Christ, who are living, or have ever lived, or shall live, until the complete number shall be

received into its applied place in heaven. This is the only proper sense in which the words, "the Church," can under ordinary circumstances be employed, and a simple recollection of that fact would wonderfully clear up the puzzles in which Romanist and Anglican controversialists are so fond of entangling the unlearned when they are pressing their high ecclesiastical claims. "Listen to the Church," they say; "the Church says this and the Church gives that. Is it not the extravagance of pride and perverse self-will to set up your private judgment against the voice and sentence of the Church?" Well, that sounds very solemn and imposing, and if any man did resist and dissent from the Church Universal, which is, of course, suggested in that name, he might well question whether it were possible for him to be right, and "the general assembly of all the first-born" and elect to be wrong. But who ever had the right to speak in the name of that august and, as yet, incomplete body? Let us boldly face these men, who think to frighten us with their decrees and voice of "the Church," and challenge them to say by what authority they do these things, and who gave them that authority? Popes, and councils, and synods, even if all were unanimous (which they are not), would have no lawful claim to say: "The Church speaks by us"! They do not compose or represent the Church. The Church has not yet received her corporate capacity, or form, or being, as a whole, for multitudes of her members have yet to be born into this world and to take up their calling and election. Until they are gathered in there can be nobody entitled to speak in the name of the Universal Church, any more than the first few members of Parliament, who had been returned at a general election, would be entitled to meet together and to make laws, without waiting for the full number of their colleagues to assemble in orderly session under the sovereign in their appointed place. It is idle and beside the mark to talk of the Church's power to decree anything or to settle any point of ritual or doctrine. There is no Church yet in existence with such prerogatives or attributes. "The Church"—*i.e.*, the universal and complete Church, is as yet invisible and scattered, existing only as an idea, a spiritual conception, which God and Christ can know in all its parts, but which eludes our limited intelligence and grasp.

(To be continued.)

SUNDAY MORNINGS WITH THE CHILDREN.

II.—STINGING NETTLES.

“Nettles had covered the face thereof.”—PROVERBS xxiv. 31.

BEFORE most children are very old, they know nettles from other plants. There will be no need for me to describe the common nettle to you. If I show you one that will be sufficient, and feeling will be knowing. The nettle is going to be your teacher for a few minutes.

Yes; I do not see why I should not speak as well as any one else. If you will only give me a patient hearing, in spite of the fierce prejudice you have against me, I can teach you something worth remembering. If you do not listen to me you may feel a sting—a sting of conscience.

Now, firstly, as the preachers say, “*I grow wherever people will let me grow.*” I can grow anywhere, but, as a rule, wise people will not let me grow in beautiful and well-cultivated gardens, flower-pots, and fine conservatories. Where they do not pay very much attention to the soil, in uncultivated places, back lanes, on rubbish heaps, and in lazy farmers’ fields, I flourish to my heart’s content. I must confess that I am not very choice and beautiful, not so choice, for instance, as the fragrant rose, so I cannot expect to be permitted to grow in lovely gardens. I know very well, although I preach against myself, there are many boys and girls who are very fond of growing nettles. They grow sweet peas in their *gardens*, and nettles in their *lives*. They neglect their minds, and do not look after their souls, with the depressing result that, very often, they are covered over with stinging nettles of little sins. If you do not exercise very careful vigilance, constant industry, and persevering toil upon your life, you will see “nettles covering the face thereof.” Bad words, bad thoughts, bad looks, bad deeds will be cropping up everywhere. And the most unfortunate part of it is, that they will not only sting you who grow them, but they will sting other innocent people. Do not forget, then, that I can grow anywhere, if you do not look sharp after me. But I must pass on to my second point. “*I look innocent, but I have power to injure.*”

You may be surprised to know that there are as many as forty different varieties of nettles. Some are much more beautiful than the one you see before you. I cannot boast of much beauty, but we as a family are all very proud of our relation, the great Roman nettle, which grows on the sea-coast of Norfolk; but, I am sorry to add, it is almost as poisonous as a snake. It is very attractive, but if touched with the naked hand will sting severely, and leave behind such a poison that you are not able to get rid of it for days. How deceptive you see we are! Just think for a moment of the nettle of sin, for it frequently grows as beautiful as a daisy and as

innocent-looking as a lily; but "the end of that sting is worse than the beginning." To young people especially sin puts on a very pleasant and alluring face; but for every beautiful nettle of sin you pluck, you get a sting worse than the sting of an adder. I am told that in London a new cobra was brought out with the others, and the keeper began to handle the stranger like the rest, but the venomous reptile darted at his chin and bit it, making two marks like pin points. The poor juggler was sobered in an instant. "I am a dead man," he exclaimed, and in a few hours he died. Listen to an old nettle, boys and girls, and do not play with sin. You think sometimes that you will come off well, but you cannot handle sin without getting stung. Do not tamper with sin. A little newsboy to sell his paper told a lie. The matter came up in the Sabbath-school. "Would you tell a lie for a penny?" asked the teacher of one of the boys. "No, ma'am," answered Dick very decidedly. "For a shilling?" "No, ma'am." "For a sovereign?" Dick was staggered; a sovereign looked big, and would it not buy lots of things? While he was thinking another boy behind him shouted, "No, ma'am." "Why not?" "Because when the sovereign was all gone, and all the things got with it gone too, the lie is there all the same." Ay, my boy, pluck the flower of sin, and when the flower is gone, the sting is there all the same.

Again let me say, "*Grip me tight, and I won't sting you.*" Grasp me tightly, and you need not fear. If you want to overcome sin, grip it, and grip it with a vigorous strength. Do not play with it. Do not encourage it, and it will not injure you. You will not kill a snake by tickling it on the back—you must throttle it. The task we have set before us is to ask God for strength to rule and conquer our tempers, passions, affections, and so to use our gifts as that we may crush all which is evil in our nature and cherish all which is good. It is our duty so to live and so to master sin that we may please God by becoming good men and good women—good after the pattern of our Lord Jesus Christ. That is a task which will require all your faith, patience, and strength. Often and often you may vow death to some sin, to some hot temper, to some temptation, and you may think you have strangled it; but you will have sad cause to know that unless you meet that sin in the spirit of Jesus Christ, it will appear again. Oh, if I could only sting you into quarrelling. Quarrelling! Yes. Quarrelling with your sins. Put your hands upon them by the strength of Christ, and overcome them. Begin now, and keep up the quarrel, till you have not one sin left to disturb you; until there is not a nettle in the whole garden of your life. If you have a difficulty in your way, do not sit down and cry, but strive to surmount it, face it, and every obstacle you faithfully overcome and every sin you subdue shall make you braver and stronger to overcome more. There are other things I want to say to you, but I must wait for another Sunday morning.

G. FRANKLING OWEN.

NOTES AND COMMENTS.

OUR DENOMINATIONAL LITERATURE.—We have often had to call attention to the strange and suicidal neglect of their own periodicals by ministers and members of our Baptist churches, and have pointed out how differently our American brethren act in this matter. An improvement in some directions has already set in, which will, we trust, continue and extend. We are thankful for the following wise and timely words, taken from the *Andover Baptist Tidings*:—"What interest do we take in Baptist magazines and periodicals? We are afraid it is becoming fashionable to support everything but that which particularly concerns us. We provide all kinds of 'weeklies' and 'monthlies' for the home, but our children do not know that the Baptists publish any such. We have heard it said that our own are so poor; if so, we can only say it is owing to the poor support they receive at our own hands. How many of us receive *The Freeman*? How many of us take in any of our monthlies, such as the BAPTIST MAGAZINE? How little we know of ourselves! Can we wonder? We hope that in this year we shall see an increase of interest taken in our own periodicals throughout the Baptist denomination in general, and Andover in particular. We heartily commend *The Freeman* as a weekly, and the BAPTIST MAGAZINE as a monthly. Start this year." It is needless to say that we cordially emphasise this advice, and feel confident that its general acceptance will promote the welfare of our churches and the progress of the principles for which they stand. Of magazines for localisation there is now no lack. The oldest and most useful of these is *The Baptist Visitor*, published at a halfpenny by the Baptist Tract and Book Society; then comes *Church and Household*, edited by the Rev. David Davies, and the special organ of the Baptist Union, always bright and spirited; and now we have *The Baptist Monthly* (A. H. Stockwell & Co.), the first number of which is decidedly varied and attractive; and last of all *The Pioneer Review*, the organ of the Pioneer Mission, edited by Prof. A. McCaig, B.A., LL.D., and published by the Baptist Tract and Book Society, and full of good things for young and old.

THE LATE SIR HENRY HAVELock-ALLAN.—Death has unexpectedly overtaken "the bravest man in the British Army," as Lord Wolseley once declared him to be. Sir H. Havelock-Allan had gone out to India to see for himself the fighting in the Khyber Pass, and to inspect the whole situation with a view to the discussions which are sure to arise in Parliament on this most unfortunate, and, as many of us think, most needless war. He was apparently killed by the Afridis. His name is one which has been held in honour by all patriotic Englishmen. His father was the Havelock—"the Saviour of India"—at the time of the great Mutiny. The General, who was a Baptist by conviction, and a member of the church at Blooms-

bury under the pastorate of Dr. Brock, married a daughter of Dr. Marshman, of Serampore, so that Sir Henry came of a good Nonconformist stock. He was himself at one time a member of the church at Westbourne Grove under the pastorate of the late Rev. W. G. Lewis, and always took a kindly interest in the progress of the denomination. His Nonconformist sympathies have been less keen and active since the Home Rule split in the Liberal party. In 1886 Sir Henry practically became a Conservative. He was a man of fine soldierly bearing, and amply deserved the honours he received—the Victoria Cross for many acts of bravery during the Mutiny, the Baronetcy which had been intended for his father, with an annuity of £1,000 a year, &c. The name Allan was added to his own in compliance with the will of a cousin from whom he inherited an estate near Darlington.

THE PARTITION OF CHINA.—The centre of interest in the political world has shifted from Crete and Armenia to “the far East.” The rumours which had been in circulation for some time past as to the intention of Germany to extend its empire has been justified by the occupation of Kiaou Chow, which is now said to be held by a “lease” for ninety-nine years. Russia has sent a fleet to Port Arthur, and, with the apparent consent of China, is to “lease” or, in some form or other, possess itself of that important stronghold and its “hinterland.” There is probably some agreement between Russia and Germany. France is urging its claims, and, whether there is to be a partition of China or not (we do not think it will come to that just yet) there is seemingly to be a scramble for “spheres of influence.” The policy of Great Britain at present is one of watchfulness. Our Government will claim a fair field and no favour, making our commercial rather than our military interests the supreme consideration. A British loan of sixteen millions (another report says twelve millions) is to be guaranteed to China for the payment of the war indemnity to Japan, and certain privileges and concessions are to be granted in return. The most important question in connection with these changes is their effect on the progress of the Kingdom of Christ, and on the position of our missionaries who are labouring for that progress in “the flowery land.” So far as we can gather, they will be placed at no disadvantage, but rather the reverse. The general impression is that there will be wider openings and larger opportunities for the preaching of the Gospel than there have ever been. We trust that the Churches will see in the open doors a call to increased liberality and more earnest consecration.

OBITUARY.—In addition to Sir H. Havelock-Allan, there have passed away during the month the Rev. John Burton, a Wesleyan minister, who had reached the advanced age of ninety-two—one of the ablest and most stimulating preachers of his church. When he was in Perth in the sixties his sermons were the talk of all the educated people in the city, who, when he was leaving, would readily have “built him a synagogue” if he would

have remained; the *Rev. Dr. Liddell*, formerly Dean of Christchurch, Oxford, and author of the invaluable "Liddell and Scott Greek Lexicon"; the *Rev. C. L. Dodgson*, better known as Lewis Carroll, author of "Alice in Wonderland"; the *Right Hon. C. P. Villiers, M.P.*, "The Father of the House of Commons," the comrade of Cobden and Bright in the Free Trade struggle, who had attained his ninety-third year; the *Dowager Countess Russell*, widow of Lord John, as he was familiarly called, whose services to religious liberty were of inestimable value. Our own ministry is the poorer for the loss of the *Rev. William Turner*, late of Bedford, and formerly of Wakefield, Sheffield, and York. A good solid preacher, a man of beautiful and unselfish character, he frequently overtaxed his strength, especially in helping village churches. There are not a few who, like one of his friends in the North, thank God that they ever knew him.

ARTICLES HELD OVER.—We regret that the pressure on our space compels us to hold over several articles of great interest, among the rest a beautiful "Winter Study," by H. T. S.; Critiques on Several Volumes of Recent Poetry, and a number of reviews of books.

LITERARY REVIEW.

C. H. SPURGEON'S AUTOBIOGRAPHY. Compiled from His Diary, Letters, and Records by HIS WIFE and His Private Secretary. Vol. I., 1834-1854. London: Passmore & Alabaster. 10s. 6d.

THIS instalment of the great preacher's autobiography has naturally been awaited with profound and eager interest, and though it may not satisfy every expectation or escape an amount of inevitable criticism, it will receive a welcome such as is accorded to few works of equal size. In our present notice we shall make no attempt to detail the course of Mr. Spurgeon's early life, or to dwell on the significance of its most memorable incidents, but shall await a subsequent opportunity in connection with the later volumes. It must here suffice to point out the general characteristics of the work. It attracts attention by its handsome form, the excellence of its paper, its clear, bold type and its capital printing, as well as by the general beauty of its get up. The illustrations—which have been specially prepared for the work—are admirably executed, and the publishers have done everything which it was possible to do to provide for so important a book a worthy setting. They have made the reading of it a delight. The story told in these pages has for us, as it will have for our readers, an unflinching charm. For those who watched every detail in Mr. Spurgeon's great career it is of necessity more than a twice-told tale. Much of it has seen the light before, and been commented on in magazines, newspapers, and lectures innumerable. Yet it comes with a sense of freshness, and there are indeed many welcome touches which are entirely new. There are extracts from diaries, sermons, and letters which appear in print for the first time, and we certainly obtain a clearer, fuller view of Mr. Spurgeon's remarkable child-

hood and youth than has previously been possible. An autobiography—if it is to tell the effect of a life on the outside world generally—needs to have certain inevitable gaps filled, connecting links supplied, and editorial explanations given. We respect Mrs. Spurgeon's desire to let her distinguished husband speak for himself, but she can herself write with such rare charm, and is so thoroughly in sympathy with her subject, that no words of hers could possibly be intrusive or do other than add to the effect of the narrative. We sincerely trust that in the remaining volumes the plan will be so far modified. Whether in some directions it would not have been well to have made a more rigid selection from the abundant materials at command is open to question. Readers whose time is limited will probably think so, though there are thousands who would be sorry to miss anything which has been given. Future generations not less than the present will be interested in this remarkable and many-sided career, and the Autobiography will be the standard and classic authority.

JOHN VAUGHAN AND HIS FRIENDS; or, More Echoes from the Welsh Hills.

By the Rev. David Davies. James Clarke & Co. 4s. 6d.

At length! The promise made some years ago of "More Echoes" is at last fulfilled, and now that we have them in book form we feel confident that they will receive from all sections of our Free Churches a welcome not less hearty than was accorded to the earlier series. We have from time to time noted the appearance of these chapters in the *Christian Pictorial*, but it is impossible to appreciate them at their full value in serial form. Mr. Davies has succeeded in presenting a graphic and sympathetic picture of the old type of peasant life in Wales, and in illustrating the remarkable power of the pulpit and the Sunday-school. His reminiscences of such men as Kilsby Jones, Benjamin Thomas, Herber Evans, R. D. Roberts, and others of kindred spirit are intensely interesting, and the specimens of their preaching are decidedly welcome. John Vaughan is, however—as he should be—the hero of the book, and he is one of those strong, sane and saintly men whom it is a pure pleasure to meet. His Bible-class lessons, such as that on "The Lad with the Barley Loaves," are among the most suggestive expositions we know, full of spiritual insight, tender feeling, and practical force. We know no book which shows more clearly the heart of the Welsh people, or which furnishes a grander view of the power of evangelical religion to ennoble and refine. The book is a noble picture gallery. The illustrations are not only numerous, but specially attractive.

ERAS OF THE CHRISTIAN CHURCH: THE ANGLICAN REFORMATION. By William Clark, M.A., LL.D., etc. T. & T. Clark. 6s.

THE story of the Anglican Reformation, which so many Anglican priests regard as a Deformation, has been often told, from widely different stand-points, but there is ample scope for a popular and comprehensive *résumé* of it, such as Dr. Clark contributes to the "Eras of the Christian Church."

He is distinctly an Anglican, a moderate High Churchman, who believes in the catholicity and continuity of the English Church and the validity of its "orders." While the Reformation was, in his view, a necessity, he is careful to point out that it "differed from the Protestant Revolutions almost as much as the English Revolution of 1688 differed from the French Revolution of 1789." In this we naturally differ from him. Had the Anglican Reformation, under Henry VIII. and his successors, been as thorough as the political revolution which gave us William III., the condition of our ecclesiastical and religious life to-day would have been much more satisfactory, and the Church would have been nearer the Apostolic ideal. It is a matter of comparatively small moment whether before Henry VIII. there was in the English Church a certain amount of local autonomy or not. There was certainly not much, and it never involved independence. The Reformation made a real and serious break with the dominant Catholicism. It is somewhat hardy of Dr. Clark to deny that the Anglican Church is a compromise. He considers that its principle was not "a return to the mere letter of the Scriptures, but to institutions of the first ages of the Church and to the Word of God as interpreted by the Early Fathers." He finds his ideal in the tone and spirit of the earlier centuries—the centuries of the first four Ecumenical Councils." It would not be difficult to show that in these centuries the seeds were sown of the most mischievous Romish superstitions, and that there is no safe rule save that of excluding all inferior authorities and paying allegiance to Christ and the Apostles alone. Dr. Clark writes with ease and force of style, and we gladly recognise not only his high intelligence and competent learning, but his general candour of spirit.

THE CELTIC CHURCH IN IRELAND: The Story of Ireland and Irish Christianity from before the Time of St. Patrick to the Reformation. By James Heron, D.D. London: Service & Paton. 7s. 6d.

DR. HERON, Professor of Ecclesiastical History in the Assembly's College, Belfast, is a sturdy Protestant warrior, who refuses to be overawed by the august authority of Popes, Bishops, and Councils, and whose strong point is a straightforward and manly appeal to the witness of history. The Celtic Church—the Church of St. Patrick—has a noble and romantic history. The life of the great Irish Saint and Evangelist, so beneficent, eager, and strenuous in its spirit and aims, appeals strongly to the imagination not less than to the heart. He is one of the great heroes of the world. To represent him as in any sense a child of Rome is absurd. His creed was in its essence evangelical; his administration was neither of the Romish nor the Anglican type; his numerous bishops knew nothing of "diocesan episcopacy." St. Columba, whose name ranks highest after Patrick's, spent his life not in Ireland, but in Scotland, and to him and his missionaries England is largely indebted for her evangelisation. Professor Heron tells the story of these fascinating and fruitful lives with grace, scholarship, and fidelity. His pages teem with the results of careful and

extensive research, and he is no mere antiquarian who forgets, in the interests of the past, the needs of the present. The supplementary chapters, discussing the claim of the Protestant Episcopal Church in Ireland to the title "Church of Ireland," and the theory of so-called "Apostolic Succession," are marked by compact and trenchant reasoning, and completely refute the pretensions of modern Anglicans to an honour which, as a plain matter of fact, neither they nor others can possess.

THE STORY OF JESUS CHRIST. An Interpretation. By Elizabeth Stuart Phelps (Mrs. Ward). London: Sampson Low, Marston, & Co. 6s.

LIVES of Christ have in our day been innumerable. They are, of course, nothing more than an attempt to retell in modern terms the story of the four Gospels, which must necessarily and always be our chief authority. The gifted author of "The Gates Ajar," written more than thirty years ago, here gives not a formal resetting of the great biography, but a series of pictures or studies—an interpretation. She aims to discover the true meaning and force of the incidents and teachings of our Lord, and to fill in, with the aid of historic imagination, details which the Evangelists do not supply—all, of course, in harmony with the statements and implications of the Gospels. This is her picture of our Lord's approach to Bethany when He heard that Lazarus was dead: "His staff scattered the dust far ahead of His party. It was almost impossible now to keep up with Him. His unaccountable indifference and delay had warmed into what seemed an unreasonable anxiety and hurry. The talith that He wore that day was white, and His tall figure looked like a pillar of light as He moved rapidly forward in advance of His disciples, who plodded after, rough and faithful, obedient and perplexed—perplexed as they always were. They spent their lives in an intellectual strain. A man's faith is worth something when it burns through such mental conditions as theirs." Some points in the portraiture of the Bethany home are, perhaps, a little strained. Mrs. Ward's supreme excellence is not her theological treatment of the narrative. She has, however, a remarkable grasp of the humanity of our Lord—of the elements which make Him truly one with us. The "Presage," as Mrs. Ward calls her introductory chapters, is, perhaps, the finest picture yet existing of the miraculous birth and the events which preceded it. The fidelity and delicacy of Mrs. Ward's treatment are delightful. The book abounds in valuable suggestions.

MESSRS. CASSELL & Co., LTD., have conferred an invaluable boon on all students of Scripture by the re-issue, in a thoroughly popular form, of the **OLD AND NEW TESTAMENT COMMENTARIES FOR ENGLISH READERS**, edited by Bishop Ellicott, in eight volumes. The original edition cost eight guineas. The present edition can be purchased at less than a fifth of that cost—for thirty shillings! The form is less handsome, but the type and printing are the same, and for working purposes this edition will be

generally pronounced more convenient. Of the merits of the commentaries as a whole it would be superfluous to speak. There are few works which can be regarded with greater satisfaction. It is, perhaps, scarcely to be expected that the more advanced critics will regard a project which was completed twelve or fourteen years ago as up-to-date; but not a few of our readers will be more than content that it should be so far, and in this sense, lacking. The historical method of criticism has been applied throughout, soundly, reasonably, and reverently, though many of the conclusions of so-called historical criticism—conclusions which are as arbitrary and invalid as they are novel—are rejected. The late Dr. Payne Smith (Dean of Canterbury), the late Dean Plumptre, the late Dr. H. R. Reynolds, Dr. Ginsburg, Dr. Stanley Leathes, Dr. Salmon, of Dublin, Archdeacon Aglen, Archdeacon Watkins, Dean Farrar, Dean Spence, Dr. Moulton, Archdeacon Sinclair, Dr. Sanday, Dr. Plummer, and Dr. Boyd Carpenter (Bishop of Ripon) are men of the highest rank in scholarship, and can scarcely be regarded as fettered by traditional views. For exegesis proper, for lucid, helpful interpretation, the student will rarely seek in vain. It will be a decided gain to our ministers and Sunday-school teachers to have at their command a work so comprehensive, so trustworthy, and so suggestive as this, and we are thankful to have an opportunity of directing attention to and cordially commending it.

MESSRS. HODDER AND STOUGHTON'S BOOKS.

THE EXPOSITOR'S GREEK TESTAMENT. I. The Synoptic Gospels. By the Rev. A. B. Bruce, D.D. II. The Gospel of St. John. By the Rev. Marcus Dods, D.D. £1 8s. Dr. Robertson Nicoll has earned the gratitude of all students of Scripture by his project, now happily completed, of "The Expositor's Bible," which contains many of the choicest results of expository research both in the Old Testament and the New. The volumes which constitute this fine library are addressed for the most part *ad populum*. Here we have a project not less, but in some senses even more important, of the *ad clerum* type, and there can be no doubt that it will be not less successful. "'The Expositor's Greek Testament' is intended to do for the present generation the work accomplished by Dean Alford's in the past." Alford was the pioneer in this special field. He, more than any other, placed within the reach of ministers and students the accumulated results of scholarship, and made the best critical and exegetical helps generally accessible. Scores of ministers who have regularly worked with Alford since their college days will never cease to be grateful for the help he has been to them. That his task was too great for any single man to accomplish, and that since his time the wealth of material on the New Testament has been steadily increasing, is universally known. In our own country, the labours of Ellicott, Lightfoot, Westcott, Plumptre, Sanday, Gifford, and others, to say nothing of Continental writers, have ensured a marked advance, though the results of

their work have not yet been presented in a compact form. This task will, more or less directly, be fulfilled in the "Expositor's Greek Testament" Dr. Nicoll, who has the art of discovering the right men for his work, has selected his contributors from various churches. If the first volume is in any sense typical, the work will soon find its way into the libraries of our ministers and be in constant use on their study tables. Alford's general plan, which cannot easily be improved, has been followed, with such modifications as experience has suggested. There are the requisite "introductions;" the Greek text (T.R.) is placed at the head of each page, with the various readings from the principal MSS. beneath, and side references to places in the New Testament and the Septuagint where the chief words are employed in a similar sense. The notes are given, as in Alford, in double columns below the text, and form the bulk of the work. It is, perhaps, impossible, considering how few weeks have elapsed since the publication of the volume, to pronounce absolutely on its merits. It requires years to test the value of such a commentary in every point. Constant, every day use will alone enable us to know it as we know Alford. But there are certain features which stand out with sufficient clearness. Dr. Bruce's introduction to the Synoptics does not give us every scrap of evidence from the early patristic and other writers in favour of the genuineness and authenticity of the Gospels (Dr. Dods has done more in this respect in relation to the Gospel of St. John), nor is there so minute an examination of the language and style of the writers. On the other hand there is a fuller, more exact, and, generally speaking, more satisfactory statement of the Synoptic problem, and, apart perhaps from the question of date, which Dr. Bruce places later than he need, a nearer approach to its solution. "For the explanation of the phenomena presented by the Synoptical Gospels modern criticism postulates two main written sources; a book like our canonical Mark, if not identical with it, as the source of the narratives common to the three Gospels, and another book containing sayings of Jesus, as the source of the didactic matter common to Matthew and Luke." Dr. Bruce has worked at the Synoptics for years. His studies in the *Expositor*, some of them re-issued in the volume "With Open Face," as well as in the "Galilean Gospel" and "The Kingdom of God," have already gained wide recognition, and it seems to us that he has given us here the cream of all his thought and research. The style is easy and fluent. The technicalities of scholarship and the formulæ of philosophy are avoided, but we are everywhere struck with the freshness and vigour of Dr. Bruce's comments, and with his remarkable insight into the heart of Christ's teachings. We cannot in such a notice as this quote illustrative instances, but let any one turn to the notes on the visit of the Magi (Mat. ii. 1—12), or our Lord's temptation (iv. 1—11), or the beatitudes (v. 1—12), the parables of the lakeside (xiii.) and the transfiguration (xviii. 1—8), and our estimate will be readily endorsed.—Dr. Dods has previously done good work on the Fourth Gospel, and here we see the bases on which he has reared his solid expository

structure, and the processes by which he has gained an entrance into the citadel of light. The notes of both writers are brief and condensed, but never obscure. There is an occasional breeziness about them which is delightfully refreshing, a homeliness which verges at times towards the colloquial and a sense of dealing with themes with which there is the deepest sympathy. It would be a mere conventionalism to say that we cannot endorse every separate interpretation. We have now and then the pleasure of differing from our guides, and are not sure that we do not know the ground over which they take us all the better for the discussion to which these differences give rise. At any rate this is a great and noble volume.—**THE CLERICAL LIFE.** A Series of Letters to Ministers. 6s. These letters, by John Watson, D.D., Prof. Marcus Dods, D.D., Prin. T. C. Edwards, D.D., Prof. James Denney, D.D., T. H. Darlow, M.A., T. G. Selby, W. Robertson Nicoll, LL.D., and J. T. Stoddart, first appeared in the *British Weekly*, and having been collected in a convenient form, should obtain a wide circulation among ministers and students. The tone of pleasant banter that runs throughout them gives them piquancy and force. They take off in a kindly manner the weaknesses and foibles to which more than young ministers are prone, and are full of sage counsel and wise sympathetic advice, being of a thoroughly practical character, and discussing in their own incisive way most of the difficulties which preachers and pastors have to encounter.—**AMONG THE SAILORS,** during the Life and Reign of the Queen. By G. Holden Pike, with Contributions by Agnes Weston, John Gritton, D.D., and E. W. Matthews. 3s. 6d. This is a book which deserves an honourable position in the literature of the Diamond Jubilee Year. Our national greatness, the success of our commerce, the welfare of our people at large depend very greatly upon our seamen in all branches of their service. Mr. Pike tells in a pleasing style the work that has been done for them by various philanthropic and Christian agencies, and how much more remains to be done. The story is diversified and attractive, and, to use a common expression, is "more interesting than a novel."—**THE HOLY FATHER AND THE LIVING CHRIST.** By the Rev. Peter Taylor Forsyth, D.D. 1s. 6d. This is one of the "Little Books on Religion," edited by Dr. Robertson Nicoll. The first part of the book was, if we are not mistaken, preached as a sermon before the Congregational Union, and created at the time a deep impression. Dr. Forsyth shows that the Fatherhood of God is by no means antagonistic to His sovereignty, and does not render superfluous, as many seem to think, an atonement for sin. The sermon on the "Living Christ" brings out truths with regard to Christ's *present ministry* which have been too often overlooked.—**WILLIAM TAYLOR,** of California, Bishop of Africa. An Autobiography. Revised, with a preface by the Rev. C. G. Moore. 6s. We have an impression that the earlier parts of this volume were published many years ago, but it is well to possess the work in complete form. Bishop Taylor's evangelistic tours in the United States, in California, in Australia, in South Africa, in India, &c., are amongst the most remarkable feats of

modern times. Few men have laboured with such untiring perseverance, or have achieved greater success under the most various and often discouraging conditions. It is an inspiration and a source of strength to read so remarkable a story.

AMONG the recent volumes of poetry sent out by Mr. John Lane, of The Bodley Head, preference will by many be given to POEMS by Stephen Phillips (4s. 6d. net). Mr. Phillips not only gives us lines whose rich and sonorous music haunt the memory, but his conception is decidedly original and his workmanship artistic. His "Christ in Hades," which is included in the present volume, is a triumph in blank verse, and treats with becoming gravity a theme of profound and universal interest. We do not like the idea of bringing Christ into an assemblage of mythological heroes. The Christian and the classical should be kept rigidly apart, but we readily admit that there have been few finer expressions of the sheer force of character as such, and *par excellence* of the character of our Lord. The poem does not solve the problem nor bring us much nearer to its solution, but it will be ever memorable for its presentation of the effect of Christ's mere presence with His sad face and torn hands on the great heroes of the ancient world.

Apart from its general conception, setting forth the weary hopelessness of life in the underworld, there are many lines rich in suggestive power:—

"O thou beginning to glide here a shadow,
Soon shalt thou know how much it seems to us,
In miserable dim magnificence,
To feel the snowdrop growing over us!

Over the head of Jesus the whole sky
Of pain began to drive: old punishments
Diswreathing drooped, and legendary dooms
Dispersing hung, and lurid history streamed.
But He against that flying sky remained
Placid with power.

As he was speaking, slowly all the dead
The melancholy attraction of Jesus felt;
And millions, like a sea, wave upon wave,
Heaved dreaming to that moonlight face, or ran
In wonderful long ripples, sorrow-charmed.

But suddenly the form of Jesus stirred;
And all the dead stirred with Him suddenly.
He shuddered with a rapture; and from His eyes
They felt returning agonies of hope."

"The Woman with the Dead Soul" and "The Wife" are two studies of modern life. The subject is not in either case pleasant, but the treat-

ment is as delicate and restrained as in such a case it could be—though the latter is scarcely a fit theme for poetry. And if true, it is ignobly true to life, and would have been better left in the shade. “Marpessa” is a classical study after the manner of Tennyson’s “Tithonus,” of which by certain resemblances it reminds us. The story of the old Greek myth is, that Marpessa, betrothed to Idas, is wooed by Apollo, who falls in love with her, and attempts to carry her off. Jupiter interferes, and insists that Marpessa shall follow her own choice, which falls on her old true love. The unveiling of her heart, the working of her affection, the rich, full notes of her humanity, are exquisitely expressed, and though Apollo departs in anger, even he must have been convinced by Marpessa’s womanly plea! With what fine emotion she sets forth the naturalness of her choice—

“ But if I live with Idas, then we two
 On the low earth shall prosper hand in hand
 In odours of the open field, and live
 In peaceful noises of the farm, and watch
 The pastoral fields burned by the setting sun.
 And he shall give me passionate children, not
 Some radiant god that will despise me quite,
 But clambering limbs and little hearts that err.
 And though with sadder, still with kinder eyes
 We shall behold all frailties, we shall haste
 To pardon, and with mellowing minds to bless.
 Then, though we must grow old, we shall grow old
 Together, and he shall not greatly miss
 My bloom faded, and waning light of eyes,
 Too deeply gazed in ever to seem dim ;
 Nor shall we murmur at, nor much regret
 The years that gently bend us to the ground,
 And gradually incline our face ; that we
 Leisurely stooping, and with each slow step,
 May curiously inspect our lasting home.”

From the lines to “Milton, Blind,” we take the following, and do it the more readily because Milton is one of the poets who has crept into Mr. Phillips’ study of imagination. He has been moved by the grand and stately music of his verse, and felt the thrill of his magnificent organ roll:—

“ He who said suddenly, ‘ Let there be light ! ’
 To thee the dark deliberately gave ;
 That those full eyes might undistracted be
 By this beguiling show of sky and field,
 This brilliance, that so lures us from the Truth.

.

Or rather, a special leave to thee was given
By the high power, and thou with bandaged eyes
Wast guided through the glimmering camp of God.
Thy hand was taken by angels who patrol
The evening, or are sentries to the dawn,
Or pace the wide air everlastingly.
Thou wast admitted to the presence, and deep
Argument heardest, and the large design
That brings this world out of the woe to bliss."

THE MYSTERIES, Pagan and Christian : Being the Hulsean Lectures for 1896-97. By S. Cheetham, D.D., F.S.A., &c. Macmillan & Co. 5s.

THE subject of the Pagan mysteries has always had a great attraction for scholars and thinkers of a certain class. Our knowledge of them is so partial and indefinite, the evidence relating to them is so vague, speculation concerning them has given rise to so many curious conjectures and wild theorisings, that they furnish ample scope for recondite research and philosophic ingenuity. The late Dr. Hatch contended that these mysteries profoundly influenced the Christian cult, especially in the matters of baptism and the Lord's Supper. Dr. Cheetham takes a different view, and contends (and we think rightly) that the relation between the Pagan and the Christian rites (there are no Christian mysteries in this sense) was exceedingly slight. There were in the early Christian Church no esoteric and exoteric teachings, no doctrines disclosed only to the initiated; the salient features of Divine revelation were then, as now, openly declared and generally known. Baptism, as taught in the New Testament, had in it nothing akin to the Pagan rites of initiation, though it must be admitted that, at a later period, when the Church had been secularised, Pagan influences crept into its worship and corrupted the simplicity of its faith and services. The whole subject is here discussed competently and elaborately, and with a sobriety of judgment which will commend Dr. Cheetham's conclusions to intelligent and candid students.

MESSRS. OLIPHANT, ANDERSON & FERRIER have issued a charming shilling volume in their "Little Books for Life's Guidance," **DAILY THOUGHTS FOR A YEAR**, from the Letters of Samuel Rutherford, selected by Eva S. Sandeman—quaint, choice, elevating, and consoling. In the same series there have appeared **PRAYERS FOR THE WEEK** from the Private Devotions of Lancelot Andrews—prayers which no thoughtful man can read without deep feeling, and which most Christians will readily adopt as their own; **IN HIS STEPS**, a Book for Young Christians, by Rev. J. R. Miller, D.D., tenth thousand, exceeding beautiful and helpful; and **LADY BLANCHE BALFOUR**, by the Rev. James Robertson, D.D., a delightful reminiscence, by the Parish Minister of Whittinghame, of the sainted

mother of Mr. Arthur Balfour. The story of her life—pure, devout, and beneficent—forms a graceful idyll, which we are thankful to have read.

WE have received from Messrs. A. & C. Black two volumes in the new issue in enlarged form, of the Church of Scotland Guild Library, **OUR LORD'S TEACHING**, by Rev. James Robertson, D.D. (seventeenth thousand), and **A FAITHFUL CHURCHMAN: MEMOIR OF JAMES ROBERTSON, D.D.**, by A. H. Charteris, D.D.—each 1s. 6d. net. Of the Guild Library we need only say that we wish there were something corresponding to it in our own denomination. The leaders of the Church of Scotland are wise in their generation in providing for their young people vigorous, healthy literature, dealing with all the great questions of theology, ethics, apologetics, ecclesiology, missions, hymnology, &c., and happily the leaders are generously supported by the ministers and people at large. The books are models in their terse, compact thought and lucid style, and not the Church of Scotland only, but the Church of Christ at large, is laid under obligation by them. The supplementary chapters in Dr. Robertson's "Our Lord's Teaching," dealing with His teaching about Himself, prayer, and the Fourth Gospel, are a valuable addition to the work. Dr. Charteris has adapted his original "Life of Professor Robertson" in a thoroughly admirable and effective style. The Professor was the founder of the Endowment Scheme of the Church of Scotland subsequently to the Disruption. He was the ablest of the antagonists of the Disruption. In our view, therefore, he took the wrong side; but he was an opponent to be respected and honoured. As a parish minister he was a model pastor, and as an ecclesiastical leader he was large-minded, clear-sighted, and indefatigable.

MESSRS. C. J. CLAY & SONS (Cambridge University Press Warehouse) send us **THE PARALLEL HISTORY OF THE JEWISH MONARCHY**, printed in the text of the Revised Version, 1885. Part I. ("The Reigns of David and Solomon"), arranged by R. Somervell, M.A., Assistant Master and Bursar of Harrow School, with an Introduction by S. R. Driver, D.D., 2s. A most useful help to the study of this important period. The history narrated in the parallel passages in the Books of Samuel and Kings on the one hand, and of the Chronicles on the other, can only be understood when the passages are studied side by side as here. A capital table of contents is prefixed. The same publishers have issued the Books of **EZRA** and **NEHEMIAH**, by H. E. Ryle, D.D., in the Smaller Cambridge Bible for Schools (1s.), which we can very cordially commend.

MESSRS. EYBE & SPOTTISWOODE send us a new edition of their **ILLUSTRATED TEACHERS' BIBLE**, with the Aids to the Student, which have already proved so useful. These Aids were the first in the field, and have been the forerunners of many similar works. Among the writers are the Revs. H. B. Swete, Dr. Sandy, Stanley Leathes, Canon Girdlestone, Canon Tristram, Canon Cheyne, A. H. Sayce, and our own Dr. S. G. Green, who writes on

the Chronology of the Bible, on Jewish sects and orders. Nothing, therefore, need be said in commendation of the work. The illustrations from photographs of antiquities, of Biblical scenes and cities, of manuscripts, &c., are admirably done, and are arranged in chronological order. The specific features of this work give to it indisputable value.

MR. H. B. ALLENSON has issued THE EMPHASISED NEW TESTAMENT, by Joseph Bryant Rotherham, being a translation based upon the text of Westcott and Hort, and arranged to show at a glance narrative, speech, parallelism, and logical analysis, and also emphasised throughout after the idioms of the Greek. By means of special type, section headings, and various signs and abbreviations easily understood, the full force of the Greek text is brought out more distinctly than in any work with which we are acquainted. We may at times dissent from the author's rendering, but in no case do we fail to obtain fresh light on the sacred text. We do not know whether Mr. Rotherham is technically a Baptist, but throughout he renders baptize, "immerse," and has the following interesting note: "Early in life the translator became convinced that the meaning of the Greek verb, *baptizein* is 'to immerse.'" He accordingly, in the first and second editions of this work, so rendered the word. Having met with nothing during the past twenty years to convict him of error in the course he then took, nothing is left for him but to continue the same rendering. Without entering upon the usual arguments employed by immersionists, he may mention, as an interesting fact, that the translators of the Hebrew version, published by the Trinitarian Bible Society, have rendered *baptizein* by the Hebrew word *tdal*, which, it is well known, signifies "to dip." Indeed, the "Oxford Gesenius," edited by Drs. Driver, Briggs, and Brown, assign to that word no other meaning than "dip" and "dye;" and, as the latter has no relevancy to the ordinance instituted by Christ, we may take it as indisputable that the Trinitarian Bible Society, through means of this version, plainly teaches all converts from Judaism to Christianity that the duty of such Israelites as believe Jesus to be the promised Messiah, is to be immersed into Him as their new leader. Plainly, what is true for Jew is true also for Gentile."

SEVEN PUZZLING BIBLE BOOKS. A Supplement to "Who Wrote the Bible?" By Washington Gladden. James Clarke & Co. 5s.

DR. GLADDEN'S book, "Who Wrote the Bible?" was of great service to those who wished to know the contentions and conclusions of the Higher Criticism. The present books deal with certain sections of Scripture in a somewhat more minute and detailed style. The writer's position is decidedly "advanced," but it is well for us to know the trend of modern criticism, the arguments adduced in its favour, and the effect it is likely to have upon the spiritual interpretation of Scripture. Dr. Gladden is an intelligent, forceful, and candid writer, and in the present state of opinion his book will be useful for its ample and well-sifted information.

THE BIBLE STORY. Re-told for Young People. The Old Testament Story by W. H. Bennett, M.A.; The New Testament Story by W. F. Adeney M.A. James Clarke & Co., Fleet Street. 6s.

THIS is an admirable attempt to present the salient features of Scripture history in a form likely to interest young readers. The task undertaken by Mr. Bennett and Mr. Adeney appears at first a very simple one; but let those who think it simple make a similar attempt themselves, and they will find it not so easy. To the preparation of this work there has been devoted no small amount of time and labour, and we find in it the rich fruits of Biblical scholarship and complete mastery of the theme.

THE CHRIST LIFE. By the Rev. J. B. Figgis, M.A. Nisbet. 2s. 6d.

MR. FIGGIS is a well-known minister of the Countess of Huntingdon's Connexion, whose numerous writings have enjoyed a marked popularity. The chapters here presented constitute one of the "Deeper Life" Series, which we have already noticed several times. The teaching is of the Keswick type, but free from the exaggerations often associated with that school, and calculated to be generally useful.

SERMON STORIES, for Boys and Girls. By Rev. Louis Albert Banks, D.D. Funk & Wagnalls Company.

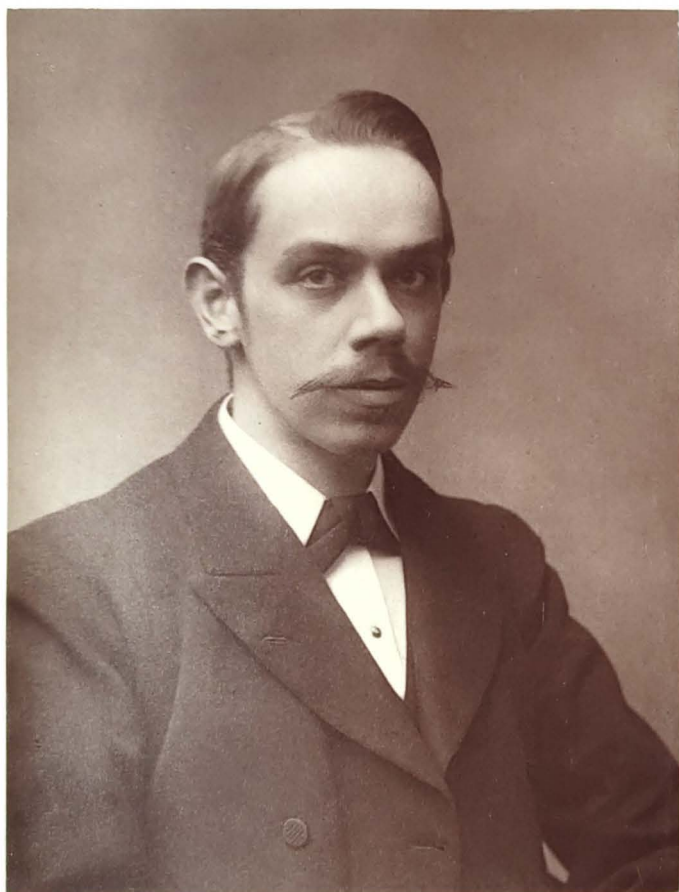
A SERIES of bright and lively addresses, short, pithy, and full of telling illustrations, such as children are sure to delight in.

BAPTISM, WHAT SAITH THE SCRIPTURE? By the Rev. D. H. D. Wilkinson, M.A., with Preface by the Rev. H. C. G. Moule, D.D. Seeley & Co., 38, Great Russell Street. 1s. 6d.

A FORCIBLE statement of the doctrine of baptism as held by the Evangelical party in the English Church. A conclusive refutation of the mechanical sacramentarian theory, and a useful protest against the Romanising tendencies of many High Churchmen. Mr. Wilkinson admits, with Professor Moule, that "*ideally*, always the adult is the right recipient of baptism." He weakens his case immensely by not keeping to the ideal throughout.

MESSRS. PASSMORE & ALABASTER have issued **COME, YE CHILDREN.** A Book for Parents and Teachers on the Christian Training of Children. By C. H. Spurgeon. 2s. This is apparently a welcome collection of Mr. Spurgeon's wise and weighty sayings on this momentous theme. Also, **EVERYBODY'S BOOK.** The Pilgrim's Guide. A Word for all Times and for all Seasons. 2s.

MESSRS. MORGAN & SCOTT have sent out the "Northfield" edition of **THE SHEPHERD'S PSALM**, by the Rev. F. B. Meyer, B.A., illustrated by Mary A. Lathbury (5s.), a tasteful and handsome edition of a work which, in its plainer form, has enjoyed a wide popularity, and which, in this form, should make a specially acceptable present.



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*Yours very sincerely
John W. Ewing*

THE
BAPTIST MAGAZINE

MARCH, 1898.

REV. J. W. EWING, M.A., B.D.

JOHN WILLIAM EWING, the subject of the following sketch, has already won for himself a high place among the London Baptists, and, should his life be spared, there is no honourable position among the leaders of our denomination to which he may not aspire. This eminence is to be attributed, in the first place, to his own solid worth, and secondly, to the high and thorough scholarship he has acquired by persistent and well-directed study. But this early blossoming may be in some measure due to his ancestry, for Mr. Ewing comes of a long line of faithful preachers of the Gospel. Four generations in direct succession are known. Their predecessors are forgotten, save by the God they served, yet they doubtless originated impulses that are helpful in their latest representative.

Mr. Ewing's great-grandfather was John Andrew Jones, a prominent minister among the Baptists of the Strict Order. He will be remembered by his "Bunhill Memorials," a work not yet out of date. William Hawkins is the next in the line, and he, too, served in the Strict Baptist ministry. Like his father-in-law, Mr. Hawkins employed his pen as well his tongue in the service of the Church—writing doctrinal works of a solid character, and compiling a hymn-book had in much esteem by our seniors. The daughter of this good man married Thomas John Ewing, the father of the pastor of the Church at Rye Lane, Peckham.

John William Ewing was born July 31st, 1864, at Bythorne, in Huntingdonshire, of which place his father was pastor. Their beloved firstborn was two years and nine months of age when his parents removed to Kenninghall, in Norfolk, where, during a period extending to seventeen years, he ministered to the Baptist Church worshipping there. Kenninghall is a large, pleasant village, of

some 1,200 or 1,500 inhabitants, and there the child grew up amidst the most helpful influences. The meadow and farm, the quiet of the country, awakened his soul, and produced an early maturity. His parents imparted a love of books, while the plain worship of the unadorned sanctuary regulated a taste that is helpful or harmful, as it is indulged upon good books or their counterfeits. The pastor's son was passionately fond of reading, and would often climb a tree, and sit for hours among the branches reading, though without a clear perception of the training he was thus acquiring, so wisely does God prepare from afar for the work we cannot see, which if we beheld we should perhaps dread.

At the age of eleven the young student left home for the Non-conformist Grammar School, at Bishop's Stortford—then, as now under the competent charge of Rev. R. Alliott, M.A. Twelve months after his removal to this seminary his progress Christward was accelerated, and John Ewing definitely yielded himself and his powers to his father's God. This final touch was given by one of his schoolfellows (now the Rev. W. E. Blomfield, B.A., B.D., of Coventry). Young Blomfield, attracted by his friend's serious geniality, frequently spoke to him of the benefit of definite decision, and one Saturday night was especially earnest in urging John Ewing to yield himself up to the pleading Saviour. The youth was so aroused by this faithful dealing, that it was long before he was able to sleep. On the following morning, after prayers, while busy at his desk, his thoughts were still occupied with the same absorbing theme. A great longing sprang up with captivating power, and whilst thus keenly sensitive, the Divine Spirit brought to the inquirer's mind a line from a familiar hymn. The words were: "Whosoever will may come." With them came, too, the light, and with illumination came also an act of faith. As the boy came to Christ, a consciousness of being received and accepted spread over his mind, and thus self-mastery came, as self was absorbed in the Lord. The first act of the young disciple was to write home to his mother, that she, too, might rejoice at the happy change in her first-born. Her reply came by return of post. It told how she had been shedding tears of joy, and singing, "Ring the bells of heaven." To her it meant so much, and yet she could not discern the outplanting force of the life then implanted.

Naturally enough the schoolboy began to feel drawings towards the ministry, and during his holidays gave prayer-meeting addresses in the cottages of his father's flock. His first sermon was preached soon after leaving school, an event that took place in his seventeenth year. The text chosen was: "God be merciful to me a sinner," and the sermon was preached in his father's chapel. That good father sat below, ready to finish the service if the youth broke down; but, happily, his assistance was not required.

The next two years and a half were spent in teaching—a most valuable preparation for the work of the ministry. After holding the post of master in one or two schools, Mr. Ewing, at the age of nineteen, entered the Pastor's College. There his progress was remarkable, and evoked high praise from his tutor, the late Principal Gracey.

These happy years were prematurely terminated by an urgent and unanimous call from the church at East Hill, Wandsworth, which he felt compelled to accept.

The joy of first service was, however, dashed by the death of Mr. Ewing's mother. A year or two later the pastor of Kenninghall followed her, the irreparable loss hastening his departure home.

Their son commenced his work at Wandsworth in March, 1886, and the Lord, who had caused sorrow, sent the blessing always attendant thereon. While in the full flood of success, East Hill, in 1889, welcomed Miss Annie E. Hawkins as the pastor's wife, "through whom," says Mr. Ewing, "untold comfort and help have come to me in all my later work." Miss Ewing, the pastor's sister, left England for Zenana work this same year, and her success in this difficult field has been signal and complete.

In the year 1890 a disastrous fire damaged the chapel, and destroyed the school and class-rooms. The growing church rose to the occasion, re-built the schoolroom, and enlarged the chapel, by the erection of galleries. The great increase of the congregation had compelled this enlargement, the entire cost of which, about £2,000, was paid during Mr. Ewing's ministry.

The year of this disaster Mr. Ewing obtained his B.A. degree (London University), with Honours in English.

In 1891, in consequence of the illness of Professor Fergusson, Mr. Ewing was invited to help at his Alma Mater. This he did

for several months, and when it was found that Mr. Fergusson could not return, Mr. Ewing was asked to accept the post permanently. This flattering offer he felt compelled to decline.

At the death of Principal Gracey, in 1893, Mr. Ewing again taught in the Pastor's College for a time. The same summer he took the M.A. degree (Lond.) in Philosophy. In the autumn following he paid a visit to the United States, preaching in New York and Chicago. On returning to England, he spoke at the Baptist Union meetings, which were held that year in Reading. This was practically Mr. Ewing's introduction to the Denominational platform. In the spring of 1894 he was elected to the Baptist Union Council, on which he has served ever since, acting on the Literature, Church Extension, and General Purposes Committees.

A unanimous call from Dalston Junction Church, in 1895, was declined, as was shortly after one from Rye Lane, Peckham. This latter was repeated in the autumn, and with such emphasis that Mr. Ewing was compelled to regard it as the call of God.

Mr. Ewing's parting from East Hill was very pathetic. The profound affection and reverence of the people was very manifest, and very keen were their pangs at the severance of ties dear beyond expression. Various valuable presents were given, but only those who were privileged to be present can realise what East Hill then lost and Peckham gained. The beloved church, that had grown from 150 to 560, without delay sought a pastor of like mind, while to Peckham Mr. Ewing brought a flood of light and life, which is still rapidly rising.

The latter church had long enjoyed a ripe ministry, and now began a remarkable era of prosperity, which manifested itself in all its different organisations. Since the second Sunday in 1896, when Mr. Ewing took up the work, there has been a net increase of 100 members, and so far from abating, there are signs of an advance in accelerating ratio. Mr. Ewing's aim is to exercise a teaching ministry, and in this he is succeeding beyond the hopes of his friends. Just now he is delivering a series of discourses upon the great doctrines of the faith, the services so far having been attended by crowds. In October, 1897, Mr. Ewing passed the examination for the B.D. degree at St. Andrew's University.

Manchester.

JAMES J. ELLIS.

THE LONG AND THE SHORT OF IT.

A NEW YORK paper undertakes to publish on the editorial page of its Sunday issue a sermon of not more than a thousand words, and to contribute a like number of dollars to any church or charity, to be chosen by the minister whose sermon is adjudged to be the best of the series. The advantages of this arrangement are manifest. The public gets the sermons, the church the dollars, and the paper the advertising. But what does the preacher get? The answer of the journal itself is that he will, it is hoped, get a lesson in the art of preaching short discourses. A thousand words can be spoken in ten minutes. The ten-minute limit has antiquity on its side, for although the Greek fathers exceeded it, the Latin fathers, as was natural enough in those who used a compact and forcible tongue, often found this brief measure not too short for their purpose.

Between these early sermons and ours there lies a region which needs only to be explored to correct the delusion that the sermon, as the centuries speed on, will of necessity grow small by degrees and beautifully less. Enumerating the nine qualities which should distinguish a good preacher, Luther gives, as the sixth, that "he should know when to stop." But he omits to prescribe for the bad preacher; and bad preachers were probably in the majority during the dark ages which preceded the Protestant Reformation. Francis de Sales packed a large amount of sense into small compass when he said: "The more you say, the less people remember; the fewer your words the greater their profit. When a sermon is too long the end makes one forget the middle, and the middle the beginning."

The Reformation undoubtedly added to the average length of the discourse. Now, as not for centuries before, there was a message of intense importance to be delivered. Cranmer preparing Latimer to preach before the English Court cautions him "not to overpass an hour and a half." Two hours, at least, must have been consumed by a sermon which Baxter delivered before Charles II.; and when Charnock discoursed on "The Duty and Reward of Bounty to the Poor," he illustrated his theme by his generosity in

speech, and took three hours and a half to deliver his mind on the matter. Mr. Samuel Pepys, who loved to listen to sermons however little he profited by them, criticises with persistent severity the pulpit ministrations of a young Scotchman, who preached "most tediously." To his voice Pepys declares he cannot be reconciled, and, consequently, such entries in his diary as "After dinner to church again, where the young Scot is preaching. I slept all the while," are not infrequent.

Alike in England and in America, the Puritans were addicted to long preaching. Two hours was a common measure in the old country, and in the new world, as befitted a people who had exchanged an island for a continent, the measure was apt to be longer yet. "At the planting of the first church, Woburn, Mass., the sermon lasted between four and five hours." A century and a half later the evangelical awakening which dispelled the torpor that had settled down on the churches on both sides of the sea put a new power into the message of the pulpit, and it is likely that it restored to the sermon something of the old Puritan fulness which had been lost in the years of spiritual decline. John Wesley found it necessary to warn Adam Clarke: "Do not please the devil by preaching too loud or too long, but please God by denying yourself herein." An hour during the first half of our own century was not considered to be an excessive length for a sermon. In his "Reminiscences," the Rev. Frederic Arnold recalls the protests which even at this time were beginning to make themselves heard in fashionable London churches against preachers who possessed to an excess the perilous gift of continuance. A countess took herself away in the middle of one of his discourses, leaving a message with the beadle that it was all very interesting, but she could not stay any longer. To a prebendary of the Established Church, who offended in the same way, a marchioness pleasantly observed: "My dear doctor, I am so delighted with your sermons; but our servants insist on dining early on Sunday, and, of course, we are completely in their power. I would not at all mind bringing up some coals, or opening the front door, to enable me to hear you; but, unfortunately, Lord A—— will not permit me to do anything of the sort." One Sunday, when a colonial bishop dared to exceed the conventional limit

in the presence of an aristocratic congregation, an old lord got up in his pew, pointed to his watch, and saying in an audible voice, "Time's up," stalked solemnly away. Possibly this warning was sufficient for a colonial bishop; but not even the opinion of a sovereign was final in the freer air of Holland, for when the late Queen of that country told a clergyman, for whom she had a great regard, that she would hear him oftener if he would but shorten his sermons, he replied that he was very sorry, but his congregation would not allow him to do so. Going farther afield, we may notice that the Buddhist and Shinto sermons in China and Japan still run to inordinate lengths; but this is in some degree atoned for by the character of the discourses, which are "enlivened with jokes, and by pointed applications to members of the congregation." An ex-diplomat, writing to the *New York Tribune*, adds that in one of the great Buddhist temples of Japan, "both the preacher and the congregation were repeatedly refreshed with cups of tea, while everybody—men, women, children, and priest—smoked till the air was thick with tobacco fumes."

To-day the question of how long a sermon ought to be may be said to have settled itself. There is still a greater latitude allowed in one church than in another. The Episcopalian does not, as a rule, run to such lengths as the Presbyterian or the Baptist. In the Episcopal Church itself the High Church preacher is apt to be brief and hortatory, and his Low Church brother is not infrequently much more digressive and much less pointed in his remarks. The late Bishop of Chester was once appealed to by two clerical critics of a sermon preached in his own cathedral on some controverted question, and in which they had detected a flavour of heresy. One of them objected to the discourse that it was rather High, the other that, on the contrary, it was rather Broad. The Bishop avoided the expression of a compromising opinion by observing, "Why, I considered it rather—long." An irreverent Western newspaper says that "a sermon of over twenty minutes is a clerical error," and in this decision it has the support of an English judge, who, when asked how long a sermon should be, replied: "Twenty minutes—with a leaning to mercy." Even Spurgeon, with his affluent mind and speech, ordinarily gave to the sermon only forty minutes in which to do its work, and

undoubtedly he would have agreed with the sufferer from discourses more distinguished for their length than for either their depth or their height who demanded "shorter sermons, cut off at both ends, and set on fire in the middle." George Eliot, in "Mr. Gilfil's Love Story," hits off the party at the Hall, returning from church "with that brisk and cheerful air which a sermon is often observed to produce when it is quite finished," and a snap-photograph of the appearance of a congregation before service and after might justify her choice of adjectives. A feeling which almost demands to be called vindictive seems to possess the man who is treated to a longer sermon than he desires. His taste is entirely with Hesiod in the poet's famous maxim, "The half is greater than the whole." How early in life the prejudice against a long sermon is implanted it is hard to say. Perhaps it is born with our fallen nature. Certainly it is found in the mind of the school-boy, in which more useful matter is often conspicuous only by its absence. The story is current of a college audience in America that scraped down a preacher who exceeded the usual span, in brutal indifference to the fact that his own son was present as one of their number. At Westminster School, when Canon Cureton, the Syriac scholar, preached too long, the boys used to thrash his son; and it was when told of this that Dean Trench observed, with a deep sigh: "Oh, how I wish that Canon Wordsworth also had a son at the school." The good canon was famous for his long sermons, as well as for his proneness to hold forth on the errors of the Church of Rome. One of his old Harrow scholars, entering Westminster Abbey while he was preaching, asked a verger what was the subject of the sermon, and received the answer: "Oh, sir, it is the old story; he is giving it to the Pope again."

Certainly, be it long or short, the sermon should end impressively. In the days of mail coaches the driver always came to his journey's end in a spirited gallop, however much his horses might have lagged in their last half-dozen miles. No "winter of pale misfortune" should be allowed to chill the close of the discourse. "Preachers," counsels a French Protestant minister, "prepare the beginning, the middle, and, above all, the end of your sermons."

We are not at all disposed to mourn because the sermon of the nineteenth century is so much shorter than the sermon of the

seventeenth. That it is such no more argues a falling off in piety than does the train, which covers in an hour as many miles as the old coach did in a day, argue a decrease in prosperity. On the contrary, may we not say that one reason for this preference for shorter sermons is to be found in the growth of intelligence? Wider and better education has given to our hearers greater readiness in taking hold of the preacher's points. It should also be remarked that, in many of our churches, far more time is now given to the service preceding the sermon; there are more parts in it, and there is much more music. To the once famous lectures of Mr. Joseph Cook we are probably indebted for the fashion, happily not very prevalent, of anticipating the sermon proper with what is called a "prelude," and which often makes up in seasoning what it lacks in substance. Undoubtedly we live in an age which is disposed to shorten almost everything, and the sermon could hardly expect to preserve unchallenged its Puritan dimensions at a time when we are accustomed to put our confidences on postal cards and compress matters of life or death into telegrams of twenty-five words. Nor should we overlook a multiplication of religious agencies which allows a minister to do in other ways what, a hundred years ago, he had to do mainly by his one or two sermons a week. The Sunday-school, the Bible-class, the prayer-meeting address, the various week-day services, in which, too often, we lay waste our powers, and in which assuredly we do not husband them, have (with the inevitable tendency to weakness, which comes with an often unwise division of labour) the one advantage that very much which formerly came by one road only now travels by five or six.

And yet there are times when we are forced to inquire whether many—shall we not say most—sermons are not just as long as their themes and treatment warrant them in being. If the modern pulpit exposes itself to any one general criticism, is it not to this—that it does not concern itself as much as it might with subjects of the very first importance? Thomas Binney, in making a wise distinction between a ten-minutes' exhortation and a true sermon, says that one evening he listened for an hour and twenty minutes, and with unabated interest, to Canon Liddon preaching in St. Paul's Cathedral. But Canon Liddon preached on great themes.

“There are times when a subject must be treated exhaustively, and when intelligent hearers are willing to have it so.” Both preacher and hearer must learn to look at this matter intelligently. The length of sermons cannot be arbitrarily settled. A doctrine can, indeed, be applied in ten minutes, but not in less than three times ten minutes can it be clearly set forth. Unless exegesis precede exhortation, it will be likely to be only so much noise and fury, signifying nothing. If the preacher needs to learn to compress, equally the hearer needs to learn to attend; and he will attend when he has sufficient confidence in his minister to know that the discourse deals with some large topic in a large way. Happily, when the pastor is once well and securely established in the affections of his people, he may reasonably expect to address them often, and so, even though he fails to do anything like justice to his subject in one discourse, he may take comfort from the words which Sir Thomas More spoke to his daughter Margaret: “That which is postponed, Mag, is not dropt.” The truth, with which the pulpit deals no more now than in centuries more leisurely than our own, can be packed into small compass. It takes time to deal with eternity. He who has any acquaintance with hand-books knows how often they are “dry as the chips of Noah’s ark.” So with sermons. There is a genius in dulness which sometimes allows a preacher to be exceedingly tiresome in ten minutes. Let not such an one delude himself into the belief that he escapes being a bore by being brief. “Your sermon,” a certain Bishop remarked to one of his clergy after service, “was very short, sir.” “Yes, my lord,” the preacher replied, “I thought it better to be short than tedious.” “But you were tedious,” was the Bishop’s relentless rejoinder.

T. HARWOOD PATTISON.

MESSRS. SMITH, ELDER, & Co. have sent out a revised edition of **RELIGIO MEDICI**, and Other Essays, by Sir Thomas Brown. Edited, with an Introduction, by D. Lloyd Roberts, M.D., F.R.C.P. 3s. 6d. net. The Introduction is full and concise, and Dr. Roberts’ appreciation wise and discriminating. Most readers will endorse his estimate of this charming and suggestive old writer. The present edition, which contains the *Religio Medici*, the *Christian Morals*, the *Letter to a Friend*, *On Dreams*, and *Urn Burial*, affords in every way a worthy setting to his quaint and suggestive thoughts, and will become a general favourite.

THE CHURCH—ITS IDEA.—II.

BY THE LATE REV. T. G. ROOKE, B.A.

“The Church, which is His body, the fulness of Him that filleth all in all.”—EPH. i. 23.

WE have to be content with earthly types and representations of this heavenly idea. “Churches,” and not “the Church,” are the notion with which we have practically, as members of Christ, to do, for His invisible kingdom above has not one single pattern and emblem below, but many; every congregation of believers, meeting in one place and banded together in the order and laws of His Gospel, is “a Church,” which, in its measure and degree represents “the Church,” though it cannot claim to be “the Church,” except by some limited and special qualification which admits of no mistakes, as, for example, when we speak of the Church at Frome in Shepherd’s Barton, just as Paul speaks of the Church at Corinth, and the Church in Aquila’s and Priscilla’s house. It is scarcely possible to insist too strongly on this distinction in the use of the phrase “the Church,” for some men from ignorance, and others by crafty design, are always talking as though there were some great body on earth to which the term could be lawfully applied in its largest and highest sense. There is none. There are many separate Churches, each of which is, or ought to be, a pattern of the invisible heavenly Church; but there is no earthly society to which anyone anywhere can point and say: “That is the Church which is Christ’s body—the fulness of Him that filleth all in all.” I do not single out one from amongst the many claimants to that exclusive possession of the name “the Church,” but simply describe the perfect model and idea as the last great day alone shall reveal it, and then to leave it implied and understood that every community of Christians, which at all resembles that pattern and archetype, is a true Church of Christ, with which we can feel ourselves in sympathy and in communion, though it may not be our Church, and though in some things we may strongly dissent from its interpretation of the laws and ordinances of our common Lord; for it is all but necessary that imperfection should belong to these earthly images of the heavenly and true. Every

Church now and here is made up of men who are not yet freed from the weakness and sins and errors of the flesh. Can we wonder, then, that our interpretations of the model set before us are varied and oftentimes discordant? or that the best and closest imitation is faulty and incomplete?

My text, of course, refers to the ideal and universal, but as yet invisible, Church; but its doctrine and description are true, representatively and typically, for every particular Church which is now visibly subsisting upon earth. As the thousand images of the sun reflected in as many wavelets of the ocean are all like the sun, although the perfect pattern is marred and blurred by the motion of the element on which the pictures fall, so our Churches resemble the ideal Church as much as the nature of the case will suffer. Be it ours to conquer the opposing influences of our flesh and of our earthly and finite surroundings, so that this image of Christ's body, in which we are members, may grow up unto a perfect man, and may answer truly and gloriously to its original above, "not having spot or wrinkle or any such thing, but being holy and without blemish." In a few brief words, let us dwell on three things suggested concerning the Church, which is Christ's body—*viz.*, its dignity, its privilege, and its duty.

I.—The dignity of the Church is suggested here. As the body of Christ she shares in His Divine Nature, for the body is not distinct in its nature from the Head, but one with it, and lives not with a different life, but with the same, as Peter teaches when he says that Christ has made us "partakers of the Divine Nature," a word which almost startles some, but is only what we might expect when we remember that as members of the Church we are one with the Church's Head, "members of His body, of His flesh, and of His bones." What dignity and honour have been conferred upon us in this matter! How well may the Church marvel at her exaltation to be inseparably one with her Lord, as the body is one with the head! She scarcely realises that truth herself. Is it, then, surprising that the honour put upon her is hidden from the world, in whose eyes the Church is as yet, like her emblem in the Canticles, Shulamite, that poor maiden whom her brethren chide and called black, for they saw not her comeliness in the eyes of the great King? A stranger who came upon one of our great cathedrals

at night or in a fog, when the towers and spire were hidden from view, might wonderfully misjudge the structure from its lower stones, which alone were visible and able to be touched. Because these were broken and worn and neglected he might despise the whole building, and deny that any majesty or beauty appertained to it; but if, by and by, he were to see it in all its fair proportions, lifting up its head into the clouds, he would praise it as surpassing all the triumphs of architecture he had ever seen. Even so, we are told, the "world knoweth us not, because it knoweth not Him" who is our Head. "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." As living stones we shall be built up into His perfect image, a spiritual house; yea, "we shall grow up into Him in all things, who is the Head, even Christ."

II.—The privilege of the Church is suggested by my text. I have already shown you this idea as implied in the description of the Church—"the fulness"—*i.e.*, the receptacle into which is poured all the fulness of Him who everywhere fills all things that need filling. So also in verse 3, the Apostle blesses God because He "hath blessed us with all spiritual blessings in heavenly things in Christ." And he often recurs to that theme, as when he reminds the Corinthians that "all things" absolutely are theirs, whether the ministers and ministries of Christ's kingdom, "or the world, or life, or death, or things present, or things to come—all," he says, "are yours," for "ye are Christ's, and Christ is God's." The same illimitable privilege pertains to us; are we, perhaps, unconscious of it as a Church to-day, and are we poor in spiritual gifts, although in Christ we have a title to be filled therewith? Ah! brethren, if it is so, the reason can only be that we do not claim our rights or use our power; that our faith is weak and our prayer restrained. "Ye have not, because ye ask not; ye ask and receive not, because ye ask amiss." "Hitherto," says Christ, rebukingly, "ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full."

III.—The duty of the Church, as Christ's body, and the receptacle of His fulness, is suggested in my text. That Church is surely bound to represent its Head worthily and aright, to be the earthly manifestation of Christ's glory and Christ's holiness;

His "witness," to use His own word; His "epistle," to quote Paul's expression, "known and read of all men." The body is all that the world can as yet see, for the Head has been so "highly exalted" that the dazzling light of heaven conceals it from men's view. How specially, then, does it devolve upon the members that they should make known in the world "the unsearchable riches of Christ, and should make all men see what is their fellowship in the mystery which from the beginning hath been hid in God, . . . to the intent that now unto the principalities and powers in heavenly places even, might be made known by the Church the manifold wisdom of God!" Again, for a similar reason, it is the Church's duty to profit in growth and in holiness through the use of those inexhaustible supplies which she receives from "Him that filleth all in all." That Church which does not grow cannot be reckoned a faithful representative of One in whom is the ideal of perfection, to which no one of us has yet attained. All God's gifts to the Church are "for the edifying," the building up of "the body of Christ till we all come in the unity of the faith and in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, . . . and may grow up in all things unto Him who is the Head, even Christ, from whom the whole body, fitly joined together and compacted, maketh increase unto the edifying of itself in love." And lastly, it is the duty of the Church to dispense bountifully of that fulness which she continually receives from her Head, for He gives to her freely in order that she may give again; and so only can she rightly represent Him who, though He was rich, yet, for our sakes, became poor, that we through His poverty might be rich. I will not detain you by dwelling on this point; let me simply fix it on your hearts by this final quotation from a word which Paul addresses to the Churches in Achaia "as touching the ministry," which, as Christians, they had received in charge. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound in every good work; according as it is written, He hath dispersed abroad, He hath given to the poor, His rights remaineth for ever." So may our rights remain to the glory of Him who is Head over all things, to the Church—His body—the fulness of Him that filleth all in all.

HUMOURS OF SUNDAY-SCHOOL EXAMINATIONS.

DR. GOTCH used to tell, on occasion, with a characteristic smile, how one of the rabbis said: "Much have I learnt from my teachers, more from my companions, but most of all from my scholars." A fine saying, with a shrewd climax. No experienced teacher can fail to appreciate it; but by none can its kindly humour, its profound and genial wisdom be more keenly and fully felt than by those who, in different ways, teach religious truth to the young. The things uttered in Sunday-school classes, the things written in juvenile essays, the questions and replies to questions, both of little children and children of "larger growth," are not infrequently "such good things"—if the quotation may be permitted—"as pass men's understanding."

Many years' experiences in the Sunday School Union examinations have suggested the present paper. Most of the things to be recorded occurred in papers furnished by the "senior division"—that is to say, they are answers given by scholars more than sixteen years old. That consideration suggests, in the light of what some of them are, that before examples are given a preliminary word may be needed. Year by year some of the papers, with differing degrees of emphasis, might be described as excellent; but, in the most lenient judgment, many are inept and commonplace, and not a few extremely poor. In some cases, evidently, there is very intelligent teaching; now and again there are suggestions of rare spiritual insight and feeling; but if the children learn in their classes some of the things they put in their papers, so much could not be affirmed all round. This, no doubt, is to be expected; but it very distinctly shows that we need for this most important work the surest knowledge, the clearest wisdom, the ripest piety of the Church. Pity if this is ever grudged.

Scholars who fail to gain high marks, or who distinguish themselves by a blunder, need not be altogether discouraged. To make an occasional mistake is hardly more a common failing than a natural privilege, the learner's acknowledged license and birth-right. It is by wisely correcting errors that we attain to final exactness. Some papers are very good, notwithstanding a blunder

or so, others are good so far as they go, but fail to reach a high position, because perhaps a single question—possibly through lack of time—is but partially answered. Now and again, where the answer is incorrect, it is sufficiently obvious that it is hardly the fault of the writer. By some supposed authority, the teacher or another, the scholar has been misled. It is not an unexampled case for there to be a general misleading, or what in effect amounts to that, by the very authorities who conduct the examination.

Some results, evidently, are poorer than they might have been, through what may be fairly called the indefiniteness of the questions. Complaints are constantly made of this, not only by scholars and teachers, but by the examiners also. Two years ago one examiner wrote to another: "As often in former years the questions are most loosely worded. It is quite impossible in some cases to discover what is intended." Again: "It is almost necessary that the examiners should be provided with notes, stating what the authors of the questions really mean." If words like these express, as they do, the feeling of an experienced examiner who for many years has delighted in his work, what must be the perplexity of some of the poor children? It is more than a pity that when they have well studied their subjects, and profited by judicious teaching, they should be set down to write, as on some questions they are, so to speak, blindfolded.

The experienced examiner sees that as the best things he finds are often due to excellent teaching, so some mistakes and defects point distinctly to faulty teaching. The most observable blunders, however—certainly the most interesting—evidently are of home production. With their strange folly and wisdom, original as inimitable, the teacher "doth not intermeddle." Everything which has now to be mentioned passed under the writer's eye in the routine of examination during the last three or four years. Small things most of them are; so are dewdrops, so are diamonds, but they sparkle. Take the very smallest first—blunders with single words. This is not always so innocent a matter as mere murder of orthography. The peculiar form of the blunder, there is some reason to think, is not in every case insignificant. When one boy says of the lame man healed at the Beautiful Gate of the Temple, that when Peter said to him, "Rise and walk," immediately "his

angles received strength"; and another emphatically says that "the Sadducees did not believe in angles"; what is meant—with those who know what boys will do—may be open to question; as certainly it is where another says that "the doubter" among the disciples "was not Thomas, but Philip"; and then adds that "Philip was a *very* doughty man." A lad possessed of the common opinion respecting "doubting Thomas," justifies, or accounts for it, by a remarkable bit of philology, quite as brilliantly incorrect as many such subtle speculations, for this is how he reasons: "His name signifies a twin, because he halted between two opinions—whether to come right out for Jesus, or to be half kept back for a bit." Poor Thomas! Strange that he was the one to say, as Jesus turned to go into Judæa, where betrayal and the cross were waiting: "Let us also go, that we may die with Him." No judgment is so sharp as an utterly dull judgment.

In last year's examination it was declared in different papers that "Abraham was blessed in his dissentients," as though he had been, not the head of an ancient race, but of a modern political party; that the Jews considered Moses "one of their headpieces;" and in one fine bit of new thought that Stephen was the first Christian myth. Referring to the healing of the lame man, Peter is represented as saying: "You see what he was and what he is. He is healed proper, not half." Of the first appearance of the Apostles before the Sanhedrim, one says that "they gave them a thrashing, and let them go"; another, using a schoolboy's term with a schoolboy's remembrances, that "they let them off with a warming." Concerning the Sanhedrim, one paper says, with a sly glance at the Union Handbook, the Examination Vade Mecum: "The Sanhedrim was composed, according to Miss Tilly, of seventy-two members; according to Moses, of seventy." Of the second examination, one says: "Peter is not going to be sat on, and he tells the Council so." Another says: "He gave them such a wiping down as they had not been used to. Far from not mentioning their wickedness, he rubbed it in well." One says: "They were put in prison for telling the Council what they thought of them"; and another, very strangely, that "they were imprisoned for teaching and preaching the Word of God, which they did not believe." One

hopes, in spite of this declaration, unambiguous as it is, that the supposed unbelievers may not have been the preachers. The character of such gems as these suggests the pit from which they were digged; but others may almost be supposed to have somehow come from the Emerald Isle. For one says that "we must not limit the power of God as though He were an *ordinary* man"; and another, of Jesus at the gate of Nain, that "He knew that the corpse was an only son," and that "it was considered among the Jews a great calamity for a parent to be childless." Another writes: "The call of Matthew shows us that if we would follow Jesus we must give up everything that keeps us from it, even if it be our situation." An excellent answer, only surpassed by one which says: "We learn from the call of Matthew that Jesus not only came to call ministers and teachers, but us, outside sinners, to repentance." An example or two may be given of obvious misconceptions and errors. On a question about the stone which was set at nought of the builders, one replied, with a grotesque jumbling of facts: "The stone was Peter; the builders were the people." Another: "This is the lame man, who was set aside as not much use." Another: "The lame man is not thought much of, but may prove useful in after years, like people we think not up to much." Yet another: "God placed His Son at His right hand in heaven. *That* is the head of the corner." Some blunders, like those just quoted in regard to the stone and the builders, are of such a character as to point direct to the teaching. Two years ago, only a very few papers gave anything like a correct answer as to the meaning of the phrases, "Son of man" and "Christ of God." Some half dozen were thoroughly good, but the immense majority, through grave deficiencies or mistakes, were most deplorable. Certainly, answers such as follow are not only unsatisfactory, they distinctly mean most unsatisfactory teaching: "Jesus was called the Son of Man because his father was a man"! "He was the Son of Man, inasmuch as his mother was not divine." "Christ of God means that Jesus was one with God, one body"!

In the 1895 examination, probably half the teaching concerning the Sisters of Bethany was in direct opposition to the facts of the narrative—that is to say, to the plain teaching of the Master. It can hardly be thought that some of these are the ideas of the

children themselves, though the unconscious humour of them is undoubtedly all their own. "Martha was of a vain disposition, liking a lot of fuss about anything which she did, so as to be noticed. Why did she go weeping to meet Jesus on His way to Bethany?" "Mary was less troublesome than Martha, a more studious, retired girl. Martha was *very* troublesome, and always thinking about the food." "Mary was a bit backward in faith." "Mary was the one that did the thinking, Martha the one that did the work." "Mary was affectionate and very studious, but not very fond of work. She sat absorbed at the feet of Jesus, while Martha got the tea." Last, and most characteristic of all, considering where the thing was written, "not a hundred miles" from Manchester Exchange: "We learn from Martha not to look too much to heavenly things, but do our best here below."

There is surely a kinship of drollery, for things in many other papers breathe the very spirit of these. One says, in last year's examination: "We learn from the punishment of Ananias and Sapphira not to tell a falsehood, if we can avoid it. They might have avoided it." Another says: "Their sin was all the worse because it was not compulsory." On the phrase, "Repent, and be converted," a comment was made by one writer, so apt, and so characteristic, it would befit, should such a thing presently be produced—and in these aspiring times, why not?—a children's own commentary. Everyone knows the little lines—

"'Tis not enough to say, we're sorry and repent," &c.

Here they are in as plain prose: "We must not be sorry, and nothing else; we must try and *go good*." In the heart of the child who wrote what follows something was "bound up;" if it was what the wise man speaks of it was that with a variation: "In Luke's Sermon on the Mount there are the four beatitudes and woes. *The woes are*: Pray for them that despiteful use you; he that taketh away thy cloak, forbid him not; he that smiteth thee on the cheek, hand him the other." Had this lad a brother with him? He had at least a comrade, who wrote, with even greater significance—he might have been a disciple of the renowned Quaker: "If any man smite thee on the cheek, turn the other to him; and then invite *him* to do likewise." In answer to

the question, "What may we learn respecting the characters of Philip, Andrew, Martha, and Mary?" one says: "Philip and Andrew's character is not of much importance." Another says, whatever he meant: "It is supposed that Andrew had been crucified." A third wrote at the top of the page, as though he contemplated great things, but on reflection would not risk spoiling so perfect an answer by any weak addition to it: "There is *a lot* to be learnt from the above named."

In some papers things are so put that one comes to call the writers Romancers. Round some particle of fact, often entirely misunderstood, they weave a web of inaccuracies, joining things which have no connection, skipping about like lambs or kittens; and, in the manner of most young things, drawing on their imagination much more than their recollection. Here is a case: "Jesus said, Where is Mary? The reply was, In the house. When they got near the house they heard the whistles playing and the hired mourners crying, as usually was the case. Jesus said to His disciples, Take the door off; but Martha said, It will smell. After a bit they took the lid off, and Jesus said, Lazarus, come forth; and the body came forth." "Jesus was sitting with Matthew at the receipt of custom, when Jairus came, and said his daughter was dying." "David cried in the wilderness: Behold, there is One standing in this wilderness, the latchet of whose shoes I am not worthy to loose. That inferred that Christ was in the glorious distance, and that though David was not worthy, those who came after might be."

Among the many strange things, there are some which are excellent, and a few which are beautiful. "Miracles do not break the law of Nature; they are above the law of Nature." "Miracles are only natural causes hastened on." "The call of Matthew made Matthew a good caller; he called his friends and neighbours together to meet Jesus." Of the woman healed in the crowd: "Jesus knew the touch of faith from the touch of the flesh." Of the raising of Jairus' daughter: "Some say that she could not in reality have been brought from death to life. But she was, for she was dead. *And I am sure if Jesus were here He could do it now.*" One likes to find such things as these, alike for scholar and for teacher's sake.

T. H. HOLYOAKE.

DISTINCTIVE VIEWS OF BAPTISTS.

BY THE REV. WALLACE BUTTRICK.*

OUR theme, "Distinctive Views of Baptists," modestly and properly assumes that, while we hold distinctive views that justify our separate existence as a denomination, we yet belong to the great sisterhood of Protestant churches who together stand for the defence and confirmation of the Gospel. It assumes that the several denominations of Protestants have historical justification for their separate existence, that they severally stand for some distinctive Christian teaching or practice which, without such separate existence, would not have received adequate emphasis. The theme is also consistent with the hope and faith that the day will surely come when all the Christian bodies will stand together in a real union, brought about not by legislation or compromise, but by orderly and historical development.

We stand with our sister churches in holding the great doctrines of the Reformation; our points of agreement and concord are many more than our points of difference and discord. But we stand, as other communions do, for certain *distinctive* beliefs and practices. It is of these that I am to speak, not in a polemical way, but by way of showing what we Baptists are specially contributing to the sum of Christian faith and life—in short, I seek to justify our separate and distinct existence as one of the denominations of Christendom. These distinctive views of ours concern—(1) The standard of Christian truth and duty, or the seat of religious authority; (2) the polity of the church—*i.e.*, its system or method of government; (3) the nature and office

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of the Christian ministry; (4) the subjects and the form of baptism.

I.—*The Ultimate Standard of Christian Truth and Duty.*—"We hold," in the words of Prest. Alvah Hovey, "that the Bible, especially the New Testament, is the ultimate standard of Christian truth and duty."

From your knowledge of the creeds and confessions of other churches you will at once say, "But this is practically the position of all the Protestant churches." This I at once grant. The statement of Dr. Hovey, quoted above, would doubtless be accepted by all the churches of Protestant Christianity, with slight, if any, modifications. Indeed, a few years ago the Protestant Episcopal Church of the United States put forth as a possible basis of church union four propositions which they asked us all to accept. These propositions have come to be known as the "Chicago-Lambeth Proposals"—"Chicago" because the General Convention which first announced them met in Chicago, and "Lambeth" because they were approved, with slight modifications, by the Church of England in the Lambeth Conference of 1888. The first plank in this proposed platform of Church Union reads: "The Holy Scriptures of the Old and New Testament, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith."

That item of the Lambeth proposals would doubtless be accepted as satisfactory by all the churches of Protestant Christianity. It defines the Protestant position in this matter as opposed to the Roman Catholic claim and contention of Papal authority.

You will now ask, "How then can we claim that this is a distinctive belief of Baptists? If it is accepted by other churches as well as our own, in what sense is it distinctively ours?" I propose to answer this question, and respectfully ask your closest attention to my reply.

This is a distinctive position of Baptists because we hold it absolutely, without modification, and without abating one jot or tittle of its meaning and implication.

The other churches of Protestant Christianity (excepting possibly the Congregationalists) have not been content to rest the case here, but have undertaken by their creeds to say just

what the Scriptures *do* teach—to sum up in final form the whole teaching of the Bible. They practically say: “Yes, the Scriptures are ‘the rule and ultimate standard of faith,’ but we must go to the Scriptures and find out once for all just what they do teach, and then formulate the teaching into a doctrinal standard or authoritative creed.” As a matter of fact, creed makers have not gone to the Scriptures for their creeds; they have built them up from certain philosophical assumptions and then have sought to buttress their creeds with Scripture texts, after the manner of so-called systematic theology. Really the creed makers have pushed the Scriptures into the background, and have accepted as authoritative their creeds or “statements of Christian doctrine.” And so it has come about that the discussions and controversies of Christian history have largely been about the so-called “great historic standards”—“the Apostles’ Creed” and “the Nicene Creed,” which were put forth in the fourth century; “the Decrees of the Council of Trent,” the great Roman Catholic symbol, put forth in 1563; “the Thirty-nine Articles” of the Church of England, originally put forth in 1563-71; “The Westminster Confession,” put forth by the Presbyterians in 1647; and so on with creeds, many of which assume to give in final and exhaustive form the whole teaching of Holy Scripture.

Now, our position is this: we refuse the authority of all creeds, and say that these “standards” are a practical renunciation of the position that the Scriptures themselves are the ultimate standard of Christian truth and duty. We insist that no one of all the creeds of Christendom, or all the creeds taken together, contain the teachings of Scripture in any final or exhaustive form, and that no summary of Christian doctrine should ever be accepted as a “sufficient statement of the Christian faith.”

Our position is this: the Scriptures themselves are the only sufficient statement of Christian doctrine, the only seat of Christian authority, and any formal or credal statement that assumes to be the sum of Scripture teaching hinders the outshining of light from the Word of God. The Scriptures are to be interpreted by every generation of Christians for themselves—*theoretically* by every Christian for himself. To such interpretation of Scripture Christians of every generation must bring their

largest knowledge, their best methods, their latest critical apparatus, and their fullest experience. We claim that this generation of Christians is better prepared to interpret and understand the Scriptures than any generation that has gone before. We believe that what the Scriptures teach, when fully understood, is Christian truth, and that what we discover to be the teaching of Scripture must be accepted, even though it displace and overthrow former interpretations and cherished beliefs. We deny that a company of warring bishops whom the Emperor Constantine brought together in the fourth century had any commission to decide by majority vote what should be a "sufficient statement of Christian belief" for this Christian century, or even to decide the matter for their own century. We as emphatically refuse the deliverances of the Council of Trent, or the Westminster divines, or the worthy ecclesiastics of the Church of England who put forth the Thirty-nine Articles. Compared with us they lived in darkness, and their deliverances belong to an age which did not possess a tittle of the knowledge which we of this age freely enjoy regarding the languages in which the books of the Bible were written, the topography of Bible lands, and the history of contemporary civilisations, not to mention the newer methods of historical inquiry and the interpretative value of Christian experience. It is not less than preposterous to say that they were prepared to give to the Christians of this day or of any day "a sufficient statement of the teachings of the Bible."

But I would call your attention to a still more vital reason for rejecting the authority of creeds and standards. The attempt to reduce the teachings of the Bible to logical order, or to express them in the terms of formal philosophy, is untrue to the *method* of Scripture. In the Scriptures God reveals Himself and His truth historically, and not in a logical system, in terms of life and not in terms of philosophy. In Scripture we find no attempt to define the truth of God after the method of the creeds. It is always in and by life that God makes known His truth. The Old Testament is the history and the literature of an unfolding spiritual and ethical life. The New Testament is not different in its method; it is always "truth through and by life." In the Gospels God speaks to us "in a Son" (Heb. i. 1), as before in

the Old Testament He spoke to us in the unfolding life of Israel. The revelation of the Gospels is not primarily the *words* of Jesus ; he gets a small, or if you please incomplete, Gospel who confines himself to the *words* of our Lord. The consummate revelation and teaching of the New Testament is the life of Christ, God speaking to us in His Son, the words of Jesus being one phase or factor of that life-revelation. The teaching of the Acts and of the Epistles is still in terms of life, and never in creedal form. We behold the truth of God in the lives of the Apostles, in the manifold experiences of Christian disciples, and in the unfolding necessities and capacities of the members of the Kingdom of God. Every one of the Epistles is "occasional" in character, is concerned with life problems, and these letters can be understood only as we understand the nature of the living questions which called them forth.

Now, our contention is that the method of the creeds defeats the life-method of Scripture. The method of Scripture is that of "truth set in the light of daily life and the real processes of human society." Any formal, philosophical summary of the teachings of the Scriptures defeats their purpose and obscures and binds the truth of God. We must permit that which was originally "set in the light of daily life and the real processes of society" to "vindicate and illustrate itself in the actual life of men."

This attitude of ours towards the Scriptures is our fundamental distinctive position as Baptists. We refuse the authority of all creeds and confessions of faith. The Scriptures themselves are the one sufficient standard of Christian faith and duty. To them we go for our knowledge of the will of God and the way of life.

(To be continued.)

MR. ELLIOT STOCK sends out INDIAN VILLAGE FOLK: Their Works and Ways. By T. B. Pandian. With a preface by the Ven. Archdeacon Sinclair. 4s. 6d. A full, interesting, and valuable account of village life in India, in the form of a series of sketches, brightly and effectively written, giving as complete a view of the life they depict as can anywhere be found. It is a work which all who are interested in missionary enterprise should secure.

MR. WILLIAM WATSON'S LATEST POEMS.*

SINCE the death of Lord Tennyson, in 1892, England has had no poet of supreme and all-commanding genius. Mr. Swinburne's brilliance of imagination and many-toned tumultuous harmonies would have ensured for him a pre-eminence which would have been universally acknowledged but for the excesses rather than for the limitations of his early muse. There is, indeed, no lack of poets who are usually—sometimes justly, at other times unjustly—classed as minor—Sir Lewis Morris, Sir Edward Arnold, Mr. Alfred Austin, Robert Bridges, George Meredith, W. E. Henley, John Davidson, Norman Gale, and various others. We do not admire "the quivering realism" of Mr. Henley, but there can be no doubt either of his exquisite imagination, or his piercing lyrical cry, still less of his power of effective characterisation. Mr. Rudyard Kipling gave us the most memorable poem of the Diamond Jubilee year, and though much of his poetic work is marred by words and phrases which no laws of art can justify, we are not sure that Mr. Kipling may not yet win the palm over all his compeers. Of recent volumes, Mr. Stephen Phillips' "Christ in Hades," which was reviewed last month, has won the *Academy* prize of one hundred guineas as the book of the year (1897). Mr. Theo. Watts-Dunton's "The Coming of Love—a review of which we have already in type—has also conspicuous merits; but no small curiosity has been excited concerning Mr. William Watson's *THE HOPE OF THE WORLD*. Mr. Watson was himself for a considerable time "the rising hope" of those who were eager for a worthy successor to Tennyson, and it was even pleaded that, young though he was, and small as was the body of his poetical achievement, the laurel should be given to him. His work was said to be full of magnificent promise, and so, indeed, it seemed to be. But has the promise been fulfilled? We are not of those who censure Mr. Watson for his intrusion into the sphere of politics. His sonnets, "The Purple East," did credit alike to his heart and his head, and he rendered by no means superfluous service to his country in denouncing the shameful desertion of Armenia. We are not, however, equally pleased with his intrusion into the spheres of the philosopher and the theologian, especially as he has taken what further thought and larger experience will, we trust, convince him to be the wrong side. There is, even in these philosophic poems, much true poetry. There are lines weighty with thought, lines severely majestic in their restraint, and lines glowing with pure emotion. But both in "The Hope of the World" and "The Unknown God," the second longest poem in the volume, Mr. Watson appears rather as a rhyming essayist than as an inspired poet. The dominant note of the earlier poem is despair rather than hope; a tone of dreary pessimism runs through even its most musical stanzas. Mr. Watson is sure of nothing but Life and

* "The Hope of the World," and Other Poems. By William Watson.
London: John Lane.

Law. He sees nowhere a dominant, all-embracing Love, and is thus led to write—

“Such are the tales she tells :
 Who trusts, the happier he :
 But nought of *virtue* dwells
 In the felicity.
 I think the harder feat
 Were his who should *withstand*
 A voice so passing sweet,
 And so profuse a hand,
 Hope, I forego the wealth thou fling'st abroad so free.

“Carry thy largesse hence,
 Light-Giver ! Let me learn
 To abjure the opulence
 I have done nought to earn ;
 And on this world no more
 To cast ignoble slight,
 Counting it but the door
 Of other worlds more bright.

Here, where I fail or conquer, here is my concern :

“Here, where perhaps alone
 I conquer or I fail.
 Here, o'er the dark Deep blown,
 I ask no perfumed gale ;
 I ask the unpampering breath
 That fits me to endure
 Chance, and victorious death,
 Life, and my doom obscure,

Who know not whence I am sped, nor to what port I sail.”

All this is doubtless grand and high sounding. It assumes a lofty, stoical tone, but it is, after all, cheap and shallow talk, with “nought of *virtue*” in it. Reason would lead a man to desire for himself and the world a sober and well-grounded hope, and it is sheer affectation to profess indifference to our whence and whither. The metre of “The Unknown God” is the same as Mr. Arnold’s “Empedocles,” and its philosophy is closely akin to it, though Mr. Watson has apparently not so strong a sense of the power which makes for righteousness. The picture of “the mere barbaric God of Hosts,” the object of Hebrew worship, in the second stanza is a ridiculous caricature. “Man’s giant shadow hailed divine” is a fine sounding phrase ; but is not Mr. Watson’s own shadow, which is scarcely that of a giant, always visible in his erections ?

“The God I know of, I shall ne'er
 Know, though he dwells exceeding nigh.
 Raise thou the stone and find me there,
 Cleave thou the wood and there am I.

Yea, in my flesh his spirit doth flow,
 Too near, too far, for me to know.
 Whate'er my deeds, I am not sure
 That I can pleasure him or vex.

"I hope—with fear. For did I trust
 This vision granted me at birth,
 The sire of heaven would seem less just
 Than many a faulty son of earth.
 And so he seems indeed! But then
 I trust it not, this bounded ken."

A narrowed observation and a defective induction may lead to the conclusion that fortune comes to us in "our high imperial lot" when we forget God rather than when we remember Him. But a wider survey teaches a different lesson, and, in the long run, "righteousness" alone "exalteth a nation." We are as fully alive as Mr. Watson himself to the shame involved in the fact that during the Armenian horrors—

"We dared not do the work of heaven
 Lest heaven should hurl us in the dust,"

as at least some craven hearts feared. There are not a few who think that through the same lack of courage we have lost more than *prestige*, and that we should have been saved from other and later troubles had our Government not been weakly enslaved by the European Concert.

In the "Ode in May" Mr. Watson is simpler and more natural, and sings with exquisite melody the delight and rapture of the early spring time—

"Let me go forth and share
 The overflowing Sun
 With one wise friend, or one
 Better than wise, being fair,
 Where the pewit wheels and dips
 On heights of bracken and ling,
 And Earth, unto her leaflet tips,
 Tingles with the Spring.

"What is so sweet and dear
 As a prosperous morn in May,
 The confident prime of the day,
 And the dauntless youth of the year,
 When nothing that asks for bliss,
 Asking aright, is denied,
 And half of the world a bridegroom is,
 And half of the world a bride?"

" The Song of Mingling flows,
Grave, ceremonial, pure,
As once, from lips that endure,
The cosmic descant rose,
When the temporal lord of life,
Going his golden way,
Had taken a wondrous maid to wife
That long had said him nay."

Scarcely less beautiful is this little song—

" April, April,
Laugh thy girlish laughter ;
Then, the moment after,
Weep thy girlish tears !
April, that mine ears
Like a lover greetest,
If I tell thee, sweetest,
All my hopes and fears,
April, April,
Laugh thy golden laughter,
But, the moment after,
Weep thy golden tears ! "

"The Lost Eden" bewails man's lost belief in himself as "the first of creatures fashioned for eternity." Eve showed him "the bough whose fruit is disenchantment and the perishing of many glorious errors."

"And an imperative world-thrust drove him forth,
And the gold gates of Eden clanged behind.
Never shall he return; for he hath sent
His spirit abroad among the infinitudes;
And may no more to the ancient pales recall
The travelled feet. But oftentimes he feels
The intolerable vastness bow him down,
The awful homeless spaces scare his soul;
And, half-regretful, he remembers then
His Eden lost, as some grey mariner
May think of the far fields where he was bred,
And woody ways unbreathed on by the sea,
Though more familiar now the ocean paths
Gleam, and the stars his fathers never knew."

This is true enough; sadly true. But surely there is the possibility of a "Paradise Regained." The fact is, Mr. Watson's Agnostic theory of life, with its inevitable and dreary pessimism, is injuring his poetic power. "A poet without faith is like a bird with one wing," and this fact, more than any other, will prevent Mr. Watson from becoming one of the *Det Majores* of English poetry.

JAMES STUART.

STUDIES OF THE SEASONS—WINTER REVERIES.

THERE are days when a raw east wind hisses through the brown leaves of the hornbeam, and one feels as if unclothed nature shivered in the winter's cold. The fir tops sigh to each other, and old oaks stretch forth shrivelled arms, as if appealing for pity to the passer by. The sulky sun looks over the edge of the horizon, determined to put in no more time than he can help upon so dreary a scene, and leaves it soon to the shades that are the lictors of his progress. On such days the wayfarers are few, and only those that have business abroad are to be found in the sodden fields or along the paths of the woods, covered now with wet brown leaves spotted with white mildew. The wind may not be cold enough to freeze, but sufficiently raw to search to the very bones of any "innocent abroad" who incautiously stands by the reeking field gate to watch the cattle pass, or pauses to soliloquise on the empty seed-vessels which hang damp and limp from withered stalks. But if one must philosophise in the day of the east wind, it is best to do so peripatetically. Yet we cannot help reflecting how, by a strange process of bestowals and withdrawals, the flower has been made and unmade, and that the very elements which brought about its rise are those also which have worked its ruin, till, in the "teeth-chattering month," nothing is left of the beauty of August but a blackened husk on a bleached stalk. It would appear to be the law in nature that when a thing has served its purpose it should become unsightly and no longer to be desired. Such a law covers a great deal—the ultimate fate of the human body, for instance. And yet, as if to refute the notion that death ends all, we are constantly, in nature, brought not only face to face with the principle of continuance, but with the presence of elements which are ever at work, and have the power to quicken as well as to kill. And what is more, we are as constantly learning that the reconstructive possibilities which lie within the sphere of these elements is practically endless.

It is noteworthy how winds, storms, sunshine, and other natural phenomena register their course and action on vegetation. When the snowdrift lies level with the hedges of the lane, the belt of wood hard by is all but clear. The outer trees, however, will be so many storm signals, on which the sweeping winds will have marked their track. From the snow lodged in the bark a careful eye can not only read from whence the cyclone came, but from what point of the compass the blast blew fiercest, and whether it changed its course in passing over. Sometimes but very little snow falls in a northerly gale, and this will disappear if the wind keeps up, the reason being that though congealed it evaporates, and thus most, if not all, of the snow will pass away under the action of the cold wind. While the gale continues the white mantle spread upon the fields

will retain its pure colour, while that blown into barricades and miniature Alps at every bank and corner will glisten in the sun and sparkle under the frost-laden wind. But let the air be still for a few days, let fogs come on, let the day temperature rise, then the snow will soon show the new conditions. The glorious whiteness will depart, the edges will run to the colour of the soil, and the surface will be spoiled with smuts which are everywhere, in such weather, as tramps abroad. You cannot have anything long without seeing that there lie within its environment agencies that may work its destruction. There is always the chance that the thing of beauty may become a thing of slush and mire.

But there are also days when the air is crisp and the ground dry. Then, walking beneath the trees, along a pathway thick with wrinkled leaves, is as exhilarating to the body as it is quickening to the mind. When the woods are bare the sky seems nearer, and there is more of it. Looking up in summer, through the full foliage of the avenue, heaven seems far away, and the thick leafage only allows a rift of blue to be seen; but in winter the wood is full of light. The leaves are fallen and dead, but influences from above touch now the lowliest shrub, tempering stems that else would be soft and green. The leaf was a joy close at hand, but it is gone, and that which was afar, but greater, has come nigh. Some things must needs be lost that others may be appreciated.

So, too, with flowers. The copse is not now one amethyst, as in May, when the hyacinth blossoms, nor is the fragrance of the violet or primrose yet distilling. Right on into December, however, pale flowers blossom here and there, and when these are killed by the advancing cold there are the many catkins ready to burst, and on the sloping grass towards the park wan daisies will open at the least suggestion of the return of Spring. Beside which there are always the mosses, never better seen than in the dead season of the year. In all their beautiful colourings of red, silver-grey, brown, orange, and green, these lowly, yet wonderful cups, spirals and flowers gladden the eye and teach the heart willing to learn. In some places the lichens make an exquisite mosaic; in others the moss hangs down like graceful fringe, while below fairy trees seem to rise, grey-green, from a bed of yielding satin. We have plucked at Christmas a handful of moss, long, and lovely in its growth, and glistening with pearls of mist—as sweet a thing for a sad day as anyone might wish to see.

Thus, when the brake is bereaved of its bright denizens, and the briers bear but a few berries, some humble plant, at another time unnoticed, may secure attention, and minister by soothing, cheering, peace-giving influence. Loss—especially of what is beautiful, fragrant, and joyous—fills us with utter despondency. We may have made so much of that which was attractive that when it is gone we indulge in morbid comparisons. We have no eye for what is left; and yet we may depend in that very hour upon the ministrations of the obscure. Though one is gone—the bright flower of our delight, whose presence made a Summer of all the year—there are some left

whom we might esteem more. It may be the plain, the insignificant, the poor, who, without obtrusion, with tact and patience that receive no thanks, are doing their best to allure our mind from our sorrow, and to qualify the winter of our griefs. "Helps" are as much God-sent as "Apostles." He made the "lesser light" to rule the night. It is His way to come in the guise of a servant. He is wont to wait for recognition, but even the Winter is not without His witnesses. A little child may be to old age as the snow-drop for piercing the cold clod, and in its purity opening its petals amid poverty and death, it whispers the hope of a nearing Spring.

H. T. S.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—STINGING NETTLES AGAIN.

"Nettles had covered the face thereof."—PROVERBS xxiv. 31.

IN our last Sunday morning talk a nettle was our teacher. We allowed it to speak to us, and it reminded us that if we did not listen to it we might feel a sting—even a sting of conscience. Among other things, the nettle told us (1) that it grew wherever people would let it grow; (2) that though it looked innocent it had power to injure; and (3) that if we gripped it tight it would not sting us. And now the nettle pleads for another patient hearing, and promises us to teach us other lessons worth remembering. Let us hear what it has to tell us.

Yet once again, it says, "*I am not utterly worthless although people may think so.*" People away in the North do not despise me, and in more places than one they make refreshing tea of my dried leaves, and serve me up on the table as if I were the favourite asparagus. In India they make a very good linen from nettles of a fine character. In other places we prove serviceable in making strong cordage to tie up trunks and heavy parcels. I should like you to learn this lesson: Try to look for good everywhere, and good in every one. Perhaps you have a very naughty brother at home. He is always getting into disgrace, and every one in the house, except mother, seems to detect no good quality in him. If anything goes wrong the cry goes up immediately, "I expect that's our James; I never saw such a boy in my life." He is often accused of things of which he is perfectly innocent. Try and find out something good in that boy's life and character, and you will not be disappointed.

Finally, "*Please not speak unkindly of all, when there are many who do not deserve it.*" "Oh, those horrid old nettles! How I do detest them!" Pray not quite so fast and so sweeping in your condemnation. Do not find fault with us as a family because some of our members sting. Why, we number upwards of forty in the family, but we do not *all* sting and give you little men and women pain and annoyance. Some of us are crowned with beautiful snowy-white blossoms, and they never sting.

Some of my relatives are looked upon in the East as ornamental plants fit for a place upon the festal table. Now, do not say, "All the boys are rough and bad." "A little girl said to me once, "All the boys tease, and I do not like them." Do not make all the boys suffer, for there are many who do not tease, and whose delight it is to give joy and help. "I do not like the Robinsons," said a boy; "they are a miserable lot." Just because one of them is not what he ought to be, he gives the whole family an unpleasant name and reputation. We cannot help what our brothers do, or what our sisters say. It is hard enough to bear their wickedness, but it is a harder thing to be slighted and pained by others for no fault of our own.

We all seek to fulfil the purpose for which our Creator planted us in the earth. We are lowly plants, but we grow for God. Some of my young listeners may think the work they have to do beneath them, for it does not, like the nettle, command wide admiration; but do your work well, as well as you can, whatever it may be (as well as you can), and you yourself will be the happier for it, and will help to make the world about you happier and sweeter. A nettle can preach, you see, as well as a lily of the valley. If I have aroused your conscience, pricked your heart, stung your feelings, I hope that you will come to One, the Lord Jesus, who is able to heal the smart, to apply the soothing balm, and to extract the sting of sin. You rub the "dock" leaf over your painful hand when I have accidentally stung you, believing that it will ease your pain; but if by faith you can pluck a leaf from the Tree of Life, which is for the healing of the nations, I am sure you will find a speedy cure—a permanent blessing and a remedy for the deep pain of sin and guilt, which Jesus offers to all who will come unto Him.

G. FRANKLING OWEN.

NOTES AND COMMENTS.

DR. MACLAREN ON SACERDOTALISM, INDIFFERENCE, AND CHURCH EXTENSION.—During the last few weeks Dr. Maclaren has made two timely and effective speeches which ought to be circulated far and wide. In the first, delivered at a Wesleyan Missionary meeting in Manchester, he urged all Evangelical Nonconformists to draw their ranks closer together, and to stand shoulder by shoulder in the great fight before them—a fight to the death with encroaching and arrogant Sacerdotalism. In view of the awful mass of indifference that lay about them, he could not understand how Christian men could be idle when so few of the people were influenced by the principles of the Gospel. It seemed something like blasphemy for them to be going to their respectable sanctuaries and carrying on their worship and preaching their little sermons, many of them very correct essays, and as cold as they were correct, and all the while an enormous population round about them, as purely heathen as the folk in Uganda. "Ye are the salt of the earth," and they had to spread themselves over the community and get into close touch with the corrupting bits

of it if they were to sweeten it and make it wholesome. In the other address, delivered at the recognition of Rev. C. H. Watkins as pastor of Coupland Street Baptist Church, Dr. Maclaren protested against dishonourable rivalry between the churches. "There had been far too much 'sheep-stealing' amongst them. Instead of catching members of each other's flocks let them go out to the godless, Christless, churchless masses. A great many of them were not irreligious, although they did not find them in places of worship. Let them get to work on that virgin soil, and God's blessing would go with them." He deprecated sensationalism in preaching and the turning of churches into places of entertainment. "The old-fashioned Gospel, not mumbled, but rung out by a man who believes it," is the great need. "Let preachers stick to simplicity. The churches, however, needed more elasticity in their methods. They were so desperately afraid of new things. The shoddy antiquity of the Nonconformist churches, none of which was more than two centuries old, was not a thing to be regarded as if it was as sacred as the Ark of the Covenant, which it would be blasphemy to interfere with. If their churches, while avoiding sensationalism, would follow the tendencies of the times and learn lessons of wisdom as to methods from the things that were round about them, we should see fewer empty chapels. He went in for the two things—absolute unalterableness in the substance of the preaching, and the utmost freedom and flexibility in the manner and method of a church's work. He further counselled preachers to stick to their proper work and turn to other things only when they have it well in hand. He was disposed to say to those who meddle with this, that, and the other thing: Oh, man, if you would only stop at home and read your Bible and work at your sermons, and let the potsherds of the earth strive with the potsherds, and say, I am doing a great work, I cannot come down: 'this one thing I do'! The danger of the Nonconformist ministry to-day was much rather in the direction of undue dissipation of energy than of undue concentration of effort." We are glad to find that Dr. Maclaren's racy speech on *Baptist Church Extension*, delivered at Bloomsbury last April, has been printed in pamphlet form and circulated by Mr. Shakespeare's Committee among the churches.

THE DEBT ON OUR FOREIGN MISSION.—Our readers have, doubtless, pondered the statements on this subject, which appeared in the February *Missionary Herald*, including the resolutions of the special committee and the powerful and timely circular written by Dr. Glover. Little need be said on the question here, as further references to it will be found in the *Herald* which accompanies this number of the MAGAZINE. Whatever influence we may have with our readers we throw very heartily into this urgent and necessary appeal. The anxiety occasioned by so grave a condition can be but slightly understood by those who are not directly responsible for the conduct of the Society's affairs. It must weigh heavily

on the officers and the committee, who are necessarily under an obligation which cannot be set aside to do the utmost in their power to effect an improvement and to ensure a permanent addition to the Society's income. The responsibility, however, is not theirs alone. All our churches share it with them. It belongs, *as a precious birthright*, to every Baptist. The committee have set a noble example by contributing themselves nearly £2,500. We trust that all our ministers, deacons, and members will, according to their ability, follow the example and do likewise. Those who "read, mark, learn, and inwardly digest" Dr. Glover's letter, appealing as it does to the motives which none of us can disregard, will need no other incentive.

A PROTESTANT WOMEN'S MEMORIAL TO THE QUEEN.—We learn that in April last a memorial was presented to Her Majesty the Queen, signed by 36,876 women, deprecating the rapid growth of the ritual which inevitably leads to Rome. The Queen was requested to repress all changes at variance with the formularies and the Scriptures. Attention was directed to the fact that there are bishops who neither repress false teaching and idolatrous worship themselves nor suffer the law to be set in motion by others. Her Majesty was requested to appoint in the future only such persons as were willing to repress the efforts which are now being made to revive the Confessional, and to restore the "Sacrifice of the Mass," which Her Majesty on her accession to the Throne publicly declared to be both "superstitious and idolatrous." The Home Secretary informed the memorialists some weeks after that by Her Majesty's command their memorial had been referred to the Prime Minister—with the result which might have been expected. The letter was treated with silent contempt. No notice was taken of it. Six months later the memorialists wrote Lord Salisbury, asking what steps he had felt it his duty to advise Her Majesty to take by way of redressing the grievances and scandals complained of. His Lordship then expressed regret that he was unable to give any assurance that action will be taken thereon. Of course not. Who would expect it in a State Established Church, in which the Ritualists are supreme? The matter has "ended" with a further protest of the memorialists: "We cannot for a moment suppose that Her Majesty contemplated that the prayer of the memorial would be met by a summary denial of any redress, or even any attempt at inquiry by her Prime Minister."

THE PARTITION OF CHINA.—The situation in the Far East has altered somewhat for the better since our note of last month. Of the rumours which have been flying about, and creating excitement and indignation, many have proved to be unfounded. Lord Salisbury is pledged to the policy we have already indicated as that which, in our judgment, should be pursued—that of the open door, or a fair field and no favour. It is to be hoped that he will so far be firm. Up to this point all patriotic and Christian Englishmen can surely seek to strengthen his hands. The Rev. John Macgowan, of

the L.M.S. in China, an acknowledged authority, has given his views of the situation. He would prefer that China should remain as it is rather than be placed under the control of the Powers. He censures Great Britain's laxity in not defending her missionaries, and in being so negligent of the interests of British residents in China:—"I am not prepared to say whether we were right or wrong in standing aside and allowing the three nations to step in as interested 'friends' to save China from the victorious Japs; but although Germany's action on behalf of her missionaries is only a pretext for aggression, we were singularly lacking in self-respect when we allowed the murder of our own English missionaries to pass over unheeded. In the latter case no one would have understood better than the Chinese officials that we meant nothing unfriendly to China if we had demanded reparation. They were astonished at our pacific, not to say negligent, attitude in the matter; but we missionaries naturally felt that the idea of the Foreign Minister seemed to be, that the life of a missionary was valueless, whereas we imagine that we should receive our country's protection not less than the trader. Be that as it may, the Kaiser's action has done us all good, as far as our personal safety is concerned." This is not pleasant reading, and we cannot but feel that, politics apart, the Foreign Office has herein been greatly to blame.

MR. KRUGER'S RE-ELECTION.—By an enormous majority, Mr. Kruger has again received the highest honour which his fellow Republicans in the Transvaal can confer upon him. Before the Jameson Raid his popularity was steadily waning, and but for that unfortunate event it is not likely that he would have been able to retain his presidency. Indeed, unless all the signs were illusive, he could not have done it. Our contemporary, the *Guardian*, which, unlike most of the Church and Unionist papers, has taken a distinctly Krugerite line, thinks that the situation will now be improved. Mr. Kruger's large fund of common sense will, it considers, lead him to take measures for the relief of the Outlanders. Now that he is assured of the full confidence of the Boer electors, "he may see the prudence of silencing agitation by judicious concessions. The Outlanders are there; they are not likely to take themselves away; and if they did take themselves away the Boer Government would probably want them back again for the purpose of taxation. Under these circumstances it is plainly wise not to drive them into forming any fresh project of revolt; and, with his position strengthened as it has now been, Mr. Kruger may possibly take this view." *May possibly*. We should like to share these sanguine expectations, and if Mr. Kruger be wise, he will not belie the hopes of his best friends. But in view of the facts adduced, not only by Capt. Young-husband, but by so strongly pronounced a Liberal as Mr. Bryce, we fear even more than we hope. Mr. Kruger, who has hitherto been the chief obstacle to reform, may be encouraged to continue his *non possumus* policy. Should he do so, it will be useless to expect settlement and content.

OBITUARY.—The *Rev. S. Newth, D.D.*, was born in London in 1821, entered Coward College as a student for the ministry when he was sixteen; took his B.A. degree at London in 1841 and his M.A. in 1842, when he was therefore but twenty-one years of age. At the London University he obtained a mathematical prize over the heads of Sir George Jessell, afterwards Master of the Rolls, and other able competitors. Notwithstanding Mr. Newth's high gifts and brilliant attainments, he began his ministry as pastor of a small church at Broseley, Salop, refusing, in Dr. Maclaren's phrase, to be "pitchforked into prominence." In 1845 he became Professor of Classics and Mathematics at the Western College, Plymouth, and ten years later removed to the chair of Mathematics and Ecclesiastical History, New College, London, where he was one of a brilliant staff, including Dr. William Smith (of "Dictionary" fame), and Dr. Lankester. On the retirement of Dr. Halley from the principalship of the college, Dr. Newth was chosen his successor. He was a member of the New Testament Revision Company, was chairman of the Congregational Union in 1880, and filled various other important denominational posts. His "First Book of Natural Philosophy" and his "Elements of Mathematics" have had a large circulation. He also contributed various articles to the "Cyclopædia of Biblical Literature." He was a man of high character and kindly heart, severe towards the indolent and pretentious, hating all shams, but a generous friend to all those who were worthy of sympathy and help.—*Dr. W. F. Moulton*, headmaster of the Leys School, Cambridge, died with almost startling suddenness on February 5th. He was a man universally esteemed, and did as much to raise the standard of Nonconformist scholarship, and to gain for Nonconformity the respect of the University at Cambridge, as Dr. Fairbairn has done at Oxford. Dr. Moulton, like so many other of our ablest ministers, was himself "a son of the manse," his father, grandfather, and uncle being Wesleyan ministers. He was born at Leek, Staffordshire, in 1835, and was educated at Woodhouse Grove School, Leeds, and afterwards at Wesley College, Sheffield, taking his B.A. in 1850 and his M.A. in 1856, when, like Dr. Newth, he was but twenty-one years of age. He also took the gold medal for Natural Philosophy, and shortly after became University prizeman in Hebrew, Greek, and Christian Evidences, a distinction which at that time was unparalleled. His first appointment, in 1856, was at Wesley College, Taunton. In 1860 he became assistant classical tutor at Richmond, where, in 1864, he was elected to the chair of Hebrew and Greek, holding the position until, ten years later, he was honoured with the headmastership of the Leys School, Cambridge, with which his name will be inseparably identified, and which he raised to a high position of distinction. He was President of the Conference in 1890, the centenary year of John Wesley's death. He was a member of the New Testament Revision Company, and published various works of great importance to Biblical students, such as "A History of the

English Bible" and articles in the "Biblical Educator"; he was the joint author with Dr. Milligan of the "Notes on the Gospel of St. John" in Messrs. Clark's popular "Commentary on the New Testament." He also wrote the section on the "Hebrews" in Bishop Ellicott's "Commentary for English Readers." His translation of "Winer's New Testament Greek" acquired for him a high reputation. He was on intimate terms with the late Dr. Hort, with Dr. Butler, the Master of Trinity, with Bishops Westcott and Ellicott, and many other distinguished Churchmen. In politics he was a strong and unswerving Liberal, an enthusiastic follower of Mr. Gladstone, and a believer in Home Rule to the end. Few men in any of our churches have been more profoundly loved.—*The Right Rev. John Richardson Selwyn, D.D.*, late Bishop of Melanesia, and Master of Selwyn College, died on February 12th, at Pau. He was a son of Dr. Selwyn, Bishop of New Zealand, and afterwards of Lichfield. He was born in 1844. In 1877 he went out as Bishop of Melanesia in succession to the martyred Bishop Patteson. Though a man of splendid physique, he broke down with hard work and malarial fever, and was obliged to return to England. In 1893 he became Master of Selwyn College, named after his father. Canon Gore said of him: "He held by a double right as son and master the hero name of Selwyn; and surely the hero spirit worked in every fibre of that crippled body, the more conspicuous by the very contrast to its earthen vessel. To see him in his zeal, in his courage, in his unpretentious humility, in his single-hearted love, was to feel what it is to be a Christian.—We also hear with regret of the death of *Mrs. Sale*, the widow of Rev. John Sale, of the Baptist Missionary Society, who died in 1876. In 1849 she sailed, with Mr. Sale, for India in the *William Carey*. She laboured among the women in the Backergunge district and so started zenana missions, for as the result of her labours she was invited by a few native gentlemen to enter upon the systematic visitation of some zenanas in Calcutta, and when in 1861 Mrs. Sale came with Mrs. C. B. Lewis to England, Mrs. Mullens took charge of her work. A few years subsequently the ladies' association for the support of zenana work and Bible-women in India was started. To the last, so far as strength would permit, Mrs. Sale sought to further this important branch of missionary effort. For some time she resided at Helensburgh with her daughter, Mrs. Young.—At the moment of going to press (February 22nd), and too late for more than a bare notice of the fact, we learn that the *Rev. Edward Parker, D.D.*, President of the Manchester Baptist College, has passed away, after a long and painful illness.—We must also make reference to the death of *Dr. Billing*, Bishop of Bedford, his diocese being really the East End of London, together with Islington, Clerkenwell, &c. He was a most assiduous worker.

LITERARY REVIEW.

ST. PAUL'S EPISTLE TO THE EPHESIANS. A Practical Exposition. By Charles Gore, M.A., D.D. John Murray. 3s. 6d.

THE contents of this volume, like those of its predecessor on the SERMON ON THE MOUNT, were, if we mistake not, originally delivered in Westminster Abbey, though they have been remodelled so as to be more suitable for book form. It would be superfluous to enlarge on Canon Gore's careful scholarship, his rare grace of style, and his transparent candour. The exposition of this great epistle—the characteristics of which were finely noted in the late Principal Rooke's article published in our last issue—is throughout clear and consistent, and the application of the principles of the epistle to the problems of modern life forcible and incisive. Considering the writer's position as an Anglican there is nothing in the volume of which we have a right to complain, and there is remarkably little which we cannot endorse. Canon Gore has accepted ideas in regard to the nature and forms of Inspiration and to the working of the Spirit of God in other communities than his own, which, as they become more widely diffused, must ultimately lead to more hearty co-operation between Anglicans and Evangelical Nonconformists. Alike on literary, theological, and homiletic grounds we commend this vigorous and suggestive volume.

SOME BIBLE PROBLEMS. By D. W. Simon, D.D. London: Andrew Melrose, 16, Pilgrim Street, E.C. 5s.

THE problems presented by the Bible afford ample illustration of the fact that the Revelation, to which we are indebted for our highest thought and noblest incentives, has not put an end to all our difficulties, and does not render superfluous the exercise of our private judgment. It is matter neither for surprise nor discouragement that the Bible raises new difficulties, and furnishes even its adversaries with weapons of its own forging. Bishop Butler's great principle—that men are on trial in regard to the exercise of their understanding on the subject of religion as truly as they are in regard to their behaviour in common affairs—is, to our thinking, indisputable, and explains much which would otherwise be inexplicable. Questions relating to the origin and structure of the books of Scripture, to the relations of the Jews to the nations around, and the extent to which their religion was thereby influenced, to the nature and limits of inspiration, to the character of the narratives of the Creation and the Fall, are continually cropping up, and neither Sunday-school teachers nor ministers can ignore them. Dr. Simon here makes a strong and valiant effort to help those who are in need of wise and sympathetic guidance. He seeks to avoid the falsehood of extremes, criticising the critics, and accepting only such of their results as are inevitable—which are by no means so many as is commonly supposed. He insists on matters of vital concern, and protests against "a reconstruction of the history of Israel, which eliminates the

special Divine acts, revelations, and inspiration, whose purpose was the reconciliation of God and man." The chapter on Evolution and the Fall of Man is masterly in its reasoning, showing that while belief in the latter is forced on us by facts which cannot be denied, it can never be explained by Evolution, which must admit an unaccountable break. It is rightly claimed that the tradition of the Fall is not itself a problem, but the solution to a problem, and a key to other problems. It is always refreshing to read a book which is based on competent knowledge, and combines the most fearless courage with the deepest reverence. Dr. Simon's findings are luminous and helpful.

MESSRS. HODDER & STOUGHTON'S BOOKS.

DAVID LYALL'S LOVE STORY, by the author of "The Land o' the Leal" (6s.), is another of those delightful Scotch stories which have captivated so many thousands of readers on both sides the Tweed. The bulk of the work consists of glimpses of Scotch folk in London—young men and women—who have come to seek their fortunes in the southern El Dorado, and meet with varying measures of success and no success. There is not one love story in the book only, but many. Varied, indeed, are the characters to whom we are introduced, and here, as in the "Land o' the Leal," we have the fruits of shrewd observation, vivid portraiture, racy humour, and genuine pathos. The tone is at once manly, upright, and gentle. The spirit of Jesus Christ is enshrined in every chapter, and we rise from our perusal of the work with a distinct sense of spiritual gain.—THE IDEAL LIFE, and Other Unpublished Addresses. By Henry Drummond, F.R.S.E., with Memorial Sketches by W. Robertson Nicoll and Ian Maclaren. 6s. The Memorial Sketches which precede Mr. Drummond's Addresses are in some respects the most welcome part of this volume, as they give us a tenderly drawn and vivid portraiture of the man and his work by two friends who knew him well. After reading them we cease to wonder at the rare and unique spell which Drummond exercised over all who came in contact with him. The addresses, many of which were written more than twenty years ago, before he had become famous, are an admirable transcript from Drummond's innermost thought and nature. Their ideals are as high and holy on the one hand as they are manly on the other; their style is robust and graceful, and enriched with the choicest fruits of wide and many-sided culture. The great facts of spiritual life are brought home to thoughtful men in a forcible manner, with illustrations from science and history of rare value. The volume cannot fail to be highly prized. What strong sense there is in the following:—"Work is an incarnation of the unseen. In this loom man's soul is made. There is a subtle machinery behind it all, working while he is working, making or unmaking the unseen in him. Integrity, thoroughness, honesty, accuracy, conscientiousness, faithfulness, patience—these unseen things which complete a soul are woven into it in work. Apart from work these things are not. As the

conductor leads into our nerves the invisible electric force, so work conducts into our spirit all high forces of character, all essential qualities of life, truth in the inward parts. Ledgers and lexicons, business letters, domestic duties, striking of bargains, writing of examinations, handling of tools—these are the conductors of the eternal; so much the conductors of the eternal that without them there is no eternal. No man *dreams* integrity, accuracy, and so on. These things require their wire as much as electricity. The spiritual fluids and the electric fluids are under the same law; and messages of grace come along the lines of honest work to the soul like the invisible message along the telegraph wires."

THE BIBLE REFERENCES OF JOHN RUSKIN. By Mary and Ellen Gibbs.
London: George Allen. 5s. net.

ALL readers of Mr. Ruskin's works have been struck with his indebtedness to the Bible and his sense of gratitude for the lessons he has learned from it, as well as with his earnest endeavours to reproduce its teachings. This is the first attempt, which has been made to systematise the great writer's references to Scripture, and we can conceive of no work more welcome in itself, more valuable as an aid to the study of Mr. Ruskin, and as a repertory of illustrations on most of the salient truths and principles of the Divine Word—illustrations which are fresh, vigorous, and memorable, altogether out of the common ruts. The indexes, though the arrangement of subjects is somewhat peculiar and perplexing, are a great help to the use of the book, which, like all Mr. Allen's works, is beautifully got up.—The same publisher sends out *PANSIES FROM FRENCH GARDENS*, gathered by Henry Attwell (2s.), in which we have some of the choicest thoughts of Pascal, La Rochefoucauld, La Bruyere, and Vauvenargues—a dainty volume.

MESSRS. MACMILLAN'S BOOKS.

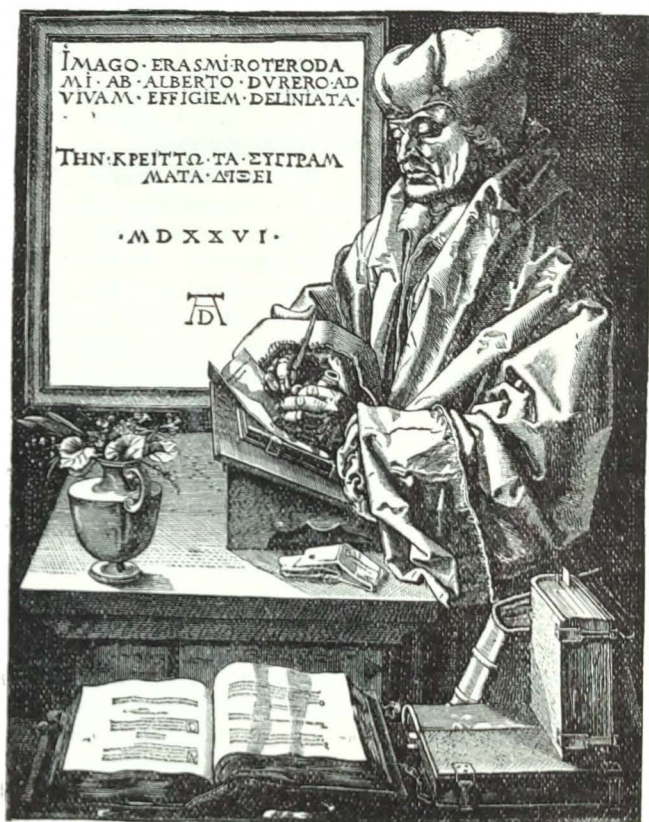
THE HOLY BIBLE. Containing the Old and New Testaments. To which is prefixed an Introduction by J. W. Mackail. If anyone acquainted with the productions of the modern press were asked to name the most beautiful and convenient editions of Milton, Wordsworth, Gray, Hood, Kingsley, and Charles Lamb, he would undoubtedly answer "the Eversley edition." A similar reply would now be given to the question as to where we can find the most convenient and helpful form of the Authorised Version of the English Bible. Messrs. Macmillan are issuing it in their Eversley series, in eight volumes, five of which are already before us. It is printed in good bold type, the division into verses is abandoned, and the text has been remodelled so as to bring it into the form in which all our best literature is presented to us. The spelling is modernised, the punctuation—so often faulty—has been carefully corrected, marks of quotation are duly given, and the laws of poetical structure are distinctly observed, so that the best possible has here been done for a translation which is not likely to lose its

hold on the affections of the English people. There are not a few who believe with the late Dr. Jowett, and perhaps in a spirit of which he would not approve, that "the Authorised Version is in a certain sense more inspired than the original." Mr. Mackail prefixes to this edition an Introduction which is itself of great value, touching upon the points which such an undertaking necessarily raises. He says quite accurately: "Before the Revised Version appeared, it was anticipated in many quarters that it would gradually but certainly supersede the Authorised Version, and make it practically obsolete after a generation. The event is turning out far otherwise. The position of the Authorised Version has never been for a moment insecure. If it has suffered at all, it has only suffered from too indiscriminating a veneration, and from a consequent neglect of some of those little cares which are anxiously bestowed on works of inferior intrinsic merit. With no less reverent hands, in no spirit of restoration, it is now presented afresh, cleared of some superficial encumbrances, as one might brush away from some great picture the dust which has gathered on its surface in the long passage of years." So far as the printer's art, under wise editorial supervision, can go, all has been done which the most exacting can demand to render the reading of the Bible a pleasure.—Messrs. Macmillan & Co. have sent out *GUESSES AT TRUTH*, by Two Brothers, in the Eversley Series (5s.), the ninth reprint of this work since it fell into their hands some thirty years ago. The book first appeared in two volumes in 1827, and has ever since retained a hold on the more thoughtful and intelligent of the Christian public. It has influenced very profoundly the ministers and teachers of every Church. Its sage aphorisms, its terse proverbial sentences, its essays in paragraph on subjects of universal interest are remarkable for their insight and sagacity. The work is full of happy criticisms of literature, poetry, philosophy, and religion. If the book enters upon a new lease of popularity we shall be unfeignedly glad. The Memoir, over the initials E. H. P., was, we believe, written by the late Dean Plumtre.

MESSRS. LONGMANS' BOOKS.

ALLEGORIES. By Frederick W. Farrar. With twenty illustrations by Amelia Bauerle. Samuel Taylor Coleridge is reported to have asked Charles Lamb whether he had ever heard him preach, and Lamb's reply was that he had never heard him do anything else. Dean Farrar is a preacher distinguished for his eloquence and earnestness, and even in his stories he never forgets the functions of a moral and spiritual instructor. These allegories—"The Life of Aner," "The Choice," "The Fortunes of a Royal House," "The Basiliak and the Leopard"—are narrated in a brilliant and effective style, and enforce with tremendous earnestness the great themes on which the author loves to enlarge—the subtle temptations of life, and the danger of tampering with them in any form or degree; the hollowness of the world's promises, and

the blessedness of listening to that still, small voice which never leads astray. The book, which it is needless to say is powerfully written, is copiously and effectively illustrated.—Messrs. Longmans have also issued in their Silver Library **LECTURES ON THE COUNCIL OF TRENT**, delivered at Oxford, 1892-3. By James Anthony Froude. 3s. 6d. An edition so cheap will be sure to win wide popularity. The lectures contain, as we said at the time of their



ERASMUS (from the portrait by A. Dürer).

original publication, an account of the causes which led to the Reformation, and of the incidents which marked its progress, such as no other writer has surpassed. The presentation of Luther's work is especially inspiring. We have here a fine counteractive to the sacerdotalism of the day. Even of greater importance and wider interest is the issue in the same series of the **LIFE OF LUTHER**, by Julius Köstlin, a reprint of the popular second edition which we noticed several years ago. Köstlin's is unquestionably

the life of Luther. There is no other work of equal value with it. Its information is complete, its judgments are sound and accurate, and it gives us the best view of Luther and his surroundings and influence which can be obtained from any single book. To be able to purchase this valuable work with its 500 closely packed pages and its copious illustrations at so small a cost is a boon indeed. By the kindness of the publishers we are able to reproduce one of these illustrations, the portrait of ERASMUS, from the famous painting by Albert Dürer.

MESSRS. NISBET'S BOOKS.

THE MINISTRY OF INTERCESSION: A Plea for More Prayer. By the Rev. Andrew Murray. 1s. 6d. Mr. Murray's volumes have gained a distinct and honourable place in our devotional literature, which they certainly well deserve. His latest work admirably illustrates the fact that Christ meant Prayer to be the great power by which His Church should do its work, and that Intercession, as distinct from Prayer for ourselves, ought to have a more prominent place than it has. If our Church members could be induced to read and act upon the spirit of this work, we should soon witness a mighty revival.—THE CHURCH OF CHRIST, by the late Rev. E. A. Litton, M.A., with an Introduction by the Rev. F. J. Chavasse, M.A., is the republication of a work which made its power felt in the early days of the Tractarian movement, and which has long been out of print. Its reappearance at this special time, when Romanism is advancing so rapidly, is altogether opportune. The nature and constitution of the Church are the main points at issue between Protestants and Romanists, affecting, as they do, our views on the Incarnation, the Sacraments, and the Ministry. Mr. Litton's position is intelligent, Scriptural, and evangelical, and presents the only view which, in the light of the New Testament, can be consistently held. The author repudiates the idea advocated by many Churchmen that infant baptism is the normal pattern of all baptism, contending that "infant baptism, however natural and allowable, is an imperfect baptism, and does not, in itself, come up fully to the Scripture pattern." He further admits that, "as regards the history of infant baptism, everything points to the conclusion that it grew up gradually, in the exercise of the discretion which, in many points, has been left to the Church. Wall can find no allusion to it until he comes to an ambiguous passage in Irenæus, which speaks of infants being regenerated; but Irenæus wrote about A.D. 170." It is contended that differing views on baptism do not justify a breach of communion, and that "the formation of a separate communion on this ground seems unwarrantable; and still more so is the assumption of modern Baptists that pædo-baptism is no baptism, and that those who have been baptized in infancy, if they pass over to a Baptist communion, should be rebaptized." It would not be difficult, however, to show, from Mr.

Litton's own standpoint, that pædo-baptism, not being the New Testament baptism, is not baptism at all, and that, therefore, we are not guilty of re-baptism; while, again, false views of this sacrament lie at the foundation of those sacerdotal errors and doctrinal corruptions against which Mr. Litton has so vigorously and nobly protested.

MESSRS. T. & T. CLARK'S BOOKS.

INTERNATIONAL THEOLOGICAL LIBRARY. CHRISTIAN INSTITUTIONS. By Alexander V. G. Allen, D.D., Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge, author of "The Continuity of Christian Thought," "Life of Jonathan Edwards," &c. 12s. "The institutions of Christianity (writes Dr. Allen) may be classed under three heads: The Organisation of the Church, its Creeds, and its Cultus or Worship. By the word 'institution' is to be understood the outward form or embodiment which the spirit of Christianity assumes, corresponding to some inward mode of apprehending the Christian faith." The subject—connected though it be with almost every phase of Christian truth and practice—is yet capable of distinct and separate treatment, and, indeed, demands it. It embraces the Christian ministry in all its offices and methods; Monasticism; the Papacy; the creeds and the doctrines enshrined in them; Worship, Baptism, the Lord's Supper, &c. Dr. Allen has, therefore, a great and comprehensive theme, and it is but the barest act of justice to say that he has treated it in a broad, scholarly, and enlightened spirit, such as will commend the inquiry to the sympathy of every honest searcher after truth, and win for it the approval of every man who believes that under the manifold diversities of human character, and the apparently antagonistic forms of belief, there may be a deep underlying unity, even as amid the varying fortunes of the Church and the fluctuations of opinion there may be traced a real and substantial progress. Dr. Allen has to play the part both of an historian and an expositor. He has to trace the course of events in the Church itself, and in its relations to the world, to show the modifying influence of State persecution and patronage, as well as of the different systems of philosophy and of theological investigation. There have been in the course of the centuries many ages of transition, but probably the process began in the second century, resulting in what is generally known as Catholicism, when the Roman genius for administration, government, and law made itself felt, and the process which in the sixteenth century culminated in the Protestant Reformation, mark off the two most vital and distinct epochs. Dr. Allen has the rare power of seizing on the dominating principles of each successive period, and of presenting them in a clear, concise form, showing their place in the increasing purpose of God as it is unfolding itself and approaching its fulfilment generation after generation. Many of the most prominent institutions of Christendom he shows to have a much later origin than the Apostolic age. Episcopacy is one of these, as

Bishop Lightfoot and, still later, Dr. Hatch have conclusively proved. Monasticism was not in its inception ecclesiastical or Catholic. Its buildings were intended for popular and humanitarian purposes, and so far from being under Episcopal sanction, encountered Episcopal hostility. The sections of the work dealing with the creeds and the great doctrines of the Trinity and the Atonement are specially full and instructive, testing the chief theories which have prevailed in the light of modern research, and guiding intelligent and discriminating readers to a decision which, while fulfilling the dogmatic requirements of Scripture, shall at the same time do no violence to the clearest light derived from other sources or to the primary instincts and intuitions of our nature. The discussion on Baptism is as searching as it is sober; and though it takes a position different from our own, there is much in it we should do well to note. It is curious to observe that infant baptism can be logically advocated on no ground which does not attribute to the rite a power with which it is never invested in the New Testament, and which the Apostles could not have allowed to it. The history of the Church has been, so far as it is worthy, an endeavour to realise the ideals of the New Testament. There have been departures and retrogressions, and these have always been incalculably mischievous. We have to thank Dr. Allen for one of the most luminous, scholarly, and stimulating books on a great theme which we have received for a long time.

—GENESIS. Critically and exegetically expounded. By Dr. A. Dillmann. Translated from the last edition by Wm. B. Stevenson, B.D. £1 1s. The importance of Dillmann's commentary on Genesis is recognised by Biblical scholars of every class. It is indeed the most careful and elaborate work on Genesis, representing the Higher Criticism, which has yet appeared. Dillmann was a recognised leader—one of those to whom men naturally look as an authority. He was more conservative than most of the critics with whom he was associated, and admitted only such changes as could be vindicated by a relentless logic. His criticism of the text is minutely careful. His analysis of the book into its original forms agrees generally with those who find in the Pentateuch three sources, which, in Dillmann's nomenclature, are specified as A, B, and C, corresponding to the more usual P, E, and J. B, corresponding to E, he assigns to the ninth century; C, corresponding to J, he regards as dependent on B. A. (the priestly code) he places anterior to Deuteronomy. The grammatical structure of the text receives minute attention, the references to the Grammars of Ewald and Gesenius being especially full. Another feature of the work is its wealth of illustrative matter from the history of other nations, tending to elucidate the narratives of the Creation, the Fall, and the Flood. The work is presented in a very handsome form, and cannot fail to be strongly appreciated by all English students.—

THE CRITICAL REVIEW of Theological and Philosophical Literature for January is a deeply interesting number. The notices of Dr. Bruce's "Providential Order of the World," of Gray's "Studies in Hebrew Proper

Names," of Forrest's "Christ of History and Experience," are specially notable, as are Dr. Salmond's own reviews of the "Expositor's Greek Testament" and the volumes of the "International Commentary." The critique on Dr. Whyte's "Santa Teresa" is also wisely discriminating. The writer, like our own reviewer in an earlier issue of this Magazine, disapproves of Dr. Whyte's fling at Robert Alfred Vaughan.—The EXPOSITORY TIMES continues its useful work, and is full of information bearing on all parts of Scripture. No publication is more useful than this for ministers and students.

THE STORY OF GLADSTONE'S LIFE. By Justin McCarthy. Adam & Charles Black. 7s. 6d.

SUCH an author as Mr. McCarthy, with such a subject as Mr. Gladstone, ought to give us an interesting book, and an interesting book we here have. Whatever faults may be alleged against it, whatever may be its defects in style and its excess of hero worship, it is without doubt interesting—one of the books which, when you begin, you are anxious to read through at a sitting, and then lay it down reluctantly because there is not more of it. The story is one which shows us Mr. Gladstone at his best. He stands before us clear and distinct as the greatest Statesman of the Victorian era. At the beginning of his career, "the rising hope of stern and unbending Tories," averse to all change; at the close of it, the champion of freedom and progress, whose withdrawal from the leadership of his party was a calamity from which it has not yet recovered, truly a "grand old man" of whom the nation has reason to be proud, and in whom other nations are perforce interested, as they are in few others. Many among us have differed from Mr. Gladstone's policy. The man himself we admire and love. He has reached a good old age. Long may he be spared to enjoy his well-earned rest, and by his very presence lead the nation on to higher and better things. Mr. McCarthy's volume can scarcely be said to show its author at his best. It has been written hastily and without adequate revision. There is in some respects a lack of proportion. It has its characteristic and distinctive features, which are of great value as sources of information, but its tone is not sufficiently judicial. Mr. McCarthy has proved that Mr. Gladstone's conversion to Irish Home Rule was not so sudden as is generally supposed, and that in adopting it he might have counted on the support of at least one politician who has distinguished himself by the bitterness of his opposition to it. We wish Mr. McCarthy could have found room for the correspondence which passed between Mr. Gladstone and Mr. Spurgeon during the great preacher's illness. No finer tribute was ever paid to one illustrious man by another than that which Mr. Spurgeon paid to Mr. Gladstone: "Yours is a word of love, such as those only write who have been into the King's country and have seen much of His face." The forty-five illustrations of this book are exceedingly good, and give it a quite peculiar value.

METROPOLITAN TABERNACLE PULPIT. Sermons preached by C. H. Spurgeon. Revised and published during the year 1897. London: Passmore & Alabaster, Paternoster Buildings. 7s.

DURING the year 1897, and therefore during the Diamond Jubilee year—a year specially memorable, not by any means least for the production of this volume, which is in several respects unique. The last of the sermons is numbered 2,549. By no other preacher, either in our own or any other age, have so many sermons been issued, and their quality is as remarkable as their quantity. Of those which appear here there is more than one which would have made a reputation. We are simply amazed at the freshness, the unfailing readiness of resource, and the intense spiritual power displayed in the volume. The expositions added to the sermons are by no means its least valuable feature, revealing as they do those flashes of insight and marks of genius which characterised Mr. Spurgeon's remarkable ministry.

THE LIVES OF THE SAINTS. Vol. X. By the Rev. S. Baring-Gould, M.A. London: John C. Nimmo.

THE tenth volume of this monumental work is inferior in interest to none of those which have preceded it. Among the greater saints whose lives are recorded in it are Cyprian of Carthage, Theodore of Canterbury, Jerome, and good King Wenceslas, whose deeds are celebrated in a number of Christmas carols. Among characters less prominent are Adamnan, the biographer of St. Columba, whose life is not as well known as it should be, and the Abbess Hildegarde, whose writings exercised a profound influence in the twelfth century, and whose exposure of ecclesiastical abuses was like a prelude of the Reformation. The curious and out-of-the-way facts which Mr. Gould brings to light are often very valuable. The illustrations are, as usual, excellent, and form a special attraction to the present edition.

MESSRS. G. A. YOUNG & Co., of Edinburgh, have sent out a new edition in minion type of the **HOLY BIBLE**, translated according to the letter and idioms of the original languages by Robert Young, LL.D. Few men did more than Dr. Robert Young to promote an intelligent study of Scripture, and this version, which has been in the field for upwards of thirty-five years, has steadily grown in favour, and the demand for it still continues. It lacks the melody of the Authorised Version. Its renderings are more rugged as well as more literal, but truth, not euphony, has been aimed at, and there can be no doubt that Dr. Young places English readers in a far better position than even the Revised Version does for understanding the direct force of the Hebrew and Greek texts. His translation has all the suggestiveness of a commentary. It does not enter into competition with the Authorised Version or the Revised Version for ordinary use; but men who are bent on reaching the innermost meaning will not neglect it.

CHAPTERS IN THE CHRISTIAN LIFE, by W. M. Sinclair, D.D., Archdeacon of London (J. Clarke & Son—1s. 6d.), is another of Messrs. Clarke's "Small Books on Great Subjects," written with the Archdeacon's usual evangelical fervour and practical force and grace of style.



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Edw Parker

THE
BAPTIST MAGAZINE

APRIL, 1898.

THE LATE DR. EDWARD PARKER.

ON Thursday, February 24th, the Baptist Chapel at Farsley near Leeds, was the scene of a mournful event, which none who were present can ever forget. The large and beautiful building was almost filled with those who had come to pay their last tribute to a faithful servant of God. Yorkshire Baptists came in large numbers—few churches in the West Riding being unrepresented—to lament over a long trusted and valued leader. Manchester students, past and present, were there, grieving over the loss of a beloved teacher and counsellor. The Rawdon men, with their tutors, and many of the Committee, were there, also in evident sympathy; while the church at Farsley was practically present in its entirety, and mourned profoundly over the loss of one who was long a faithful pastor, and had never ceased to be a beloved friend. And, while his colleague for twenty years in Manchester College described his character, his labours, and his sufferings, every heart was deeply moved, and even strong men sobbed aloud.

It is granted to few men to wield so wide and so deep an influence as Dr. Parker. He was a strong man—a man of deep convictions; and yet, withal, so genial and affable, so generous and kind-hearted, that, by a rare combination of firmness and kindness, decision and prudence, he wielded an unusual power over his fellow men, and proved himself one “born to rule.” But, in every department, the wise and beneficent ruler must first learn to obey; and to this rule our friend was no exception. He learned unflinching obedience in the school of Christ. He yielded

unswerving loyalty to what he deemed to be the will of Christ, unflinching fidelity to what he considered the principles of the Gospel. More than most men, he sought to make everything a matter of principle—to reduce everything to first principles, and thus he received a strength of purpose in his own mind which so very often enabled him to convince others.

Dr. Parker's earliest religious associations were in connection with the Church of England. Born at Thame, in Oxfordshire, in 1831, he was as a youth a chorister in Thame Church. Removed to Leighton Buzzard as an apprentice, he became associated with the Baptists, and eventually became a member of the church there. If "the child" were in any sense "the father of the man," it must have involved a terrible wrench for him to become convinced that the Church of England was in the wrong as to Baptism; but, once convinced, he accepted the Baptist position fully, with all its logical corollaries. He was urged to apply to Regent's Park College, but, "from principle," he elected to seek for training from the Baptist Evangelical Society, and spent two years with the Rev. Thomas Dawson, of Liverpool. In 1857 he took his first pastorate, at Milnsbridge, near Huddersfield, and, though he was there but two years, he accomplished a work which has made his name fragrant in that neighbourhood even until now. From 1859 to 1877 he was at Farsley. He was then in his prime, and, in some respects, it was there he did his best work. The church doubled its membership, and a new chapel became a necessity. The present magnificent edifice, which will accommodate 1,100 persons, was opened, free of debt, in 1869. In 1877 the centenary of the church was celebrated, and the late lamented C. H. Spurgeon was amongst the celebrities who preached in the Yorkshire village to commemorate the event.

During his residence at Farsley our late friend threw himself very heartily into the work of the Yorkshire Association, of which he was President in 1876. A powerful preacher, somewhat Puritanic in style, and thoroughly Evangelical in theology, his services were in great demand, and it is admitted that no one man has ever done more for the extension of Baptist principles in Yorkshire than Dr. Parker. Another matter which elicited all his sympathies was the formation of the College at Bury in 1866

and the erection of the splendid premises in Brighton Grove in 1872-4. As one of the secretaries he did yeoman service in connection with this work, and of the founders of the College he was almost the last survivor.

Then, precisely in the middle of his public life, as it has proved, came his transition to the Presidency of Manchester Baptist College, as successor to the Rev. Henry Dowson, and he has filled this office with dignity and efficiency for more than twenty years. The present writer has been his colleague during the whole of this period, and with absolutely unbroken amity and cordiality we have laboured together for the extension of the influence of the College. The work has been one for which his character admirably fitted him. His strong good sense, his firmness and decision, in conjunction with abounding geniality and generosity, enabled him to work in unflinching harmony with his Committee and to secure the loyalty and respect of all his students. His record is on high! The weight of the influence of his character and theological instruction on the hundred men who passed under him can only be understood and estimated when the day shall dawn and the shadows flee away.

In 1883 the degree of Doctor of Divinity was conferred on him by one of the first Universities in the Southern States of America. In 1889 he visited the United States, and at Memphis and Boston, where the Conventions of the year were held, he received a most enthusiastic welcome. He was for some time Editor of the *Primitive Church Magazine*, and from 1883 to 1897 was Editor of the Baptist Tract and Book Society.

And now we come to the evening of his life—a time of storm outwardly, but inwardly of great peace. For three years he has suffered from a serious internal malady, from the first pronounced incurable, involving constant suffering—at times, the most distressing that the human frame can bear. We thought we had understood our friend—what a brave man he was; but we never gauged the strength of purpose that lay in that iron will, which enabled him practically to conquer pain and to force himself to do whatever he conceived it his duty to do. Until Christmas he was rarely absent from class, and often, when racked with pain, he strove with mighty heroism, and usually with success, to conceal

his sufferings and to do his duty. But at Christmas he announced his intention of resigning in the summer, and then his tenacity failed him. He rapidly grew worse, and for the six weeks before his death was confined to his room. This period has furnished a fine object-lesson to his friends of the power of the Gospel. Never a murmur escaped his lips. Almost to the very last he was bright and cheerful, and his grip of the fundamental truths of the Gospel he had loved to proclaim was beautifully and increasingly apparent as the end drew near. When a friend was expressing his gratitude for the work God had enabled him to do, he abruptly exclaimed: "No trust in that! No trust in that! 'Jesus, Thy blood and righteousness, My beauty are, my glorious dress!'" On another occasion it was mentioned in his hearing that a lecture was being delivered in the city, of which the subject was: "Is Pain Consistent with a Beneficent Moral Government?" and though at the moment suffering most acutely, he remarked in his characteristic way: "Of course it is! What a silly subject!" But the most memorable scene was a few hours before his death. He knew his end was near, and he asked for the students to gather round his bedside. Shaking off, as it were, the clutch of the grim hand of Death, and "strengthening himself upon his bed," he said, at laboured intervals: "God bless you, brethren, and keep you near Him. You have a grand work before you. You'll have many trials. Be faithful. You've a good Master. Good-bye for a little while." These words, and especially the words "Be faithful," in which he concentrated all his decaying strength, can never be forgotten by those who heard them. They have been engraven in marble and placed as the students' tribute on his tomb; but, more abidingly than that, are they engraven on the "tablets of the heart."

J. T. MARSHALL.

MESSRS. SERVICE & PATON send out the **BEST METHODS OF PROMOTING SPIRITUAL LIFE**, by the late Phillips Brooks (1s. 6d.). Everything which fell from the pen of this distinguished preacher is worthy of preservation. The two addresses given here were delivered at meetings of the Church Congress in America. They are characterised by all the fine spiritual insight, intellectual vigour, and ethical inspiration which marked Mr. Brooks's utterances, and will rank with the best productions of his pen. The book contains a striking likeness, which many will be glad to possess.

IS DEATH THE EXTINCTION OF MAN'S BEING ?

BY THE REV. JAMES CULROSS, D.D.

I.—INTRODUCTORY.

“ **A**S the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his home, neither shall his place know him any more.” “Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not wake, nor be raised out of their sleep.” “If a man die shall he live again?” “Wherefore hast Thou made all men in vain?” “In death there is no remembrance of Thee; in the grave, who shall give Thee thanks?” “Wilt Thou show wonders to the dead? shall the dead arise and praise Thee?” Words like these, so full of sad regret and longing, as of men surprised at so poor result from so glorious promise, tell plainly enough what the heart of man yearns after and pleads for with inextinguishable desire.

Death *seems* to end all. The “stern agony” comes; the machinery of life is arrested in its movement; all the signs by which we know that the man lived have disappeared; there is no response to voice, or look, or touch; the frame, so curiously and wondrously fashioned, returns to its kindred dust, and becomes

“Brother to the insensible rock,
And to the sluggish clod, which the rude swain
Turns with the share and treads upon.”

But *does* death end all? Is nigh the beginning and the end of human existence? Do we perish like autumn leaves? Is love kindled in the human heart only to be quenched in eternal oblivion? Is beauty born only to wither? Is the goal to which we are moving darkness and coldness and corruption—a winding sheet, a coffin, a chamber of clay, and eternal unconsciousness?

Reflecting on the greatness of man, it has seemed incredible that such a being should utterly perish when the breath leaves his body—a being

“Whose faculties can comprehend
The wondrous architecture of the world,
And measure every wandering planet's course,
Still climbing after knowledge infinite.”

Were not all that is accomplished during our troubled three-score years and ten too poor a result from such magnificent endowment and promise ?

Struggling against appearances, the heart rebels against the belief that death is the extinction of moral and intelligent being, and reaches forth in desire and hope toward a life to come, as the leaf turns toward the sunlight. Everywhere the idea of a life to come has haunted the human race from the beginning of history. That idea has often been dim, confused, grotesque, but it can be traced throughout history, and over the whole world.

For appearances may be illusory. The sun seems to travel across the sky, and to sink in the western wave ; the earth seems to be at rest ; the sky seems to be a solid dome—the ocean a vast level plain ; the man seems to be dead ; is all this real ? May not something have escaped the process that we call dying ? Have we told all when we have told that the heart has ceased to beat and the breath to come and go ? I look into the dead face ; appearances say, *It is all over for ever*. I knock at the door of the funeral vault ; no voice bids me come in. If I enter unbidden, the tenants are dumb and motionless ; none challenges me ; none stirs or turns ou his narrow bed. It is stillness, coldness, silence, charnel-damp.

Is this all then ? I question Science ; she answers : " I cannot tell ; I know nothing. I cannot deny a future life any more than I can affirm it. While the man lived, there was that in him which defied all my tests. As to a hereafter, I neither find token of it anywhere, nor do I know anything to contradict it. You must go with your question somewhere else ; I cannot answer it."

I am referred to the analogies of nature, and told to learn from them. The caterpillar weaves its own shroud and sinks into apparent death, from which in due time it soars into a resurrection of beauty. The farmer buries his seed corn in the ground, and afterwards reaps with joy his golden harvest. The oak, stripped of its foliage, and seeming a skeleton, puts on its glory again in the summer time. But in such cases there has been no real death ; and any hints of a future life for man are too shadowy to be of any value.

Passing by the seductive analogies of nature, which go for

nothing when the stress is felt, moral considerations present themselves, and do something to vindicate the universal longing of the heart. I believe in GOD, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. I must believe, therefore, in great possibilities for the life which He has created, and in issues proportioned to the measure of the being—greatest of all for the life that can move in the plane of righteousness, truth, and love. But are not wider spaces of duration and freer conditions required for the unfolding of these possibilities and the working out of these issues? Is there ample enough scope within our narrow, transitory, and burdened career on earth? Is it likely He meant no more in placing man on the stage than only "to please Himself for a while with such a spectacle, and then, at last, to clear the stage, and shut up all again in an eternal perpetual darkness?"* To the same purpose, Norris of Bemerton asks, "Whether it be worthy of Omnipotence to produce a creature for a few moments and then let it drop and vanish away for ever; whether this be not too much like the play of children, who raise bubbles upon the water only to have the pleasure to see them sink again? Only, with this difference, that the transient bubble seems worthy of the little trifling action that produces it; whereas there seems no proportion between the perishing, momentary creature and the Infinite Power whereby from *not Being* it was made *to Be.*"†

By universal confession, the present is incomplete. The goal is never reached. Darkness falls ere the day's work is done. The world is full of unrealised ideals; of buds that never open, of beauty withered ere it is unfolded, of music dying out in silence or abruptly stopped ere the measure is completed, of plans devised but never executed, of careers arrested just when a year or two more promised glorious achievement, of love and noblest purpose kindled only to be quenched. We are limited on every side. The sun of life goes down ere it is noon, leaving us to dream of what "might have been," but is not. Can it be—the question forces itself upon us—that the present is man's all? Is not ampler room

* John Howe: "Blessedness of the Righteous."

† Letter to Mr. Dodwell concerning the immortality of the soul of man.

needed for the unfolding of the just issues of the present? Ought not these issues to be realised? and is not that *Ought* the demand for a life to come? Can I really believe in a God who is at the head of the universe and not anticipate a Beyond and Hereafter?

Farther, in the physical realm, under the laws of nature, we are subject to retribution. If a man breathe poisoned air or drink impure water, disease follows; if he squander the golden hours of youth and the opportunities of manhood, he earns a dishonoured old age. We have here, not something accidental, but a law which is enforced remorselessly without respect of persons; and the same law of retribution pervades life in all its extent. Is it so in the spiritual realm as well? It may seem as if things were "loose" in this realm. We find a retributive system instituted and partially carried out, but left imperfect, halting just were we should expect the final act. Is the halt a full stop? Does it create a presumption of the non-completing of what has been begun? Rather, is it not as if we should chance to come upon a building of noble design and grand proportions begun but not finished? Blocks of marble lie about on which we observe recent marks of the chisel, ladders, planks, scaffolding—all in readiness for further operations. We assume at once that the building is not meant to remain as it is; some day, we conclude, it will be finished, and finished in keeping with what is already disclosed of the architect's design. This may stand as a parable of what we find in the moral region.

Reason and conscience alike suggest the probability of a day of account in which the principles of Divine procedure shall be vindicated and fully carried out. Can it be that all is over when the godless man dies, the man of selfish luxury, sleek and full-fed, haughty and overbearing, unscrupulous and free-thinking; and with the godly poor, whom he oppressed, and of whom he made stepping stones. Is all over when this brief life ends? and if not, does not this imply a life beyond the grave? This, indeed, is not proof, and cannot give certainty. Not until reason and conscience enter into "the sanctuary of God" do we attain firm assurance that His righteousness has larger scope than this earth and man's three-score years and ten. But when we *do* enter there, the otherwise

inexplicable and "tragic riddle" of life comes to be understood. True, it may be but "a part of God's ways" that is shown; but, just as the astronomer, who sees the comet only for a week, can determine its orbit, and trace its flaming course through space, so the heaven-taught soul in the sanctuary light can believe in a righteousness and love which transcend all human imagining, and in a Hereafter in which God shall show Himself to be God.

With God in our creed, no difficulty arises from the seeming impossibility of our surviving death. *I am* is as great a marvel as *I shall be*.

Whether from considerations like these—felt rather than thought out—or whether as a pure instinct, the idea of a future life has haunted the human race from the beginning of history, like a kind of home-sickness, or the memory of childhood lingering on to old age.

OUR BEST FOR CHRIST.

CHRI**S**T wants the best. He in the far off ages
 Once claimed the firstling of the flock, the finest of the
 wheat,
 And still He asks His own with gentlest pleading
 To lay their highest hopes and brightest talents at His feet.
 He'll not forget the feeblest service, humblest love,
 He only asks that of our store we give to Him
 The best we have.

Christ gives the best. He takes the hearts we offer,
 And fills them with His glorious beauty, joy, and peace,
 And in His service, as we're growing stronger,
 The calls to grand achievements still increase.
 The richest gifts for us on earth, or in the heaven above,
 Are hid in Christ. In Jesus we receive
 The best we have.

And is our best too much? Oh, friends, let us remember
 How once our Lord poured out His soul for us,
 And in the prime of His mysterious manhood
 Gave up His precious life upon the Cross.
 The Lord of Lords, by whom the worlds were made,
 Through bitter grief and tears gave us
 The best He had.

DISTINCTIVE VIEWS OF BAPTISTS.

BY THE REV. WALLACE BUTTRICK.

II.—CHURCH GOVERNMENT AND MINISTRY.

IN the second place, we differ from other churches in the matter of church polity, including our system or method of church government, and our conception of the church itself.

We hold that the government of the church is absolutely democratic. We shall understand what this means by considering the polity of other churches. The Roman Catholic Church has at its head the Pope, where authority in all matters doctrinal and ecclesiastical is absolute and final. His rule filters down to the local organisations through a body of ecclesiastics. The government is practically that of an absolute monarchy. The Church of England is subject to the control of the State; its bishops are appointed by the Crown, and are members of the House of Lords. The Protestant Episcopal Church of the United States, of course, has no connection with the State. Its government is by ecclesiastics—*i.e.*, in the hands of its bishops and priests, with minority lay representatives in its legislative councils. The Presbyterian Church more nearly approaches the democratic form of government, but the local church delegates its administration to the Session, made up of the pastor, elders, and deacons. In ascending scale the management of its affairs is in the hands of the Session, the Presbytery, the Synod, and the General Assembly. The local Methodist Episcopal Church is ruled by the Quarterly Conference, consisting of a limited number of church members with the pastor and the presiding elder of the district. The pastor receives members on his own authority, and the bishops have absolute authority in appointing and removing ministers. The pastor of one of our large Methodist churches told me not long since that the bishop could remove him to another field at any time, and that the presiding elder could do the same in the absence of the bishop. Really, a bishop of the Methodist Episcopal church has much more power and authority than the Bishop of the Episcopal Church. Most of the Congregationalist churches in this country (America) are absolutely democratic, although in Connecticut and perhaps in some other States the Consociation licenses

ministers and settles pastors, much as the Presbytery of the Presbyterian Church does.

Now, in Baptist churches the government and control of its affairs is absolutely in the hands of all the members. No authority whatsoever is vested in pastors or deacons. The whole church calls a pastor or dismisses him; the whole church elects the deacons, in many churches without nomination, the election being by secret ballot; the whole church votes when members are received by baptism or letter, or when they are dismissed by letter or the withdrawal of the hand of fellowship; the whole church considers and decides all questions affecting its life or policy. Furthermore, we hold to the absolute independence of the local church. We do not speak of the Baptist Church of the United States, but of the Baptist churches of the United States. Our "Associations," like the "Hudson River North," have no legislative powers or functions, and so with all the organisations into which our churches enter, they are purely voluntary in character, and exercise not the least control or supervision over the local churches. Between this church and other Baptist churches of this city there is no organic connection whatever, but absolute separation in all matters of government and control.

This polity we believe to be that which prevailed in the churches of the New Testament. It honours the Holy Spirit as the true Head of the Church, and in no way binds future generations by forms of government moulded on monarchical or aristocratic institutions. More nearly than any other form of church government ours is in harmony with American ideas and institutions, which we believe to be the nearest approach yet made to an ideal civil government. Ours is "government of the people by the people, and for the people."

A third distinctive position of Baptists concerns the nature and office of the Christian ministry. We reject the word "clergy" and the distinction between "clergy" and "laity" as having no foundation in Scripture. The pastor is simply first among equals, by the choice and at the will of the whole church. He has no sacerdotal—*i.e.*, no priestly—functions or powers that do not belong equally to every disciple of Jesus Christ. The administration of ordinances is not confined to him. Any church

may at any time appoint any member to administer baptism or to preside at the communion. The ordinances are in no way or respect made valid or even regular by being administered by the pastor. It is customary, indeed, for the pastor to preside at these functions, but only that all things may "be done decently and in order"; there is no thought that the administration of these ordinances is limited to a so-called "ordained minister." Strictly speaking, we do not "ordain," for we do not believe in orders, properly so called. We *set apart* to the work of the ministry persons whom we believe to be fitted by character and attainment for leadership and instruction. Any church may set apart a minister for itself without consulting any other church. It is our custom, indeed, to seek the counsel of sister churches of the vicinage before setting apart any man for the work of the ministry, but only as a matter of courtesy or comity, and to show to the world that this man is well thought of by other churches as well as by the church whose pastor he is to become. When he accepts the pastorate of another church, the matter is never submitted to a so-called "council" of churches. Furthermore be it said that all so-called "ecclesiastical councils" are strictly advisory, and their conclusions are not binding on any church or individual.

We insist that in the New Testament teaching and practice there is no warrant for the modern diocesan bishop. The terms *bishop* and *presbyter* or *elder* are synonymous and interchangeable; the term *bishop* was borrowed from Greek institutions, and the term *presbyter* from Hebrew institutions. Bishop Lightfoot says: "It is a fact now generally recognised by theologians of all shades of opinion that in the language of the New Testament the same officer in the church is called indifferently 'bishop' (*episcopos*) and 'elder' or 'presbyter' (*presbuteros*)."

We furthermore claim that in the New Testament there is no evidence that bishops had authority to ordain or set apart ministers, or that such authority was vested in the apostles and their alleged successors; and that there is no warrant in the New Testament and no historical justification whatsoever for what the late Bishop Phillips Brooks felicitously called "the fantastic absurdity of apostolic succession."

The late Bishop Lightfoot, to whom reference has already been made, wrote the great classic on this question of the ministry. He was one of the foremost scholars of the Church of England, for years a teacher of theology in Oxford and in Cambridge, a canon of St. Paul's in London, and subsequently Lord Bishop of Durham. I quote from his dissertation on "The Christian Ministry." He says:—

"The Kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all, it has no sacerdotal system (*i.e.*, no priesthood). It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength. . .

"For communicating instruction and for preserving public order, for conducting religious worship and for dispensing social charities, it became necessary to appoint special officers. But the priestly functions and privileges of the Christian people are never regarded as transferred or even delegated to these officers. They are called stewards or messengers of God, servants or ministers of the Church, and the like; but the sacerdotal is never once conferred upon them. The only priests under the Gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood. . . .

"This, then, is the Christian ideal: a holy season extending the whole year round—a temple confined only by the limits of the habitable world—a priesthood co-extensive with the human race."

If Bishop Lightfoot had set out to define and describe our theory of the Church and its ministers, we could ask nothing better than these words which I have quoted. As a matter of fact, he has given with great fairness the teaching of the New Testament regarding the Church and regarding its ministry. We would modestly contend that in our theory of the Christian ministry and in the polity of our churches we most nearly approach this New Testament ideal, so accurately defined and so beautifully set forth by this eminent ecclesiastic of the Church of England.

LAY PREACHERS AND LAY PREACHING.

THE preaching of the Gospel, like every other employment, has a distinct aim and requires distinct qualifications. In judging of the fitness of the preacher for a service so important we must, of course, have regard first of all to the essentially spiritual nature of its aims; and secondly, to the qualifications of the individual thus to be devoted. The knowledge which is to guide us in such a matter has only one source of derivation—namely, the Holy Scriptures. Nothing short of a clear apprehension of the will of God can possibly enable us to identify the true preacher of the Holy Gospel.

In the Roman and Anglican Churches no man is deemed properly qualified to lead the public devotions of the people, and to preach the glad tidings of salvation, until he has been formally and ceremoniously set apart by some ecclesiastical dignitary, and in the observance of certain rites ordained for this special purpose. In this self-constituted guild, called by the name of “holy orders,” there is a monopoly of Gospel ministration; with professed gradations of super-sanctity, and the possession of ministerial endowments and rights to which no one, outside the guild, can or ought to lay claim. Such presumption is alike arrogant and unscriptural. To discuss it, however, is not our present purpose. In the estimation of the Free Churches the Divine warrant to preach the Gospel lies far outside these narrow and self-nominated “holy orders.” Such warrant extends to what, even among ourselves, is popularly styled “lay preaching”—a service not to be disowned, but approved and honoured—a service which God accepts, and which He has widely and graciously blessed. Accepting, therefore, the title of the present paper, our object will be to offer some defence of the appellation—“lay preachers,” and to suggest certain requirements for the efficiency of such a ministration.

It is quite true that the flower “which we call a rose by any other name would smell as sweet.” Nevertheless, even a rose needs to be distinguished by a name. Without nomenclature the language of the entire world would jumble into a universal Babel, and even then the word “Babel” itself would be the fitting name

for the world-wide but unintelligible din. Employment of every kind has its nominal distinction, and double employment is entitled to a plurality of nominal honours. Let us assume that a fully recognised and settled pastor were to add to his pastoral duties, or to retain with those duties some systematic secular occupation, thus devoting a considerable amount of his time to its claims. Would it not be proper, in such a case, that his entire service should be acknowledged? In doing so, what would be more true or more fitting than to call him a lay-pastor? Let us further assume that a man is not a settled pastor—that he has no intention and no desire thus to be set apart—that he, nevertheless, devotes what time he can spare from secular demands to the laudable service of preaching the Gospel. In what way shall we correctly and fully describe his twin occupation? The word “preacher” does not acknowledge this twinship; the name of his secular occupation ignores it. Both of these are honourable. Why should either of them be disowned? Shall we record his birthname only? That would suffocate the names of both his occupations at once and place his register among the unemployed. Who is he? To what class of the population does he rightfully belong? First of all, he reckons among the *laos*—understanding by that word the people in every possible social position. But in addition to his being one of the great community including all classes he is to be distinguished as a godly man; which many of the people are not. He is a student of the Bible—a man prayerfully desirous for the spiritual welfare of his neighbours—whose love to Christ and to the souls of men prompts him to proclaim the Gospel of Salvation to those around him. None of these things can be said of the majority of the *laos*. He is like two men compounded into one. Testify of him truthfully. Delete no part of his compound title. Let him be designated according to what he truly and honourably is—A LAY PREACHER.

This defence of such a nomination is not altogether uncalled for. There have been, and may still be, some who repudiate such nomenclature as savouring of slight—as involving public disparagement of such a ministrant. How it can possibly thus operate is simply unimaginable. It disowns not a single letter in the word “preacher.” It whispers no disparagement of the

preacher's service in the pulpit. It breathes not even a thought to indicate inferiority in social rank—*Lay Preacher!* It is more than a name; it is a decoration. Let it be welcomed and worn.

It is not needful to say that at the top of all literature stands the Bible, nor to iterate the testimony that the Gospel of Jesus Christ demands the deepest and the most reverential study. It therefore follows that the man who is divinely called to preach the Gospel is the most essential of all human teachers, and occupies the highest of all earthly positions. The phrase "secular occupation" applies to secular service of every conceivable kind. But in the common acceptation of the word "secular" the preaching of the Gospel is *not* a secular employment. Whoever chooses the ministry of the Gospel as a secular profession, and with such an aim prosecutes the work, be he a Titan in intellect, a prodigy in learning, an orator surpassing a Demosthenes, or a Cicero—that man understands not the Gospel. Such a man, the totality of his endowments notwithstanding, is utterly unfitted for its holy ministration. High, immeasurably high, above every worldly calling is that of proclaiming salvation in the name of Jesus Christ. The fishermen of Galilee, when steering their ships and hauling their nets, shared in the honours of secular service with the mightiest of craftsmen and with the highest of worldly officials. But when those same fishermen went forth, at the command of Christ, to preach the Gospel, they were appointed to a service with which no ministration on earth can possibly compare. It is partly because the treasure of the Gospel ministry is put into earthen vessels that it is frequently slighted; but the greater reason for such slight will generally be found in the infirmities and faults of those by whom the message is conveyed. No class of men are more open to criticism than preachers of the Gospel. Christ was criticised, the Apostles were criticised, every Christian pastor and missionary to-day is a target for the free shafts of criticism, shot from every quarter. In this common liability every lay preacher must take his proper share. He will often need it. It may conduce to his profit. To fret on account of it is to need it the more; to welcome it is to prove himself brave and wise.

It is obligatory upon the lay preacher that he shall make devout preparation for the proper and profitable delivery of

his holy message. If from mental constitution and habit he *cannot* thus prepare, he can at least do the next best thing—the absolutely needful thing—he can easily and usefully and happily exercise his talent in some other way. If employed in an earthly embassy, in the name of an earthly sovereign, he would consider no labour too great in honour of his mission. Dependence upon the Holy Spirit is needful for every preacher, and needful always. Such dependence, however, must begin, not at the top of the pulpit stair, nor even on the way to the sanctuary. If the Holy Spirit does not help a man in his private meditation, it is presumption to expect his illumination in the public assembly. Had the Holy Spirit intended that post-Apostolic preachers should stand among the people without a prayerfully-premeditated message, why does He say to us in the Old Testament, “To the law and to the testimony, if they speak not according to this Word, surely there is no meaning for them”? (Isaiah viii. 20.) And why does He say in the New Testament, “Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, which is in righteousness, that the man of God may be complete, furnished completely unto every good work”? (2 Tim. iii. 16, 17.) Inefficiency—simple incompetence—in the case of a man who drives a locomotive, or in the case of a man in charge of a signal-box, or in the captain of a ship, would demand public reproach, and would loudly receive it; but thoughtless indifference—neglect—a careless unpreparedness for what may happen and for what may be urgently needed—oh! it is not then a mere incompetence, it is a crime, and demands a penalty heavy in the extreme. When a preacher has prayerfully studied the Word of the Lord, and received into his mind and into his heart the true meaning of what God has revealed, then may he confidently, and in humble dependence upon the Holy Spirit, say to his audience, “What the Lord saith unto me, that will I speak.” With minds of a certain order needful preparation may demand the assistance of the pen. Where this is a help, who would forbid it? Who that is wise would demur freely to use it? Let the man who presumes to censure such an appliance remember that we owe the entire canon of Holy Scripture to manuscript. “Whatsoever things were written aforetime were

written for our learning, that through patience and through comfort of the Scriptures we might have hope" (Rom. xv. 4). The word "Bible" means a book, and the word "Scriptures" means that which is written.

There are other pulpit exercises not less important, in some respects more important, than the delivery of the sermon. What shall we say with reference to the public reading of Holy Scripture? There is a sense in which this may be regarded as the holiest part of the sanctuary service. If the lay preacher does not at all times deeply feel this, there are reasons for which he is not exclusively to blame. In our Anglican Churches the so-called "holy orders" have placed the lectern in a position much lower than that of the pulpit, and the reader ranks inferior to the preacher. In some cases, even in our Free Churches, where two brethren join in the public service, the sermon is assigned to the one of higher fame, and the reading of the Scriptures to the one of less honoured gifts. When the lectern stands in the shadow of the pulpit, and the reader reckons as only second to the preacher, is it to be wondered at that the exercise which ought to command the deepest reverence is often the least regarded? A chapter or a psalm negligently and irreverently read is an injustice to the congregation, a wrong done to the Bible, and a dishonour to God. Holy impressions and spiritual edification ask not for mere style and professionalism in the reading of the Scriptures. The pompous tone of the stage-player and the ritualistic drone of many of the clergy, befit not the utterances that come solemnly and grandly from the throne of the Most High. Neither do holy impressions and spiritual edification depend upon genius or literary accomplishments or mere vocal discipline. Where patient and prayerful effort is made to understand the portion that is read—where the heart feels its meaning and its heavenly pressure, and where it is revered as the sure testimony of God and not the mere composition of a book, *there* the reading will not fail, in some blissful degree, to aid the services of the sanctuary and to further the mission of the preacher. To the divinely-prompted and deeply-earnest lay preacher all this is within happy reach, and ought to be an object of constant and diligent and prayerful aim. If he neglects practically to observe

intelligent devoutness in echoing the voice of God, he greatly discounts the holy influence of the entire service.

It would be a great omission if we failed here to make some reference to the exercise of prayer in the sanctuary assembly. The frequency with which this theme is discussed makes such discussion not less but even more urgent, lest, perchance, the much repetition may have, to some extent, dulled the edge of its claims. Anyhow, some amount of reference thereto our present paper obviously requires. A form of prayer, at the very best, is only a form. It is like water when it is poured out of one vessel into another—not as when it flows and gushes in a pure stream from a pure spring; as is the case with all true prayer. Prayer in the public sanctuary is not too sacred for reverent criticism. It is this very sacredness that calls for it. The disciples of Christ prayed to be taught *how to pray*. If we assume that Jesus, in His response to this appeal, designed to furnish His disciples with a *form* of prayer, we must remember, amongst other things, that the Holy Spirit has not recorded any other *form of prayer* as given by Christ. Did He mean, therefore, when He thus *taught His disciples to pray*, that to the end of the world, no prayer, save this, was ever to be addressed to our Father in heaven? This method of putting the case is not to be pooh-poohed. We need to be taught *how to pray*. In the pulpit, of all other places, the requisites of prayer are many, and they are all deeply solemn. The very manner in which some persons in the pulpit utter the words, "Let us pray," seems to freeze the spirit of prayer in its first attempt to flow. Harshness of tone, unawed by the presence of God—cataracts of words which seem like efforts of oratory—profane repetition of the Divine Name, between sentences and half-sentences, as if designed to fill up the interstices of supplicatory verbosity; and all this accompanied by attitudes and gesticulations which savour more of teaching than of beseeching. Oh! if there be anything calculated to unfit the hearers for the reverent reception of the message of the Gospel, it is surely such thoughtless irreverence at the footstool of Infinite Mercy. The leading of a congregation of worshippers up the steps of divinely privileged supplication is a service the importance of which might make an angel stand and reverently pause. Any habit discordant with

such a solemnity, any amount of forgetfulness with regard to its superlative claims, requires in the case of the lay preacher, as in the case of every other leader in public worship, to be watched against with unceasing diligence and care.

Little need be said as to the paramount importance of a holy life. It would be misleading to say that the pulpit requires to be more holy than the pew. It is not so. The law and the Gospel are alike for both. Regeneration is the same transforming power with the same sanctifying results in both. "A Christian is the highest style of man"; and Christian holiness, as it relates to human character, has one unvarying and universal standard.

The man in the pulpit cannot stand higher than the claims of the Gospel; and the man in the pew ought not to sit lower; and the standard for both is the standard for all mankind. And yet the preacher has *special* obligations and *special* motives to seek divinely promised grace, that he may climb to the height of the one unvarying standard and there faithfully abide. In the pulpit he is twice a professor of Christian holiness. First, as a Christian man, in common with all who profess the Gospel. Secondly, as a public teacher of the doctrine of Gospel holiness; its source, its necessity, its manifestations, and its heavenly prospects. He is seen when others are unobserved. He is judged when others are not called to account. His spirit and his habits will not and cannot be shaken from association with his chosen position as a preacher of the holy Gospel. The public eye, which looks around every corner and peeps through every chink, is more wakeful and much sharper to inspect him than to spy out any of his non-preaching neighbours. A holy life is to him and to the Gospel a thousand times more important than his ablest sermons; and a life at open variance with the holy teaching of Christ and the Apostles, has a thousand tongues to urge his prompt and resolute and obligatory withdrawal from all pulpit ministrations. Let the lay preacher seek the help—the promised help—of the Holy Spirit that he may rise to his lofty level. Let him be prayerful, studious, faithful, and godly; then will he become mighty for blessing in the Church and the world, and at last will blissfully share in the honour and in the brightness of those who "turn many to righteousness."

JOHN HANSON.

UNCLEAN BIRDS: THE EAGLE.

"These are they which ye shall hold in abomination among the fowls."—

LEV. x. 13.

THE Book of Leviticus contains the laws and regulations by which the Levites were to be guided in the temple worship, and by which the people of Israel were to carry out their ceremonial observances. Some of the rules were of a sanitary character; others were designed to promote the moral well-being of the people. Many, if not all, were of a pictorial character, illustrating spiritual truths by natural symbols. These rules concerning clean and unclean birds were, no doubt, based upon considerations of health; but perhaps one reason why they were forbidden was that they had qualities which God wished His people to hold in abomination. In our daily speech we often compare men to animals. We speak of men who are "surlly as a bear," "fierce as a wolf," "stubborn as a mule," "cunning as a fox," "treacherous as a cat," "timid as a hare." The Bible abounds in such symbolism. "Ephraim is a bullock, unaccustomed to the yoke." David's enemies are "strong bulls of Bashan." Paul, warning his friends against false teachers, says: "Beware of the dogs." Our Lord styled the Pharisees "a generation of vipers," and bade His disciples be "wise as serpents and harmless as doves." So that it is in accordance with Scripture analogy to look upon these regulations as designed to warn the Jews against certain well-known characteristics of the birds who are to be an abomination.

Is not the eagle the monarch among birds? Found in nearly all parts of the world, it has been given the premier place by general consent. In olden times an eagle was the emblem of the Roman empire, and in modern days it adorns the banners of Austria, Russia, and the United States. The Scripture references to it are sometimes couched in laudatory terms. The eagle's care of its young (*e.g.*) is made an emblem of Divine providence. At other times its bad qualities are alluded to. And it must be owned that many of the practices of the eagle are unworthy of its position as monarch of the birds. It has been proved to feed upon carrion, and the bald eagle usually steals its food from the

fish hawk. When it sees this bird catch a fish and start for the shore, the eagle pursues and forces it to drop the fish, which it then swoops down upon and catches before it reaches the earth. So, alas! too often have kings dealt with their subjects—plundering where they owed protection, and fattening upon the toil of their inferiors. The eagle may be fairly taken, then, as a type of those who are distinguished by a mixture of good and evil qualities. On the whole, perhaps, their character may be royal and noble; but great defects and conspicuous failings mar their harmony and completeness.

Here is a man whom all respect for his uprightness and integrity; but, alas! he is so cold, so stern, so severe that none love him. A touch of mercifulness would make him altogether admirable; without it he fails to win our affection, though he compels our esteem. Here is another who might serve for a model of earnest zeal. His fervour is irrepressible. Nothing can daunt him. But he is uncharitable and bigoted; all who cannot pronounce his "shibboleth" he pronounces anathema, and his narrowness hampers his usefulness on every hand. A third is full of admirable qualities, but so crotchety and wilful that none can work with him. He is cursed with a contrary spirit that won't let him agree with anyone. Such was John Hind, a scientific magnate from Sydney, who was once dining with Dr. Whewell. He was very deaf, and in answer to some remark said, with uplifted ear-trumpet: "I can't quite catch what you say, but I beg entirely to differ from you." Another is correct in his morals, and a pattern of propriety, but mean and stingy to an unheard of degree. The magnet which draws him to religious services is "no collection." Should he perchance drop in at a service where offerings are collected, he fumbles in his pocket for the smallest coin it contains, and then rises to sing with gusto the closing hymn:—

" Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

There is another who would be a splendid character but for the pride which is always revealing itself in his words and looks and actions. If only he thought of himself as he ought to think, his

powers of service would be doubled, and his attractiveness increased tenfold. But the contempt with which he regards all meaner mortals, and the complacent smile with which he contemplates himself are offensive to God and man. Take another instance. Here is a kind and indulgent father, a faithful and tender husband, a generous and trusty friend, open-handed and upright in his dealings with men—but he is wanting in steadfastness and decision. He cannot say “No.” He is easily led. And in spite of all his good qualities, that one defect is his ruin.

So one might go on, enlarging a gallery of portraits, every face of which should be familiar to you all. The mingling of good and evil in the same character is so common an occurrence that we seldom think to remark upon it. To some extent it is inevitable—it is the consequence of our frailty—and we need to deal gently with the faults of our brother men. But often it is the result of incomplete consecration; like the wives of Jacob, we hide away our favourite idols that they may not be destroyed. Campion, the Jesuit, tells of a spectacle witnessed in Ireland during the sixteenth century. Baptism by immersion was universal then, and he represents the Irish as leaving the right arm of the boy unbaptized to allow of its giving a more cruel and deadly stroke when he became a grown man; while the rest of the body was covered with the baptismal water. Is it not an apt parable of the incomplete and imperfect devotion which we too often render Christ? Ah! we need to learn the lesson of that great and solemn rite. At the very beginning of the Christian life there should be complete consecration; no part of the price should be kept back; no sin should be secretly cherished. Baptism symbolises the burial of the whole evil nature, no part of it being left out. The greatest obstacle to the progress of religion is not the world's unbelief, but the Church's half belief. The inconsistencies of professing Christians do more damage to the cause of our Lord than all the attacks of infidelity. If it is worth while being Christians, we ought to be Christians in downright earnest. Then let us emulate the record of Caleb, of whom we are told that he “*wholly* followed the Lord God of Israel.” Let inconsistency be to you as the eagle to the Jews: “It shall be an abomination unto you.”

G. HOWARD JAMES.

DR. BOOTH'S RESIGNATION.

DR. BOOTH'S resignation of the position he has so ably and gracefully filled as Secretary of the Baptist Union is an event of denominational importance. It has awakened an interest which extends to the remotest parts of the country, and is shared by many who have no connection with the Union. A special meeting of the Council was convened to consider the resignation on Monday, February 28th. Representatives were present in large numbers, many having travelled upwards of 200 miles simply to attend the meeting, and to express their affection for Dr. Booth and their hope that he would reconsider his decision. The Rev. E. G. Gange, as President for the year, occupied the chair, and read Dr. Booth's letter, in which he stated that he had been led to take this step from the consciousness which had been gaining upon him for some time that he was no longer able to discharge the duties inseparable from his responsible office. Inquiries made from various quarters elicited the fact that the resignation must be regarded as final and absolute, and it was therefore unanimously resolved, upon the motion of Rev. J. R. Wood, seconded by Mr. W. W. Baynes, J.P., that :

“The Council have received with great regret from Rev. S. H. Booth, D.D., his resignation of the office of Secretary to the Baptist Union of Great Britain and Ireland, which he has filled since April 23rd, 1877, and learn with sorrow that the state of the health of their honoured and beloved friend leaves no alternative to the acceptance of his resignation. It is impossible for them to place on record the fact of Dr. Booth's retirement from office without devoutly acknowledging the grace of God by which he has been enabled to render so many and varied and important services to the Baptist denomination through a ministry which commenced in 1848, and which has been ‘fulfilled’ in useful pastorates at Falmouth, Birkenhead, Upper Holloway (London), and Beckenham, as well as in the secretariat of the Lancashire and Cheshire and of the London Associations of Baptist Churches, and of the Baptist Union. The twenty-one years of service which Dr. Booth has given to the Union have been ‘full of labour.’ With rare dignity and courtesy, unfailing graciousness and patience, and singular ability and devotion, Dr. Booth has served the Master and his brethren and the churches. The Council regard it as a happy circumstance that their friend has completed fifty years of ministerial work, and they warmly congratulate him on reaching his ‘year of jubilee.’ In conclusion,

while thanking God for the wisdom and strength and perseverance which have been conspicuous in a public life extending from 1848 to 1898, the Council assure Dr. Booth of their loving sympathy with him in his weakness and failing health, and of their earnest hope that the eventide of his life may be full of grateful retrospect and happy experiences and gladsome expectations, to be followed, after many years, by the greater blessedness of entering into 'the joy of his Lord.'"

A committee was also appointed to make arrangement for some suitable recognition of Dr. Booth's long and valuable services, and also to consider the question of the appointment of a successor to him. Among the letters of apology for absence from the meeting were two of special weight—one from our foremost living preacher, Dr. Maclaren, Dr. Booth's old friend and fellow student at Stepney; the other from his comrade-in-arms, Mr. Alfred H. Baynes, who knows so well what secretarial responsibilities are, and has fulfilled them so splendidly. The affection in which each of these denominational leaders hold Dr. Booth was manifest in every line of their letters, and there can be no doubt that they would heartily have endorsed the appreciation of his services embodied in the above resolution. A more touching tribute to Dr. Booth's kindness and geniality was paid in the prayers of the brethren who acted as the spokesmen of the Council at the throne of grace—one of them, evidently speaking from his own experience, thanking God for what Dr. Booth had been to men who work in lonely and difficult places, amid poverty, depression, and frequent reproach. "His wise counsel has often strengthened, his generous sympathy has often encouraged and helped us." Our village churches and their pastors have had no truer, more generous, more steadfast friend than Dr. Booth. To his wise advocacy of their claims, and his persistent pleading on their behalf, they owe a debt of gratitude which cannot be lightly discharged. Since Dr. Booth entered upon his duties the work of the Baptist Union has increased three or four fold. The Home Mission has been amalgamated with the Union. The area of the Annuity Fund has been greatly enlarged. The Augmentation Fund has grown. The Church Extension Fund has been started, and though it has not yet had "a fair chance," and has failed to elicit a tenth part of the enthusiasm it ought to have aroused, we believe it is bound to become one of the most influential of our denominational agencies.

Dr. Booth has been a general adviser of churches and ministers—a Board of Reference in himself. The denomination owes more than most among us are aware to his deep piety and his fervent devotion to Christ, to his ripe wisdom, his sound judgment, his unflinching tact and courtesy, and to a gentlemanliness of bearing which lent its charm to all that he has done. At the public meetings of the Union Dr. Booth has confined himself too rigidly to secretarial and official statements. Those who have heard him as a platform speaker, or still better as a preacher, know how much we have missed in consequence. Dr. Booth has often delighted his audiences by periods of stately and impassioned eloquence. Nor must it be forgotten that it fell to the lot of Dr. Booth to guide the Union during the most difficult and bewildering crisis it has ever known or is likely to know. During his term of office, also, the amalgamation of the General and Particular Baptists has been accomplished, and though other men worked patiently and assiduously for this result—notably Dr. Clifford and Mr. Charles Williams—yet Dr. Booth as the “permanent official” had, in some senses, the lion’s share of the work. Our friend will carry with him the esteem, the love, and the gratitude of his brethren and co-workers in the churches he has served so faithfully, and it will be long before a secretariat so genial, so devoted, and so effective will be forgotten, or cease to stimulate others towards higher things. As to who shall “receive the laurel greener from his brows,” it is, at the time of our writing, useless to speculate. We have our own ideas as to the best man for the post, but who that best man is we have, at this stage, no right to say, nor do we know whether he would accept the invitation which, in view of our judgment, we trust he will receive. More harm than good may be done by premature and unauthorised attempts to do the work of the strong and thoroughly representative committee which has the matter in hand. And for the present we are more than content to confine ourselves to the expression of a hope that there will be secured a suitable recognition of the altogether invaluable services which Dr. Booth has rendered to the denomination. We all love him, we are all proud of him, and there is among us but one deep, strong desire that the evening of his life may be bright and peaceful, a fit prelude to the glory of the eternal day.

MR. WATTS-DUNTON'S POETRY.*

MR. THEODORE WATTS-DUNTON'S "The Coming of Love, and Other Poems," is a larger volume than either Mr. Stephen Phillips' "Christ in Hades," or Mr. Watson's "The Hope of the World," and contains a greater body of highly finished and more elaborately artistic poetry. The volume would have had greater significance, and would probably have created considerable excitement, had it been entirely new, but much of it has already appeared in the pages of the *Athenæum* and other journals, even the principal poems having been published in part. Mr. Watts-Dunton—chiefly known as a critic—perhaps our foremost critic of poetry, undoubtedly possesses also "the vision and faculty divine," as well as "the accompaniment of verse." He has in his criticisms busied himself largely with the form and technique of poetry, with its music and its colour, but he has "inbreathed" its essence, and in no small degree has mastered the secret of the Muses. There are defects in his workmanship which we should scarcely have expected, and artificialities which would mar our enjoyment of the most impassioned and harmonious song. The repetitions and alliterations, and the frequent "stage directions," are somewhat wearisome, while we here and there come across signs of over-elaboration. The poem from which the volume takes its name is a romance in verse. A poet is captivated by the charms of a gipsy girl, Rhona Boswell, whose wild, untutored nature, fascinating waywardness, and easily-roused jealousy are powerfully depicted. The poet has a rival in "the scollard," the gipsy tutor, who is determined to win Rhona, though she dialikes and mistrusts him.

"He says I promised as I'd marry him,
And if I didn't he'd tear me limb from limb.
Sez I, 'That's if you could,'"

The "poet" goes on a cruise in the Pacific islands. On his return he sees Rhona on the other side of the river, the scollard stealthily approaches her, lifts his knife to kill her, but she strikes him a blow in the mouth, sends him reeling into the river, and he is drowned. No one sees the act but the poet-lover, who intends to keep the secret to himself, but the silent stars were witnesses, and in starry symbolic form tell secrets which the lovers fain would hide. The woman who slays a Romany must herself be slain. Rhona is conscious of her doom. She mysteriously disappears, and in profoundly pathetic language the poet laments his loss, though the daughter of the sunrise appears to him, assuring him that all is well. There is a strange, weird beauty in the poem to which no lover of nature can be irresponsive.

* "The Coming of Love, and Other Poems." By Theodore Watts-Dunton. John Lane. The Bodley Head.

In the earlier part of it the spirit of the sea is as potent as in any poem of Byron or Swinburne, and in every line we catch

“the briny smell,
The living breath of Ocean, sharp and salt,”

and it is impossible not to feel the glamour of the surroundings, amid which the poet meets this bewitching child of nature. How true a lover's passion there is here:

“If only in dreams may Man be fully blest,
Is heaven a dream? Is she I claspt a dream?
Or stood she here even now where dew-drops gleam
And miles of furze shine yellow down the West?
I seem to clasp her still—still on my breast
Her bosom beats: I see the bright eyes beam.
I think she kiss'd these lips, for now they seem
Scarce mine: so hallow'd of the lips they press'd.
Yon thicket's breath—can that be eglantine?
Those birds—can they be Morning's choristers?
Can this be earth? Can these be banks of furze?
Like burning bushes fired of God they shine!
I seem to know them, though this body of mine
Passed into spirit at the touch of hers!”

Rhona's letters, in the Romany dialect, are full of quaint power. The dialect does not readily lend itself to poetic uses, but Mr. Watts-Dunton has compelled it into subservience, and in the closing line of the stanzas in the second letter,

“To that fine rawni rowin' on the river,”

and in the spring song—

“He's comin' wi' the comin' o' the swallow,”

the effect is telling.

“Christmas at the Mermaid”—the other long poem—introduces us to a gathering of the great Elizabethans, who take part in a sort of symposium on the Spanish Armada, just after its defeat. Objections may be taken to the conception of the poem, to its anachronisms and the liberties which the poet has taken with history. But there are many vigorous points and images of equal strength and beauty in this passionate burst of patriotism. The best part of it is Raleigh's spirited recital. We can quote but a few lines, with the chorus, which, it will be seen, is quite in the note of the dominant Imperialism without its bluster—

“While morning gazes o'er the waves,
Gilding the ships, the Spaniards sallow-skinned,
The cruel oars, the weary slaves,
Drake starts: 'What signs are these on sea and wind?’”

He knows what glorious combat
Is moving now to hold our England free ;
He knows our Channel's covenant
With Freedom—knows how billows pant,
Ere yet begins the Channel's English chant
Of wind and sea.

The sea !
Thus did England fight ;
And shall not England smite
With Drake's strong stroke in battles yet to be ?
And while the winds have power
Shall England lose the dower
She won in that great hour—
The sea ? ”

“ A Talk on Waterloo Bridge ” commemorates the poet's last sight of the Gipsy's friend, George Borrow, author of “ Lavengro,” “ The Bible in Spain,” &c. How delicately it sets forth the charms of the country *versus* the city !—

“ We talked of ‘ Children of the Open Air,’
Who once on hill and valley lived aloof,
Loving the sun, the wind, the sweet reproof
Of storms, and all that makes the fair earth fair,
Till, on a day, across the mystic bar
Of moonrise, came the ‘ Children of the Roof,’
Who find no balm 'neath evening's rosiest woof,
Nor dews of peace beneath the Morning Star.
We looked o'er London, where men wither and choke,
Roofed in, poor souls, renouncing stars and skies,
And lore of woods and wild wind prophecies,
Yea, every voice that to their fathers spoke :
And sweet it seemed to die ere bricks and smoke
Leave never a meadow outside Paradise.’

“ The Omnipotence of Love ” is a delightful parabolic story. Rarely has there been a finer tribute to the genius of Charles Dickens than the exclamation of the ragged girl, “ Dickens dead ! Then will Father Christmas die too ? ” the spirit of which Mr. Watts-Dunton has worthily caught. How true, too, this is of Coleridge—

“ Those songs half sung that yet were all divine,
That woke Romance, the queen, to reign afresh,
Had been but preludes from that lyre of thine,
Could thy rare spirit's wings have pierced the mesh,
Spun by the wizard who compels the flesh,
But lets the poet see how Heaven can shine.”

There is poetry of the highest order in the sonnet sequence, "What the Silent Voices Said," written after the funeral of Tennyson—

"To follow him, be true, be pure, be brave,
Thou needest not his lyre,' the voices said.
'Beyond the sun, beyond the furthest star,
Shines still the land which poets still may win
Whose poems are their lives—whose souls within
Hold naught in dread save Art's high conscience bar,
Who have for muse a maiden free from scar,
Who know how beauty dies at touch of sin,
Who love mankind, yet having gods for kin,
Breathe in Life's wood zephyrs from climes afar.'"

In another strain is the powerful sonnet "John the Pilgrim: The Mirage"—

"Beneath the sand-storm John the Pilgrim prays;
But when he rises, lo! an Eden smiles,
Green leafy slopes, meadows of chamomiles,
Claspt in a silvery river's winding maze;
'Water, water! Blessed be God!' he says,
And totters gasping toward those happy isles,
Then all is fled! Over the sandy piles
The bald-eyed vultures come and stand at gaze.
'God heard me not,' says he, 'blessed be God!'
And dies. But as he nears the pearly strand,
Heav'n's outer coast where waiting angels stand,
He looks below: 'Farewell, thou hooded clod,
Brown corpse the vultures tear on bloody sand;
God heard my prayer for life—blessed be God!'"

From the instances we have given, it will be seen that Mr. Watts-Dunton is a true poet, and we cannot be surprised at the opinion entertained by many of his friends that, had he devoted himself more fully to the service of the Muses, he would have had a secure place among the immortals.

MESSRS. GIBBINGS & Co. (18, Bury Street, W.C.) send out THE COVENANT OF LIFE AND PEACE; or, a Present Heaven, by Dora Greenwell (2s. 6d.), the sixth edition of a work which deserves to be classed with the writer's still more popular essay, "The Patience of Hope," and which, with the same spiritual insight and in a like elevated tone, deals with the great realities of God and the soul. There are very few works which present a finer diagnosis of our spiritual nature or touch more gently on its needs, express more purely its loftiest aspirations, and show more plainly the means of their fulfilment. We are sincerely thankful for the re-issue of this admirable book.

BAPTIST PROGRESS IN INDIA.

THERE is an impression in some quarters that the progress being made by our Church in India is small. This is a matter which need not be left to impressions, but can be placed among those things of which we are certain. While influences, great-thought movements, spiritual unrest and upheaval are not to be measured, actual progress in numbers is easily ascertained. In order to exhibit truly just what progress is being made in India, it is necessary to compare it with the progress being made in some other part of the world. At present we shall venture to compare the progress, during the last year, of the Baptist Church in the United Kingdom as exhibited in the Baptist Hand-book of 1897, with the progress of the same Church in India, as figured in the report of the Baptist Missionary Society for 1897.

And first of all to compare the results which, in the good mercy of God, have been given to the "official workers" in the different countries, we find the result as follows:—

United Kingdom.—Pastors, 1,955; local preachers, 4,838; total, 6,793. Baptisms, 16,113. Which is, to every 10 workers, 24 baptisms.

India.—Missionaries, assistant missionaries, and pastors, 79; evangelists, 115; total 194. Baptisms, 519. Which is, to every 10 workers, 27 baptisms.

But if to the above figures we add the Sunday-school teachers of the two countries, and so include them as active workers for our Lord, the result is:—

United Kingdom.—Pastors and local preachers, 6,793; Sunday-school teachers, 50,721; total, 57,514. Baptisms, 16,113. Which is, to every 10 workers, 3 baptisms.

India.—Missionaries, evangelists, &c., 194; Sunday-school teachers, 416; total, 610. Baptisms, 519. Which is, to every 10 workers, 8 baptisms.

If, in the third place we regard every member of the several Churches as an active worker, we get the result as below:—

United Kingdom.—Members, 360,112. Baptisms, 16,113. That is, to every 100 members, 5 baptisms.

India.—Members, 7,125. Baptisms, 519. That is, to every 100 members, 8 baptisms.

Fourthly.—If, to regard the statistics from another point of view, we compare the progress made in the two countries during the last six years, we find the figures stand:—

United Kingdom.—1890: Members, 330,163. 1896: Members, 360,112. Or where, in 1890, the United Kingdom had 11 Baptist Church members, it has now 12.

India.—1890: Members, 4,578. 1896: Members, 7,125. Or where, in 1890, India had 11 Baptist Church members, it has now 17.

Fifthly.—But it may be interesting to compare the progress made in connection with the London Baptist Missionary Society with the progress of other missionary organisations at work in our Eastern Empire. For this purpose we refer to two societies whose statistics happen to be the only

Indian missionary statistics near us at the present moment. In an article recently published and circulated among missionaries in India, a missionary of the Church Missionary Society states that for every ten workers of that Society in India there are six adult baptisms. It is only fair to state, however, that inasmuch as infants sprinkled in babyhood are not included in this number, the number of those "confirmed" should be added to these figures before any comparison is made. On the other hand, if we turn to the progress of the American Baptist Missionary Union in India, we shall find in their reports statistics which may be readily compared with those of their English brethren, and are all the more valuable as being connected with so ardent and devoted a company of men. The figures are as below:—

Telegu, India.—Total missionary workers, 575. Baptisms, 1,482. That is, to every 10 workers, 26 baptisms.

Assam, India.—Total missionary workers, 167. Baptisms, 415. That is, to every 10 workers, 25 baptisms.

The London Baptist Missionary Society shows, as already stated, to every 10 workers, 27 baptisms.

Sixthly.—Let us now compare the progress of the English Baptist Church in India with the progress made by the same Church in other lands:—

The Congo.—Missionaries and assistant missionaries, 32; evangelists, 11; total, 43. Baptisms, 53. That is, to every 10 workers, 13 baptisms.

China.—Missionaries and assistant missionaries, 25; evangelists, 86; total, 111. Baptisms, 533. That is, to every 10 workers, 48 baptisms.

India, as above.—To every 10 workers, 27 baptisms.

In conclusion, let us compare the progress of the English Baptist Church abroad, under the earnest and effective efforts of the Baptist Missionary Society, with the progress of the same at home, and we shall find:—

United Kingdom, as above.—To every 10 workers, 24 baptisms.

Total of Baptist Missionary Society in all Fields.—Missionaries and assistant missionaries, 152; pastors, 72; evangelists, 825; total, 1,049. Baptisms, 3,365. That is, to every 10 workers, 32 baptisms.

By the foregoing figures it will be readily seen that while the progress made in India during the last year is greatly in advance of that among the rude tribes of the Congo, it, at the same time, falls far behind that in China. It has also, doubtless, been noticed that all the opposition of a fanatical Mohammedanism and the almost impregnable defences of caste have not been so effective, but that the progress of our faith in India has, however viewed, been greater than in our own favoured land.

Such facts will not be without their satisfaction to those who, by gifts and prayers and devoted lives, have laboured for India and looked forward to far greater things. On the other hand, they are not sufficient to relieve us from urgency at the Throne of Grace that God may mercifully send His Holy Spirit to endow His ministers with power and the heathen with faith. There is every reason for all concerned in this great missionary undertaking to thank God and take courage.

DAVID L. DONALD.

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—KEEP TO THE WAY YOU KNOW.

SOME of you are accustomed to take long walks, not simply for walking's sake, but with a definite end in view—a quaint old village, a hill from which you obtain beautiful views of the country, a stately park with its princely mansion, or it may be an old farmstead where some of your school-fellows live, or a house in which you hope to meet a friend. If you travel by the king's highway, which is open to everybody and known to everybody, you will reach the place you wish to reach without difficulty. Good, steady plodding, step by step, will be sure to bring you safely to your journey's end, and so secure for you an eagerly-sought pleasure. But in addition to the king's highway there are side-lanes, bye-paths, paths across fields which seem to shorten the way, though some of them lead in contrary directions and bring you to points at which the roads diverge and you are at a loss whether to turn to the right hand or to the left. People in such perplexity often turn in the wrong direction, and from their eagerness to take a short cut lose a good deal of valuable time, and perhaps fail entirely in their special aim.

I had an amusing experience of this kind—amusing, and yet annoying—during my holidays last year. I had been to different places in the East of Scotland and to one or two in the West, and was anxious to secure a thoroughly quiet and restful Sunday “far from the madding crowd,” and far from the stream of tourists which, during the summer months, throng the Highlands and most, also, of the islands of the West. It is delightful to be occasionally in a place where you can for the most part spend your time with God, with Nature, and yourself, far away from distracting voices and conflicting claims, and where you can catch at least a glimpse of perfect peace. To reach such a spot where Nature appears, not indeed in her grandest and wildest aspects, but certainly in wonderful, and at times bewitching, beauty, I took one Saturday a sail from Oban in the Royal Mail steamer, *The Flowerdale*, which carries the letters to the Outer Hebrides, to the islands of North and South Uist, and places with names which some of you could not pronounce. We left Oban in the early morning, and passed through the beautiful Sound of Mull, rounded the famous point of Ardnamurchau, touched at the islands of Rum and Canna, then sailed by the West of Skye in full sight of the majestic Coolins, cast anchor in Loch Bracadaille, saw the curiously shaped, grotesquely formed rocks known as McLeod's Maidens, and after a sail of several hours, in which the scenery was grander and more varied than I have the power to describe, we reached Dunvegan, and thence crossed the Little Minch to Lochmaddy, the place where I was going to enjoy my dreamed-of quiet. Lochmaddy is a peculiar place. North Uist, in which it is situated, is about seventeen miles long, and varies from three to fourteen in breadth. The coast all along is indented by lochs and bays and creeks,

so that, as someone has said, "the sea is all island and the land all lakes." The loch covers only about ten square miles, but its irregular and fantastic coast line is said to be somewhere between two hundred and three hundred miles. The roads and paths are, of course, affected by these peculiar inlets of the sea, and this it was that led to my adventure.

It was a beautiful Sunday morning, with clear and brilliant sunshine—a paradise of Sabbath calm. After a couple of hours' pleasant reading I went on shore with the rest of the passengers with the view of attending the English service, but we found that none was to be held until half-past one. Sometimes the minister of the parish, who lives many miles from this special spot, conducts an English service in the forenoon. Another friend of mine, an English clergyman, occasionally spends his holiday in this "out of the world" spot, and when he does so holds a short service for the visitors at the hotel and others who like to attend; but on the day of which I speak there was only a midday Gaelic service in connection with the Free Church Mission and an English service immediately afterwards. As there were two hours to wait I walked along a road which I knew pretty well, covered a mile or two, had a fairly long rest by the side of a charming little loch, and then set out to return. I passed the end of a road which, so far as I could see, was bound to bring me close to the Mission church where the service was to be held, and for the sake of variety I determined to take it. I went on steadily and happily for more than a couple of miles, the church being most of the time in sight. I got apparently nearer and nearer to it, and heard the bell ringing for the English service; then came to a house which was being rebuilt and thought I should be in ample time for worship, when suddenly there came in sight one of those curious inlets from the sea which have all the appearance and force of a deep and strongly flowing river. To cross it in the existing state of the tide was impossible. There was a boat not far away, but I could not move it, and even if I could have floated it I could not have steered it in so strong a current. There was no one near to help, and, mortifying as it was, I had to trudge my way back over every step of the ground I had already trodden, and when I reached the church, hot and weary, the service was just at an end. I was greatly disappointed, and the rest of the day was not quite so happy as it would have been but for this unexpected misadventure. This little incident will probably carry its own lesson without any explanation. It points its own moral, and tells us to keep to the road we know. We are all of us tempted to try new paths, to depart from the way of God's commandments, the way of truth and purity and love, the way of honesty and faithfulness, of diligence and perseverance. There are short cuts to success and happiness. We take them, and find in the end that they lead to failure and misery. After all our toiling, we are further away from the end we hoped to reach than when we started, and there is nothing for it but to go back, humbled and penitent, and thankful that even yet Jesus Christ bids us follow Him on the King's highway.

JAMES STUART.

NOTES AND COMMENTS.

THE NATIONAL FREE CHURCH COUNCIL.—The meetings recently held in Bristol, the city of Free Churches, have been more successful than the most sanguine could have anticipated, and prove beyond the possibility of dispute that the Free Church Federation movement has an importance which it will be difficult to overestimate. Dr. Clifford's presidential address on our Free Church Ideals and Aspirations, on the Movement towards Unity, and Efforts for the thorough Evangelisation and Social Progress of the Country, was terse, eloquent, and stirring. Subjects of every kind bearing on our responsibilities and privileges, our opportunities and needs, were vigorously and effectively discussed in sermons, papers, and speeches, and the record of the proceedings will form an invaluable treasury of exposition, argument, illustration and appeal which we trust will somehow or other fall into the hands of all who are anxious for the spread of Free Church principles, and which those who oppose them would do well to study. One of the most important papers was that on Free Church Parishes, by Mr. Cadbury, of Birmingham. The system advocated has much in its favour, and should lead to a wiser economy and distribution of our forces. In large towns there is nothing to hinder its adoption; in country districts there is less need for and less opportunity of working it. But the subject should be kept well to the fore. The Free Church Federation movement has already done good service in bringing the leaders of the Churches into close and frequent contact, and it is manifestly preparing the way for closer association and more active co-operation throughout the country. Much will depend on the ministers and leading laymen in the separate localities. Individual Churches must be free from jealousy and rivalry. There must be no grudging one another's success, no attempts to secure success at one another's expense. Mutual confidence and love are indispensable to the success of the movement, and the necessity for them will, we trust, call them into play.

NONCONFORMITY AND THE PRESS.—Another topic of great interest was introduced by Mr. Howard Evans, "Our Relation to the Press." It is but too evident that as a rule Nonconformists make an altogether inadequate use of the Press for the advocacy of their principles, and that they accord a meagre and ungenerous support to their own literature. On this point we have had reason to complain again and again. That the Press should treat Nonconformity with neglect and indifference is in accordance with the way of the world, and if we enter no effective practical protest things will continue as they are. Roman Catholic and Anglican news will receive prominence; long reports will be given under the head of sporting intelligence; but religious and philanthropic news will be thrust into a corner. That the Roman Catholics have secured strong allies in the Press is

indisputable. In a speech on Sacerdotalism, delivered a few days ago before the Lancashire Congregational Union, Dr. Maclaren said: "If they saw the growing activity and confidence of the Roman Catholic Church; if they noticed the strange alliance which was, somehow or other, soldered up between it and the Agnostic Press, so that a cardinal's utterings or the doings of a Roman Catholic bishop get the dignity and compliment of leaded type and, perhaps, if subjects were scarce, a leaderette, whilst plebeians like Nonconformists were put off with a very little paragraph at the foot of a column; and if they observed the singular apathy of the descendants of the Puritans, and the apparent indifference of the Nonconformists as to the battle that was being fought, they would feel that 'aspects of sacerdotalism' was a burning question for them to-day." Would that all our Churches and ministers would lay these timely words to heart.

ECCLIASTICAL AFFAIRS.—There have been introduced into the House of Commons two Bills dealing with Church patronage, but the Government *Benefices Bill* is the one likely to pass. It is intended not to abolish the patronage system, but simply to lessen evils which are admittedly scandalous. The root evil it leaves untouched. It has been accurately described as an attempt to whitewash the Church. The evils complained of can only arise in a Church organically connected with the State; they can be best removed by the dissolution of that connection. The abolition of the sale of advowsons is no doubt, as Mr. Balfour states, a question of enormous complexity, but his Bill will do little to remove the gravest scandals complained of in connection therewith. The feeling against the establishment of a *Roman Catholic University in Ireland*, being based on a clear and valid principle, is as strong as it ever was in Nonconformist circles. Liberals who depart from this principle sanction a retrograde and mischievous movement, which can result only in injury to themselves and to the cause of religious equality. The argument drawn from the dominance of the Anglican Church at Oxford and Cambridge is a mere *tu quoque*, and overlooks the fact that two blacks do not make a white. We very much question whether the Roman Catholic laity, as distinct from the priesthood, wish for such a measure. The Romanists are subject to no more injustice than are the Baptists or the Congregationalists, because their theological colleges are not State endowed. Any party which consents to such a measure will set in motion a train of disasters, the end of which no one can see. *Sacerdotalism* has certainly as yet received no fatal check. Whether there be any valid ground for speaking of "the decline of Tractarianism" we do not know, but we are not so sanguine as the able "Country Parson" who writes in last month's *Contemporary Review*. The present position of the *Lux Mundi* school is, no doubt, illogical and inconsistent. Their acceptance of the principles and methods of the higher criticism must destroy their ecclesiastical exclusiveness and the theories out of which it has arisen. The correspondence which has been going on for many weeks in the *Church*

Times on the subject of the *Confessional* confirms our gravest fears as to the spread in every direction of this pernicious Popish practice. Ritualists now boast of what at one time they dared not speak openly, and Romanism is winning all along the line. Dr. Maclaren has called attention to the fact that in a catechism taught in some Church schools the chief function of a pastor is said to be to celebrate the Holy Eucharist and to absolve penitents. He is right in contending that we are on the eve of a tremendous struggle, in which it behoves us to be in the foreground on the side of liberty and spirituality. Sacerdotalism would make little progress were it not for the culpable indifference displayed by multitudes among ourselves from whom better things might be expected.

THE LATE GEORGE MÜLLER.—In the death of Mr. George Müller we lose one of the most remarkable and powerful figures of our generation. Born September 27th, 1805, at Kroppenstaedt, Mr. Müller led in his youth a wild and wicked life, and, on suspicion of being a thief and a vagabond, was once sent to jail. His conversion was very decided, and he threw the whole passion of his life into Christian service. He came to London in 1829, intending to serve as a missionary to the Jews, but, for some reason, this purpose was abandoned, and he became pastor of Ebenezer Chapel, Teignmouth, Devon. Along with his friend, Mr. Henry Craik, whose acquaintance he made in Devon, he moved to Bristol in 1832, and entered upon ministerial work there in Bethesda Chapel. The two friends started the Scriptural Knowledge Institution to assist day and Sunday-schools, to circulate the Scriptures, and aid missionary efforts. Mr. Müller's greatest work was the founding of the Ashley Down Homes, through which accommodation was provided for 2,050 children and 112 helpers, at a cost of £115,000. The £20,000 a year necessary for the support of these Homes has been raised without direct appeal, and literally as a work of faith and labour of love. The story of these orphanages is more curious and remarkable than any romance. Mr. Müller was a living illustration of the power of faith and the reality of grace. Witness such as his to the providential care of God is absolutely invaluable; he knew the Scriptures thoroughly, accepted them implicitly, and embodied in his life their most characteristic teaching. All who came into contact with him were impressed by his simplicity, his sincerity, his large-hearted devotion, and by the beauty of a life hid with Christ in God. That the work which Mr. Müller started will go on there can be little doubt; such an influence as his cannot be lost. He was one concerning whom we may truly say: "The greatest gift a hero leaves his race is to have been a hero." In this connection we may mention that Messrs. W. F. Mack & Co., of Bristol, have issued a penny life of Mr. Müller, by F. G. Warne, furnishing a most interesting and instructive sketch of this remarkable and saintly career, and also send out Mr. Müller's last sermon, preached on Sunday, October 3rd, of last year. Thousands of

people throughout the world will be glad to possess a copy of this memorable discourse, founded on 2 Cor. v. 1 *et seq.*

OBITUARY.—We deeply regret to have to record the sudden and, as it seems to us, untimely death of the *Rev. Henry Bonner*, of Birmingham. Mr. Bonner is well known to readers of this magazine, as contributions from his pen have frequently appeared in our pages, and have always been acceptable. He had been in poor health for some months past, though there was no apprehension of immediate danger; in fact, he was returning from the fulfilment of an engagement at Leicester when he was unexpectedly taken ill. His portrait appeared in our issue for November, 1896, and to it we must refer for details of his life. He was a man of decided force of character, genial in spirit, devout and earnest, and of unwearied industry. There was a quiet vein of humour in his nature, and his preaching, lighted up with gleams of seer-like vision and broad in its grasp of truth, was full of instruction and suggestiveness, free from all platitudes and commonplaces, enriched with the fruits of wide reading and serious thinking, the utterance of a man who stood face to face with the realities of life and death, and who had found by prayer and toil and sacrifice the secret of rest and blessing. It is but a few years since he married. Two children are left to the care of his widow, and for them we shall not bespeak the sympathy of our friends in vain.—*Mr. A. J. Arnold*, who for many years filled the post of General Secretary of the Evangelical Alliance, has also passed away. He was, while a convinced and faithful Baptist, a man of broad and catholic sympathies. He was an active member of the Church at Chatsworth Road, Norwood, now under the pastoral care of the *Rev. Archibald G. Brown*, whose advent to his new sphere of labour Mr. Arnold welcomed with peculiar delight.—*Mr. George Thomas Congreve*, whose name is familiar throughout the country, was called to his rest on Monday, March 14th, at the age of seventy-eight. His pastor, the *Rev. David Davies*, of Brighton, truly claims that his life was in many respects a remarkable one. Mr. Congreve early became both a decided Christian and a Baptist. For twenty-three years he was connected with the Rye Lane Church, Peckham, as deacon and superintendent of the Sunday-school. For a considerable portion of this time he conducted the Young Women's Bible Class, which increased from thirty to 130. He removed in 1882 to Brighton, and built there the imposing Young Women's Institute, and this led to the erection of the Holland Road Chapel, schoolroom, and caretaker's house, which form, with the Institute, one of the finest blocks of buildings in the neighbourhood. Mr. Congreve edited "*Gems of Song*," a Sunday-school hymn-book, "*Acrostics on the Bible*," "*Yonder*," and other religious works. He was a close friend of the late *C. H. Spurgeon*, and to Mr. Davies he has been an invaluable helper. His late pastor affirms that "the more he had known of Mr. Congreve the more he found, down deep beneath all the more superficial aspects of his life and character, a heart that was capable of the

most generous emotions and the most courageous deeds. Blending with a powerful personality and an unbending will was a generous, childlike disposition, which confided unreservedly in a friend, and was prepared to make any sacrifice for his sake."—We also regret to notice the death of *Mr. Hugh Rose*, of Edinburgh, a generous supporter of the Church at Dublin Street, the son of one who throughout an exceptionally long life was identified with Baptist work, not only in Edinburgh, but throughout the whole of Scotland, and whose name is still held in grateful remembrance. Mr. Rose was on tour round the world, and had visited America, China, and Japan. He died in India, at Ahmedabad, on March 10th. Like his revered father, he was generous and public-spirited. He was vice-president of the Scottish Liberal Club. His brother, Mr. Charles Rose, of Glasgow, another strong and generous Baptist leader, died, it will be remembered, in December last, Mrs. Robarts, of Glasgow, and Mrs. Brook, of Hampstead, are sisters of our deceased friend.—*Miss Frances Willard*, the well-known temperance advocate in America, died on February 18th. She was born in Ogden, N.Y., the family afterwards removing to Ohio, and later to Wisconsin. She was the first president of the Women's Christian Temperance Union, and was also a prominent advocate of the Woman's Suffrage movement. She was a member of the Methodist Episcopal Church, but her sympathies were broad and generous. She published some years ago a charming life of a sister who died young, under the title "Nineteen Beautiful Years," and wrote other works, which were widely appreciated. Her own life was bright, brave, and beautiful—its influence healthy and inspiring.—We also tender an expression of our sincere sympathy to our friend the Rev. Charles Williams, of Acorington, in the sudden bereavement through which he has been called to pass. In the death of his beloved wife he has lost a true helper, whose strong and gracious influence in his home and in his work will be sadly missed. We trust that he will be cheered by the special presence of our Divine Master.

LITERARY REVIEW.

A DICTIONARY OF THE BIBLE, dealing with its Language, Literature, and Contents, including Biblical Theology. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., and, chiefly in the revision of proofs, of A. B. Davidson, D.D., LL.D., S. R. Driver, D.D., Litt. D., and H. B. Swete, D.D., Litt. D. Vol. I. (A—Feasts). T. & T. Clark. 28s.

ANNOUNCEMENTS relating to this great work have from time to time been made during the last five or six years, and its appearance has naturally been awaited with deep and widespread interest. It is not, indeed, one of the works which appeal to general readers, its aim being rather to supply scholars, students, and ministers with such material as they ought to possess in a compact and convenient form. The enterprise of the publishers cannot

be too strongly commended. The outlay involved in the production of a dictionary of the Bible of the first rank must be enormous, and anything in the nature of a quick return is out of the question. That Dr. Hastings has proved himself a competent editor, and that he has been able to secure the most effective helpers in every department, is evident from the imposing list of authors of articles, and the impression is confirmed by our cursory examination of the work. Many of the contributors occupy the highest rank in the theological and ecclesiastical world on both sides the Tweed, and are writers of established reputation; others are men little known, occupying, in several instances, pastorates in comparatively obscure places, but sure, sooner or later, to acquire fame. The Dictionary seeks to meet the requirements of the present day as determined by the marked advance in Biblical scholarship during the past quarter of a century, Smith's Dictionary of the Bible being now on some points behind the times. The position taken by Dr. Hastings and his *collaborateurs* in regard to Biblical criticism is advanced, though far from extreme, such writers as Professor Herbert Ryle, Rendel Harris, Dr. A. B. Davidson, Professor Ramsay, Principal Stewart of St. Andrew's, and Professor Salmond of Aberdeen, being a guarantee of cautious and reverent, not less than of bold and independent, study. In such a work we do not expect to find only an echo or reflection of traditional opinions. Men who investigate the great themes of Scripture for themselves, in the light of the latest research, will have reached results which to most of us will be new, and which will constrain us to revise our opinions, not, indeed, in relation to the great central verities, but to the outworks of the faith. There are not a few articles which form a treatise in themselves, such as Mr. Headlam's Acts of the Apostles, Dr. Francis Brown's on the Chronicles, Professor Alexander Stewart's on the Bible, Principal Robertson's on I. and II. Corinthians, and Professor Ramsay's on Ephesus. The Rev. T. B. Strong writes a masterly article on Ethics, and the Rev. T. B. Kilpatrick an equally able one on Conscience, containing a brilliant historical sketch, an outline of the Christian doctrine of conscience, with especially valuable remarks on its education and its witness. The Rev. Sidney Gayford's dissertation on the "Church" is broad-minded and scholarly, free from all partisan bias. The article on Baptism is by the Rev. A. Plummer, D.D., of Durham University, and—though Pædo-baptism is allowed—there is little to object to in so far as the presentation of the teaching of Scripture is concerned. Among Baptist contributors we notice the names of Professor T. Witton Davies, Ph.D., of Nottingham, and the Rev. J. T. Marshall, M.A., of Manchester, Mr. Marshall having contributed many of the articles relating to the Apocrypha, condensing into small space the result of extensive research, *e.g.*, in Baruch, Bel and the Dragon, Corban. The excellence of the short articles is one of the features of the work which is not likely to be overlooked. Dr. Hastings has himself written many of them, especially such as can best be illustrated from the treasures of early and Elizabethan English literature. In this respect Dr. Hastings shows an acquaintance

with Spenser, Shakespeare, Ben Jonson, and old English authors generally, such as few men can rival. Dr. Samuel Cox used to surprise and delight the readers of his commentary on Job by the wealth of illustration he drew from the great dramatists. Dr. Hastings has an equal command of apt and memorable instances. The Dictionary is profusely illustrated and enriched with specially prepared maps. We may subsequently return to some of the articles for more special notice.—The same publishers send out *STUDIES OF THE MIND OF CHRIST*. By the Rev. Thos. Adamson, B.D. 4s. 6d. Mr. Adamson's work is the outcome of recent speculations on the doctrine of the Kenosis in one of its special aspects. Importance is given to it by the discussions, so numerous and insistent, as to Christ's relation to the Old Testament, and the extent to which He adopted or sanctioned the current views of the origin and authorship of its various books. Starting from our Lord's statement, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father," Mr. Adamson shows that Christ, being indubitably ignorant of one thing, might, on the same principle and for similar reasons, be ignorant of other things. He distinguishes between the knowledge which our Lord possessed as man and that which is evidently supernatural; and, again, between the supernatural and the Divine—that is to say, knowledge which did not simply come to Him from a supernatural source, but which belonged to Him in virtue of His deity. This is a valuable and suggestive distinction. The questions investigated are of a highly speculative character, but Mr. Adamson has conducted the investigation with becoming reverence and thoroughness. He happily accepts the Evangelical narratives as absolutely trustworthy, and so reaches conclusions which are in substantial agreement with our ordinary beliefs. This is one of several books which have recently reached us from Scotland, proving that the race of great theologians is not yet extinct.

THE GREAT POETS AND THEIR THEOLOGY. By Augustus Hopkins Strong, D.D., LL.D. Philadelphia: American Baptist Publication Society.

THE main purpose of Dr. Strong's essays will evoke a wider and heartier sympathy than would have been accorded to them twenty or five-and-twenty years ago. The vagaries of the æsthetic school have been largely discredited, and the absurd cry of "art for art's sake" has been exploded. It is no longer regarded as unscientific, if not irrational, to contend that men, endowed with "the vision and faculty divine," may also be swayed by great ethical and spiritual principles, and do homage to the eternal laws of truth and righteousness. And if this be so, it follows of necessity that poetry of the highest order may have a clearly defined tendency, quite independent of its artistic form. A poet must be able to "see life steadily, and to see it *whole*;" he must understand human nature, both in its limitations and its greatness—above all, he must understand it in its relations to the unseen and the eternal. Dr. Strong, in his essay on

Browning, maintains "that the highest poetry is impossible without religion, not only because the thought of God is the most sublime and fruitful of thoughts, but because from this loftiest thought all our lower thoughts take their proper measure and colour. He who has no sense of God can never look at finite things in their right proportions. He who does not see in God infinite personality, righteousness, and love, can never interpret the world with its sorrow and its sin." This is well and wisely said, and from the majority of our best critics will win a ready assent. No one contends that the poets are conscious theologians. We do not look to them for formal and dogmatic statements of religious truth. Their teaching will be indirect, and cast in other than scientific moulds. But none the less clearly will their vision reveal to them truths which the dull and sense-bound soul can never discern; they will have glimpses of things unseen, granted directly only to the immortals; and they will feel the glow, the delight, the ecstasy which can be awakened only by contact with the ideal Beauty and the infinite Love. On the other hand, as culture spreads, the message of the poets will awaken profounder interest, and be heard with more reverent attention. Mr. Stopford Brooke's "Lectures on Theology in the English Poets," and the same author's classic work on "Tennyson"; Miss Swanwick's "Poets the Interpreters of their Age"; Dr. Berdoe's two works, "Browning's Message to his Time" and "Browning and the Christian Faith"—are among the books which have wrought a change in the feelings of the Christian public such as we, for our part, heartily welcome. Dr. Strong's essays will do more in the same direction. The poets of which he treats are Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning, and Tennyson—without doubt, from Dr. Strong's standpoint, the nine greatest poets of all time, though, on some grounds, a plea might be put in for Chaucer and Spenser, the latter of whom, in a theological and religious sense, is of high value. The essays, though modestly described as summer recreations, are scholarly and philosophic dissertations, laden with the spoils of wide reading in all the chief literatures of the world, and marked both by sanity of judgment and aptness of illustration. We have rarely read a work more luminous in exposition, more orderly in arrangement, more pithy in argument, or more pleasing in style. With most of Dr. Strong's estimates we cordially agree. The appreciation of Shakespeare, based on a careful reading of his dramas, is a fine illustration of the extent to which the greatest of our poets was saturated with the Christian spirit and did homage to its chief sources. Milton, again, as the poet of the Reformation, has evidently been the study of our author's days and nights. To read the sections on Milton and on Goethe together is to understand at a glance the illuminating, vivifying, and ennobling power of the Christian faith, and to be assured that scepticism, on the other hand, is, in the realm of poetry, a hostile and destructive power. The characterisation of Wordsworth is subtle and accurate, and his services to heart and mind are admirably stated. His poetry was essentially

Christian, and derived more from Christ than he himself knew. We have always thought that Wordsworth ought more distinctly to have acknowledged this debt, and propounding, as he did, a healing, remedial system, should have made a more explicit statement of the source whence alone our healing can be perfected. In some respects we place this "High Priest of Nature" higher than Dr. Strong apparently does, and think that the author's countryman, the late Professor Reed, has done more complete justice to him. The essays on Browning and Tennyson are those to which we turned with the greatest curiosity, and in reading which we have been most amply rewarded. Concerning Browning no more judicious and penetrating insight, no sounder discrimination, has been displayed. To the great psychological poet's ruggedness and obscurity, to his tortuous and often tantalising style, to his strange humours and his philosophic aberrations, Dr. Strong is fully awake, but he has supplied a key to the interpretation of many of his most difficult poems, and shown his essential endorsement of the faith of Christ. "I am inclined," he says, "to commend the reading of Browning to all preachers and theologians, as well as to all thoughtful Christian people. He is the most learned, stirring, impressive literary teacher of our time, but he is a religious philosopher as well. He has expressed himself upon a larger variety of problems than any modern poet. He who would serve men's highest interests as secular or religious teacher will find more of suggestion, more of illustration, more of stimulus in Browning than in any modern writer." Tennyson also is widely and justly appreciated, except, perhaps, that the great Laureate was a more strenuous believer than might be inferred from his essay. His recently published biography has shown that he had, in many directions, a stronger faith than was generally supposed, although it would be idle to contend that he conformed to the ordinary evangelical standards.

APOSTOLIC SUCCESSION in the Light of History and Fact. The Congregational Union Lecture for 1897. By John Brown, B.A., D.D. London: Congregational Union, Memorial Hall, E.C. 10s. 6d.

WE are glad that the Congregational Union Lecture has been resumed this year, and that the lecturer is so competent a scholar and theologian as Dr. John Brown, of Bedford. The subject of Apostolic Succession has already given rise to an enormous literature—mainly as the outcome of the Tractarian movement—and in recent years the books and pamphlets published relating to it have been simply innumerable. The majority of those, however, have been issued by Anglicans and Romanists, whose claims have become more imperious and exaggerated as the ground for them has been proved invalid. To those anti-Protestant Anglicans who long for union with Rome the subject has assumed a supreme and altogether fictitious importance. The Pope's refusal to recognise Anglican orders, and to allow the Apostolic Succession of Anglican ministers, has caused quite a flutter

among them. These discussions are, of course, outside the pale of the New Testament. The dispute between the Pope and his eager and undignified Anglican suppliants is of no moment to us, for at the touch of the New Testament, and before the bar of history, the proud pretensions of both sets of combatants vanish like chaff before the wind. A doctrine more unreal and misleading it would be impossible to conceive. It is, nevertheless, well for us to have clear and comprehensive views of the whole subject of the Christian ministry as set forth in the New Testament, and as illustrated in the development of history. Hence Dr. Brown's book is, in view of current controversies, as timely as it is able. The twelve lectures discuss "the grave uncertainties of Apostolic Succession," and prove conclusively its impossibilities. They set before us the earliest forms of Church life, tracing the transition from prophet to pastor; they deal with the hierarchical developments in the Church, and with the unfortunate beginning of the union of the Church with the State, and its influence on the growth of the sacerdotal spirit and the materialising of Christian institutions. A lecture is devoted to the development of the Papacy, and the examination of its unscriptural and mischievous claims. There is, finally, a review of the Anglican Church (1) in Tudor times, proving that the claim to Apostolic Succession is entirely modern; and (2) from 1603 to 1833, the time of the Tractarian movement. Thomas Bilson was the first who definitely contended for it, but he had few sympathisers, and he used the doctrine mainly as a weapon with which to fight the Puritans. The Nonjurors believed it, but they had no great weight. The Anglican Revival is responsible for its prevalence, and by its return to so exploded a superstition it has done more than any other influence to impede the re-union of Christendom. Its baleful effects on "the clergy," as well as on "the laity," the estrangement, exclusiveness, and intolerance it has occasioned are truthfully and vividly depicted in Dr. Brown's eloquent pages. It is easy work for him to turn the tables on writers like Mr. Haddon and Canon Gore, as when he refers to the absence of a covenant which justifies Anglican pretensions:—"If there is any other covenant in existence by which the Eternal has promised to tie Himself down to the communion of the Anglican Church, it is high time it was produced, that its credentials may be examined. We know nothing of it, and it appears that the Pope of Rome, the great authority on all matters of ecclesiastical etiquette, knows nothing of it either. In terms, the meaning of which cannot possibly be mistaken, he has decided, as we have seen, that Anglican Orders for the last three hundred years have been and are absolutely null and void, altogether invalid. Canon Gore cannot place the non-episcopal Churches lower down in the scale than the Pope places the Church to which Canon Gore himself belongs." It is impossible for us to give in a brief notice any idea of the wealth of learning, of the fulness of historical illustration, the keen logical force and the quiet humour with which Dr. Brown carries on his argument. Those who read the volume will on these and other grounds find themselves amply repaid.

MESSRS. MACMILLAN'S BOOKS.

WE have recently noticed at length two important books on South Africa, written by Mr. Bryce and Captain Younghusband. Is there scope for another? Those who read *RAID AND REFORM*, by A Pretoria Prisoner, Alfred P. Hillier, B.A., M.D., &c., will be disposed to say that there decidedly is, inasmuch as we have here a work written by one who took a prominent part in the Reform Movement and suffered for his doing so. Mr. Bryce and Captain Younghusband spent but a limited time in South Africa. Dr. Hillier has lived there for many years and writes as an Uitlander. He is not one of the capitalists, whose claims are in so many quarters ruthlessly ruled out of court, but a professional man who joined the Reform Movement from a sheer sense of duty. Here is his own account of the matter:—"I was actuated in joining the movement—not so much from a sense of the burdens placed upon the gold mining industry by the Government as by a desire to obtain some liberal instalment of reform, and, if possible, a remodelling of the constitution of the country—especially dealing with the franchise, education, and the Courts of Justice. I was for some years in medical practice in Johannesburg, with no special desire nor leisure for public work; but I was placed upon the Council of Education and other public committees, and thus came gradually to realise the hopelessness, by simply constitutional means, of obtaining redress from the Government. Resolutions at public meetings embodying civil requests to the Government were not even vouchsafed an answer—*e.g.*, the combined meeting of the Chambers of Commerce and of Mines in September, 1895. Petitions were jeered at and deputations insulted. Under these circumstances I with many others felt some action to be a public duty, and on this ground we joined the Reform Movement." The political grievances of the Uitlanders are certainly such as should be imposed in no civilised country. Had it not been for the unfortunate and mischievous Raid, the Reform Committee would have had general sympathy; and it is greatly to be deplored that the Raid and Reform came to be mixed up. Matters have been thrown back, though, as Mr. Bryce has so forcibly pointed out, time is on the side of the Uitlanders, and their rights can neither be justly nor safely ignored much longer, though Mr. Krüger is in no yielding mood, and is pursuing a suicidal policy. It is amusing to read of the distinction which in earlier times Mr. Krüger gained as a raider, and of the extent to which the history of the Transvaal is made up of revolution and raids. "To the South they invaded the Free State, to the west Bechuanaland, to the east Zululand, and to the north an expedition intended for the territories of the Chartered Company was only checked on the banks of the Liwpopo, where the Boer leader was arrested." We agree with much that Dr. Hillier has advanced, but regret his animus against Mr. Gladstone for his policy of retrocession in 1881—which even Lord Randolph Churchill, its chief abuser in the House of Commons, afterwards allowed to have been just and

necessary. We should also have been better pleased if Dr. Hillier had said nothing of "the pious horror of Exeter Hall." That that horror has not succeeded in stopping the native liquor traffic in British colonies is certainly not its fault. We are glad to have it so clearly recognised that the prohibition of drink is the first of all essentials in the treatment of natives. That there has been "excessive and frequently misdirected zeal on the part of missionaries and others on behalf of native races" is not proved by any facts adduced in this volume, and it cannot be too strongly insisted on that our treatment of them must be marked by justice and kindness, and that all approaches to forced labour and to such cruel punishments as many South African farmers—Dutch and English alike—have at times dealt out to them must be sternly forbidden.—Messrs. Macmillan & Co. have also sent out CHAUCER'S POETICAL WORKS in the "Globe" edition (3s. 6d.), edited by Alfred W. Pollard, H. Frank Heath, Mark H. Liddell, and W. S. McCormick. It is more than thirty years since the work was first projected, and during that time Chaucerian scholarship has made great strides, thanks not only to Professor Skeat's "Oxford Chaucer," which has elicited unstinted praise, but in no small measure to Dr. Furnivall, the late Henry Bradshaw, Mr. Aldis Wright, and to the editors of this present work. The introductions, including a life of Chaucer by Mr. Pollard, are models of concise and scholarly work. The explanatory footnotes, in which the editors have happily not been sparing, add considerably to the value of this edition.—The same publishers send out SONGS OF ENGLAND, by Alfred Austin (1s. net), collected from the different volumes issued by the Poet Laureate. "The Passing of Merlin," a tribute to Tennyson, and the Diamond Jubilee poem, "Victoria," are the best of these poems, but, considering their aim, all are good.

MESSRS. OLIPHANT, ANDERSON, & FERRIER'S BOOKS.

FATHER JOHN, of the Greek Church. An Appreciation, with some characteristic passages of his Mystical and Spiritual Autobiography collected and arranged by Alexander Whyte, D.D. In July last we reviewed the work which has doubtless given rise to Dr. Whyte's timely and searching work on FATHER JOHN, as he is familiarly called in Russia—namely, "My Life in Christ; or, Moments of Spiritual Contemplation." It is certainly a matter of more than ordinary significance that the Moderator-Elect of the Free Church of Scotland has during the year preceding his accession to office issued two works so remote from the ordinary grooves of a Presbyterian minister as "Santa Teresa" and "Father John." It is a welcome instance of Dr. Whyte's fine spiritual discernment as well as a tribute to his large-hearted charity. It will be superfluous to repeat what we have already said concerning Father John, his ardent saintliness, and his almost unparalleled influence over the Russian

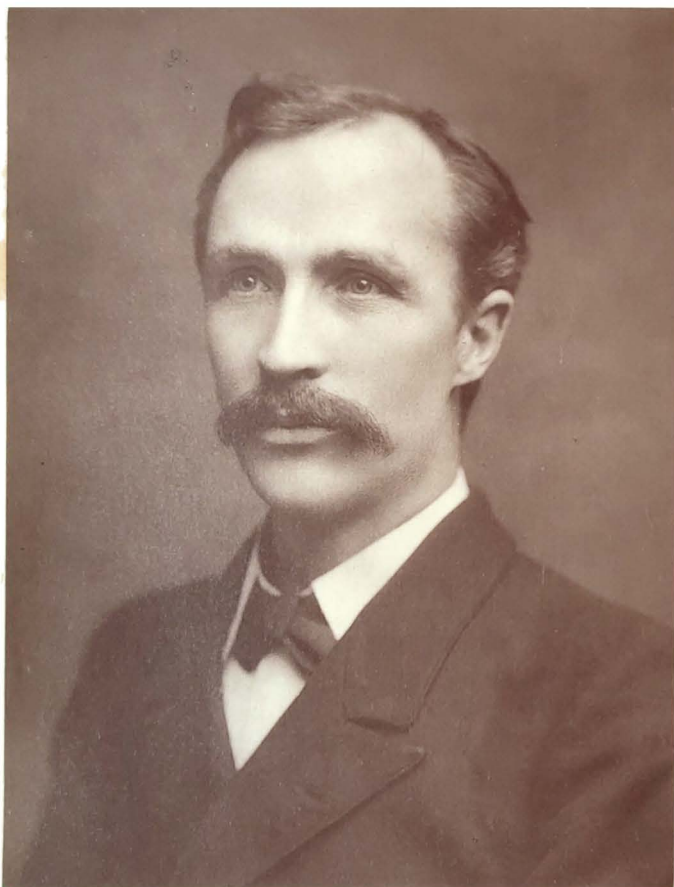
peasantry and nobles. It will amply suffice if we direct attention to this "appreciation" of his character and teaching as one which will prove especially instructive and win general approval. The selected passages give a fair idea of Father John's marvellous devotion and of his insight into the workings of spiritual life.—**THE SONG OF THE SHEPHERD.** Meditations on the Twenty-third Psalm. By R. S. Duff, D.D. 2s. 6d. The Twenty-third Psalm has inspired books innumerable. Its interest and charm are unending, and, although it needs no exposition for understanding it, it readily lends itself to it, and to every devout Christian it appeals with resistless power. Dr. Duff's chapters are saturated by the spirit of the psalm. He writes with grace and tenderness, and with a wealth of apt illustration which cannot fail to make a volume so beautifully got up widely acceptable.—**THE INVESTMENT OF INFLUENCE: A Study of Social Sympathy and Service.** By Newell Dwight Hillis. 5s. Mr. Hillis writes principally for young men; at least, his work is specially appropriate to those who are starting in life, and are anxious to make the most of it. He has written a previous work, entitled "A Man's Value to Society," enforcing the duty of self-culture, and the attainment thereby of the highest perfection, intellectual and spiritual. The present work deals with the needs and the law of social service, and touches them with a freshness and vigour, with a lucidity and convincingness which should prove irresistible. There are a few Americanisms in the book which we do not admire, but as to its solidity, its fascinating interest, and its healthy stimulating power there can be no doubt. To many a young man it should be an epoch-making book.—**GOD'S MEASURE, AND OTHER SERMONS.** By the Rev. J. T. Forbes, M.A. 2s. 6d. Our readers have had a taste of the quality of this volume in the sermon which appeared in our February number, "God's Speech and God's Silence," as well as in one which found a welcome place in our pages during the year 1896, on "God's Thunder and God's Peace." Mr. Forbes has been well advised in his determination to publish this volume, and has thereby rendered a service to all who delight in solid religious instruction conveyed in terse and graceful forms. Every page bears traces of a close study of Scripture, of deep insight into the nature and needs of men, of keen sympathy with their sorrows and aspirations, and of strong faith in the power of the Gospel to guide, illuminate, and save them. We are throughout in contact with a clear and strong thinker, with a mind enriched by the fruits of broad and varied culture, and a heart attuned to sympathy with the righteousness and grace of Jesus Christ. Such sermons as "Mary's Good Deed," "No More Sea," "Greatness and Gentleness," and "Our Enduring Record," reveal both philosophic and spiritual power. That on "The Conditions of the Church's Prosperity" is a vital message for the times, while no sermon could be more searching and stimulating than that on "The Insensible Loss of Spiritual Influence." All our readers should purchase this fine volume.

JOHN BRIGHT. By C. A. Vince, M.A. London: Blackie & Son. 2s. 6d.

MR. VINCE'S monograph is one of the "Victorian Era" series, which is intended to form a record of the great movements and developments of the age in every department, and to present the life and work of its most typical men. John Bright has, on every ground, a right to a place in such a series. The great tribune of the people made his power felt, not only in securing the abolition of the Corn Laws, but in promoting the work of political reform, extending the franchise, and in furthering generally the cause of civil and ecclesiastical liberty. As a popular orator, Mr. Bright had few, if any, equals. There was, in many directions, a close resemblance between him and Mr. Spurgeon, each having a voice of superlative power, a ready command of terse and forcible Saxon, as well as of words derived from the Latin, and a freedom of utterance rarely matched. Mr. Vince has given us a study of this great politician of great value, noting his defects and limitations as well as his peculiar strength, and forming a soundly critical estimate of his work and its results. He has acted wisely in simply recording Mr. Bright's opinion on the Home Rule question. The chapter on his oratory should be studied by all public speakers.

THE INNER LIFE OF THE HOUSE OF COMMONS. By William White. Edited, with a Preface, by Justin McCarthy, M.P., and Introduction by the Author's Son. Two vols. T. Fisher Unwin. 7s.

MR. WILLIAM WHITE, who was for twenty-one years doorkeeper of the House of Commons, had exceptional opportunities of acquainting himself with its "inner life," and was accustomed to send sketches of the more important debates to the *Illustrated Times*, with a selection from which we are happily favoured in these two volumes. The years of Mr. White's service extended from 1854 to 1875, a period marked by events of great moment, following close upon the Crimean War and the Indian Mutiny, and comprising Mr. Gladstone's Budget speeches of 1861-63, &c., the great Reform debates and the passing of the Reform Bill of 1866, the Disestablishment of the Irish Church and the Irish Land Act, the Education Bill of 1870, &c. The most prominent figures in those years were Lord Palmerston, Lord John Russell, Gladstone and Disraeli, Cobden and Bright, Sir E. Bulwer Lytton and Mr. Lowe; and concerning them, as well as others of lesser note, and some who have since come to the fore, Mr. White has much to say of permanent interest. He was a keen and shrewd observer, with rare insight into character, and a power of sound appreciation which men of greater fame might envy. His estimates are such as it will not be easy to refute, whether they refer to the two men, Gladstone and Disraeli, who, on opposite sides, towered over all others, or to Sir G. Cornwall Lewis, Mr. Roebuck, Mr. John Stuart Mill, and various men of minor rank, now almost forgotten. To the political and ecclesiastical history of the time these volumes are a substantial addition.



Woodburyprint.

Waterlow & Sons Limited.

Yours faithfully
Charles Brown.

THE
BAPTIST MAGAZINE

MAY, 1898.

THE REV. CHARLES BROWN.

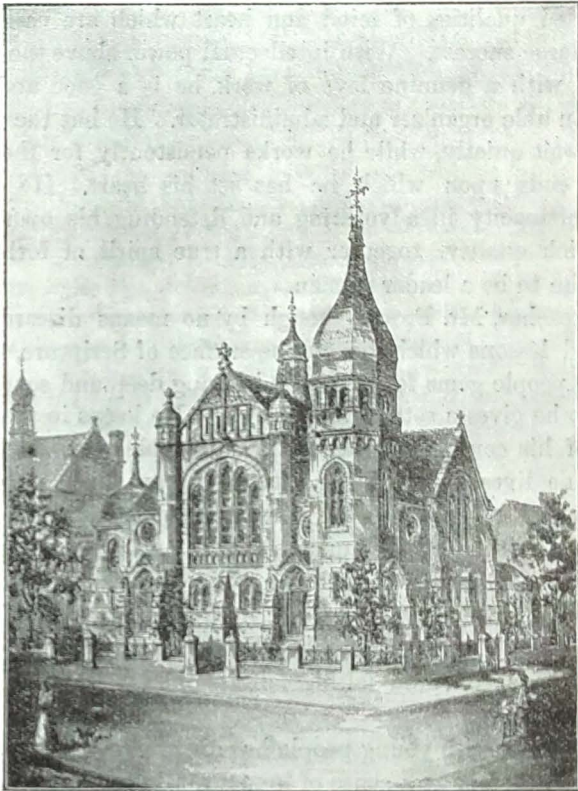
CHARLES BROWN, the minister of the flourishing church at Ferme Park, Hornsey, is a "son of the soil." A greater contrast between the scenes of his early manhood and his early boyhood could scarcely be imagined. He was born at Clipston, a little village in Northamptonshire, within three miles of the famous "Field of Nazeby." He is proud of his birthplace, and has reason to be. For a hundred years or more there has been a sturdy Baptist Church in that secluded spot. It was intimately associated with the origin of our Missionary Society, the heroes of that movement being familiar figures at Clipston. Mr. Brown's father and mother were members of the Church for many years. His father's conversion was a deep experience, and the evidence of it was patent to the whole village. His parents were intelligent uncompromising Nonconformists, and won for themselves a good name, and kept it till death. Mr. Brown sometimes says, "I learnt theology from my father, and religion from my mother." He was the youngest of a large family, and at eight years of age went to work in the fields. The greatest influence for good on his early life was exerted by Miss Palmer, his Sunday-school teacher. He speaks now in the highest terms of her "wonderful capacity and devotion." After he left Clipston for Birmingham she wrote to him for years, every week for some time. Though brought to decision at one of Mr. Moody's meetings, he attributes everything connected with the beginning of his religious life to Miss Palmer. He was baptized by the Rev. George Jarman, also an old Clipston boy, and now minister of Totterdown Baptist Church, Bristol. He began

Christian work at the old Circus Chapel, Birmingham, becoming a Sunday-school teacher, and engaging in open-air and lodging-house preaching. He also conducted a separate Sunday Morning Service for children, and acquired a love for that work which still finds expression in his ministry at Hornsey. He derived much good from Mr. Jarman, and it was by him, and the Rev. Henry Platten, that he was encouraged to seek admission to Bristol College. While in Birmingham he attended Mr. Platten's class for preachers, and it was he who first assured Mr. Brown that he had the preacher's gift, and ought to cultivate it. Attendance at this class was a great privilege; the measure of which can only be taken by those who knew Mr. Platten's fine spirit and rare gifts. It was through his connection with the class that he preached his first sermon in a chapel, or rather attempted to preach, for he broke down miserably, and resolved never to try again.

Mr. Brown speaks of his life at Bristol College as a "priceless boon" to him. He made full use of his opportunity, and worked hard. As a boy in his native village, he gave evidence of thoughtfulness, and showed a great fondness for reading. He was often seen in the fields, book in hand. At Birmingham, the same desire for knowledge manifested itself in various ways, and at College it made him a diligent and successful worker. Dr. Gotch was president when he entered, but before he left Dr. Culross had succeeded to that position, and their influence upon Mr. Brown was considerable. He refers especially to the great educational advantages of the Bristol University College. It was there he made good the lack created by the scanty schooling of his boyhood. He did remarkably well in classics, heading his class. He left College full of pleasant memories, rich in friendships, and with feelings of gratitude which are still cherished.

His first pastorate was at King's Stanley, a small village in Gloucestershire. From there, after several invitations, he removed to Nailsworth, not many miles away, where some of the happiest years of his life were passed. Numerous were the "calls" to influential Churches he declined while at Nailsworth, but he was unable to say "No," when the newly-formed Church at Ferme Park invited him to be its minister. It required large faith and much courage to take up the work, but from the very first it has

gone forward—not too fast to be sure and solid—but so fast, that already their premises are too strait for them, and a new Church, a view of which is given below, will soon be commenced. It has seating accommodation for between 1,100 and 1,200 people. The seventy-one members who banded themselves together some



PROPOSED NEW CHURCH.

ten or twelve months before Mr. Brown's settlement, now number 463. The life of the Church is abundant and active. It is not self-centred. Mission work, involving heavy financial responsibility, has been undertaken, and affording opportunity for much consecrated service. Numerous societies minister to the spiritual and intellectual welfare of the congregation; and

various clubs provide the younger members with means of fellowship in healthy sports.

Few names among the young ministers of our denomination are better known than that of Charles Brown; and of few men could a future of widening influence and increasing usefulness be more confidently predicted. He has given abundant proof of possessing those varied qualities of mind and heart which are essential to true and large success. With intellectual power above the average, combined with a genuine love of work, he is a good and careful student, an able organizer and administrator. He has the patience that can wait quietly, while he works persistently for the attainment of ends upon which he has set his heart. He shows a dogged pertinacity in advocating and defending his own convictions, which quality, together with a true spirit of forbearance, enables him to be a leader of men.

As a preacher, Mr. Brown, though by no means discarding the truths and lessons which lie on the surface of Scripture, yet puts before his people gems for which he has dug deep and sought long, and which he gives a setting all his own. He keeps in touch with the life of his congregation as much as possible, and never forgets that no one lives an ideal life, free from care and sorrow and temptation; this, with a nature deeply sympathetic, often invests his sermons with a tender human interest, and gives to them that healing virtue which is priceless to the weak and weary. His style is quiet, restrained, persuasive; free from all sensationalism of language or gesture; intensely serious. In prayer he—prays; that must be a cold and faithless heart that does not pray with him.

His influence with young people has always been most marked. He is helped in this by a sense of humour, a relish for physical recreation; and, more than all, by a remembrance, which time does not dim, of the temptations and difficulties which are peculiar to youth.

With still the best of his years before him, with powers which cannot but grow with use, having already made "full proof of his ministry," those who know him best cherish the largest and brightest hopes for his future.

HARRY COLLINGS.

IS DEATH THE EXTINCTION OF MAN'S BEING ?

BY THE REV. JAMES CULROSS, D.D.

II.—THE ANSWER OF HEATHENDOM.

IN India and the mysterious East, the idea of a life to come was associated with Pantheism, with transmigration of the soul, with the soul's eternity, both retrospectively and prospectively, with its ultimate absorption into the absolute, when all passions are utterly unknown, and consciousness is absorbed in bliss. The Vedic hymn breathes the idea :—

“ Where there is eternal light, in the world where the sun is placed,
 In that immortal, imperishable world, place me, O Soma ;
 Where King Viasunta reigns, where the secret place of heaven is,
 Where the mighty waters are, there make me immortal ;
 Where life is free, in the heaven of heavens,
 Where the worlds are radiant, there make me immortal ;
 Where wishes and desires are, where the place of the bright sun is,
 Where there is freedom and delight, there make me immortal ;
 Where there is happiness and delight, where joy and pleasure reside,
 Where the desires of the heart are attained, there make me immortal.”

It is true that Buddhism sets forth the Nirvana as the “ blessed hope ” for man. To many of Buddha's disciples, unable to fathom his meaning, the Nirvana probably meant an apotheosis of the soul, and “ took on the bright colours of a paradise,” in which all pain and unsatisfied craving should cease, and all bliss should be enjoyed. But the Nirvana of Buddha himself differs nothing from annihilation of the being. Buddhism is Nihilism and Atheism ; it has no God ; has not even the confused and vague notion of a Universal Spirit into which the soul may finally be absorbed. Says Max Müller :—

“ Every Sanskrit scholar knows that *Nirvana* means “ blowing out,” and not absorption. The human soul, when it arrives at its perfection, is blown out, if we use the phraseology of the Buddhists, like a lamp ; it is not absorbed, as the Brahmans say, like a drop in the ocean. Neither in the system of Buddhist philosophy, nor in the philosophy from which Buddha seems chiefly to have borrowed, was there any place left for a Divine Being by which the human soul could be absorbed.”

Among the ancient Assyrians and Babylonians, the belief held that the souls of the dead continued to exist in the Underworld.

Their abode there was drear and joyless; though for some there was a happier life in "the land of the silver sky," where, clothed in white, and companions of the blessed, they eat celestial food.

In Assyrian sacred poetry there is evidence of this belief. Thus, "A Prayer for a Dying Man" (translated by H. F. Talbot, "Records of the Past") entreats—

"The man who is departing [in glory]
 May his soul shine radiant as brass.
 To that man
 May the sun give life;
 And Marduk, eldest son of heaven,
 Grant him an abode of happiness."

The Legend of Ishtar descending to Hades, also translated by Mr. Talbot, describes the Underworld as—

"The house that men enter but cannot depart from,
 The road men go but cannot return,
 The abode of darkness and famine,
 Where earth is their food, their nourishment clay,
 Light is not seen, in darkness they dwell;
 Ghosts, like birds, flutter their wings there,
 On door and gateposts the dust lies undisturbed."

The ancient Egyptian placed the doctrine of an after-life in the very forefront of his creed. Those whom we call the dead he called the living. Life here was but an episode in an eternal existence. The earthly home in which he dwelt with his wife and children was but the "hostelry" where he put up for a time. His tomb (as Diodorus Siculus tells) hewn out of rock, and placed high above the floods of the swelling Nile, was his "eternal dwelling-place." There his embalmed body would lie through the long centuries, in some mysterious way visited and revisited by his soul—the deathless second self. When the soul was purged, and had attained a state of pure virtue, it was received into a place of security and bliss. In this place of felicity it passed the years, living as on earth, breathing untainted air, resting at noontide under the shade of palm or sycamore, cultivating the fields of Hotep as the living cultivated the valley of the Nile, till in the far-off future the body should be reclaimed and re-animated.

To the ancient Greek of the elder period, the present life, replete though it might be with trouble and pain, seemed the true life, and he recoiled from the chill gloom of Hades, peopled by thin ghosts that flit like dreams with only a feeble remnant of former intelligence. All the beauty and power of life were gone. Thus the shade of Achilles tells his visitant Ulysses that he would rather be a serf or day-labourer in the light of the sun than hold empire over all the nations of the dead. The idea of a happy hereafter nowhere meets us during this period; in death men simply yield to fate or to the decree of the gods, and all the rest is cheerless and dark. This gloomy view continues to linger down even to the time of Æschylus, for whom, according to Westcott, the other world and the powers that rule it, seem to exist "only for the guilty," who in life sinned against God, or strangers, or parents.

Later on, a change appears; we hear, in song, of "the Islands of the Blessed," where fragrant breezes fan the bosom of the plain; where the sun is ever shining; where the souls of the just in the fellowship of gods spend a tearless futurity; where flowers of gold and fruits immortal grow; a doleful view of the present becomes more and more prominent, and death begins to look like a discharge for the good from the evils and miseries of earth, if not an entrance into actual joys. Such is the picture of Elysian fields, "where Rhadamanthus dwells, the golden-haired," where "life is ever free from care and toil."

"No snow is there,
No biting winter and no drenching shower,
But zephyr always gently from the sea
Breathes on them to refresh the happy race."

The passage in Xenophon recording what Cyrus said to his sons, as he lay on his death-bed, breathes the hope of a life to come: "Do not imagine that, when I leave you, I shall cease to be . . . I can never be persuaded that man lives only when he is in the body, and dies when it is dissolved; or that the soul loses all intelligence on being separated from unintelligent clay, but rather it then enters on its true intellectual existence."

Isaac Taylor ("Etruscan Researches") informs us that the

ancient Etruscans, Turanian by race, were believers in a life to come.

"Their tombs," he says, "are all developments of one hereditary type; they are all the expression of one great hereditary cultus. . . . The belief which they express is the fundamental truth which has been the great contribution of the Turanian race to the religious thought of the world—the belief in the deathlessness of souls."

Earlier Zoroastrianism distinctly taught a future state in which a man's lot is the outcome and consequence of his life here:

"On the third night after death the soul of the dead man approaches the bridge of Chiniat, and is contended for by deities on one side and by Devas on the other, while he is examined by Ormuzd himself as to his conduct in the flesh. The pure soul passes the bridge with a company of its fellows and an escort of the blessed ones in heaven. If his evil deeds outweigh his good, he falls under the power of Satan." *

The idea of a future life was to be found even among the most barbarous tribes. Thus, according to Herodotus, the Thracian Getæ think that they do not really die, but that, when they depart this life, they go to Zalmoxis, their chief deity. So, too, with the Germanic and Northern races, in whom the belief inspired that joyful courage with which they faced death almost exultingly in battle.

The same belief meets us in the new world as well as in the old. In St. Domingo Columbus found "Confused and uncertain notions of the existence of the soul when separated from the body." An old man of fourscore said to him, through Diego Colon, his Lucayan interpreter, "According to our belief, the souls of men have two journeys to perform after they have departed from the body: one to a place dismal and foul, and covered with darkness, prepared for those who have been unjust and cruel to their fellow-men, the other pleasant and full of delight for such as have promoted peace on earth." †

In examining the burial mounds and other remains of the vanished empires of Mexico and Peru, touching traces are met with of the hope not merely of a future life, but even of a resur-

* Haug.

† Irving's "Life of Columbus."

rection. In his essay on Ranke's "History of the Popes," the late Lord Macaulay says:—

"As to the question, 'What becomes of man after death?' we do not see that a highly-educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct."

The Aztecs, in Mexico, conceived of three separate states of future existence—(1) that of the wicked, suffering punishment; (2) a state of repose; and (3) of positive felicity, reserved for those who fell in battle. "These latter," says Prescott, "passed at once into the presence of the sun, whom they accompanied with songs and choral dances in his bright progress through the heavens; and, after some years, their spirits went to animate the clouds and singing birds of beautiful plumage, and to revel amidst the rich blossoms and odours of the gardens of paradise." The Peruvians had a similar belief; their hope of a resurrection led them, like the Egyptians, to preserve the bodies of the dead with religious solicitude.

Similar notices might be multiplied indefinitely; but, as a support for faith in a future life, they are as valueless as the opinions of the ancients respecting the solar system; and they only show how widely the notion of an after-life extended. The question, however, was not left to blind guesses and instinct and to old traditions; philosophy also undertook to investigate it.

Messrs. LONGMANS & Co. have issued in one volume **THE POETICAL WORKS OF JEAN INGELOW**, with a very attractive portrait prefixed. (7s. 6d.) Popular as in many directions Miss Ingelow's poems have been, she is entitled to a still wider recognition. Elizabeth Barrett Browning claims the first place among the poetesses of England, Christina Rossetti and Jean Ingelow come next. Miss Ingelow showed an occasional lack of restraint, and there are marked inequalities in her work, but she possessed imagination as well as fancy, and had the true lyrical spirit along with ethical and spiritual qualities of a high order. There are few writers who have furnished a greater number of lines illustrative of the facts of the Gospel and of the laws and development of religious life, while she has also written some of our best modern ballads. "Brothers, and a Sermon" was a favourite poem of the late Bishop Ewing's, and is worthy of universal study. In another way such poems as "Divided," "Requiescat in Pace," "Gladys and her Island," "Nature for Nature's Sake," and "Perdita," are memorable.

EXPOSITORY PREACHING.

DR. CULROSS, speaking of the testimony of Jesus, says:—

“Divine knowledge—that is to say, the knowledge of God, and the things of God—comes to us by revealing. There are many things we can find out for ourselves by searching. It is thus that science is built up: we investigate; we observe; we apply tests; we make one discovery after another; we correct mistakes; and so we rise into higher and higher knowledge. But the knowledge of God comes to us in a different way. It comes to us by revealing. And, except as God sees fit to reveal Himself to us, who, by searching, can find Him out? Who can find out the Almighty to perfection?”

This revealing of Himself God has graciously given to us in the person of His Son, our Lord Jesus Christ, and in the writings of holy men, who spake as they were moved by the Holy Ghost. And in the Sacred Volume, which records this testimony, we have the only infallible source of the knowledge of God and the things of God. Of what infinite moment, therefore, must be the study of this Book of books to us as His intelligent creatures, and the subjects of His government.

Now, preaching, based on a devout and careful study of this Book, is a Divine institution. Its grand design is by the living voice to declare its teachings. But these can only be set forth with accuracy and fulness through a clear and correct exposition of the Sacred Text. On a faithful exposition of Scripture all solid and useful preaching must rest.

The methods, doubtless, are varied. To take an isolated portion of the Divine Word, and, having expounded its meaning, to expatiate on the truths and practical lessons it embodies, cannot fail to be useful. This is to deliver a sermon on a given text. Among the most striking and impressive illustrations of this method are the sermons of Dr. Maclaren, of Manchester. The writer has for years been a delighted reader of them. But he cannot call to mind one in which the sermon has not been the outcome of a well-studied and forceful exposition of the text.

But most of the Books of both the Old and New Testament are written consecutively, one part standing in relation to another part; so that, to be fully understood, they need consecutive study, or this relation may be overlooked, and the meaning of detached

portions may be mistaken or wrongly applied. For this reason the consecutive reading and study of the Books of Scripture is commended. There may, indeed, be some Books that may be usefully divided, and, therefore, read and studied in sections. But, even then, the study of the Book, as a whole, will not be unimportant. This is the case especially with the historical and prophetic Books. But, for the same reason, expository discourses, taking Books or sections in consecutive order, will have special advantages; and, in a stated ministry, will be best adapted to the instruction of regular attendants upon it.

The unvarying adoption of the textual method of preaching is often open to serious objection. It devolves on the preacher a grave responsibility. It leaves him to follow the bent of his own mind in the selection of subjects for the edification of his hearers, instead of bringing into view the teachings of the Divine Word in all their bearings on, and their relations to, the Christian life. In some cases, it has resulted in a ministry so narrow and contracted as to shut out of view some of the most momentous truths, plainly set forth for the building-up of the Church of Christ and the extension of the Kingdom of God. Of a former generation it has not without cause, been complained that, from year's end to year's end, ministers would be delivering a succession of sermons on certain favourite doctrines of theology, instructive, true, sanctifying and consolatory in themselves, but only elucidating and enforcing a partial view of the revelation of God as unfolded in the Sacred Oracles. The Churches slumbered under such preaching, leaving the world to perish in its sins without a knowledge of the grace of God, which bringeth to all men the glad tidings of salvation. On the other hand, in the present day the complaint has been heard, consequent, probably, to the same method—viz., of a ministry following its own lines in the selection of texts and subjects, so that congregations have had to listen to a continuous series of discourses on the practical duties of Christianity, with little instruction on these grand distinctive truths of the Gospel which are its life and soul. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfected, throughly furnished unto all good works" (2 Tim. iii. 16, 17). But that this

profit may be realised in all that is intended the teachings of Scripture must be studied and applied in due proportion one part to another. And what so likely to secure this as to study and expound it, not in detached texts and statements, but in the very form in which the inspired writers themselves present it?

Yet expository preaching is not always popular, and sometimes there prevails a prejudice against it. And no wonder, if the preacher bestows little study on the exercise. The writer remembers to have heard from one, whose age and experience made it the less pardonable, what professed to be an exposition of Psalm xxiii., which was little more than a wordy paraphrase that marred the beauty and destroyed the force of one of the choicest songs of the sweet singer of Israel. Such expositions—as by a misnomer they are called—disgust the intelligent hearer. If the professed expounder of Scripture is too idle to study it, his attempt will prove little else than a pretence and a fraud. No exercise of the pulpit demands more laborious study than a continuous course of expository preaching.

This method of pulpit instruction has also, in some cases, proved distasteful through the selection of too lengthened a portion for each particular exercise. Generalities fail to engross attention, to enlighten the understanding, or to kindle emotion. The study of the details of a picture is essential to a just appreciation of it. Apart from distinctness of idea there can be no distinctness of impression. Without this, what interest in the subject, which the genius of the painter describes on his canvas, can be felt by the beholder? So in the exposition of Sacred Scripture. The limitations of the pulpit as to time, especially in the present day, are often embarrassing to the preacher. And if a large portion of the Book, or the section of the Book, he is expounding, be taken, it must be treated in a hurried, cursory, and superficial style. The more salient and minute beauties of the passage will hardly be brought to light. Hidden truths will be overlooked, and details of deepest interest and instructiveness will be passed over without notice.

To the expositor himself, beyond doubt, a critical acquaintance with the Sacred Scriptures is of primary importance. Critical knowledge and acumen now, more than ever, are, in fact, in-

dispensable qualifications. But ordinary hearers are not scholars, and few have scholarly tastes. What, therefore, are lengthened criticisms on the etymology of words, and the construction of sentences, to them? or, what appreciation can they be supposed to have of the value of ancient manuscripts and various readings? They are familiar with one version, or, at most, the Authorised and the Revised, and have no time for critical investigations, even if they had facilities for pursuing them. Criticism must be accepted on the *ipse dixit* of him who offers it. It must suffice, therefore, for the pulpit to give, in as few words as possible, the results of private study, if he gives it at all. A congregation will listen impatiently to the process by which the expositor has reached them. To impose more has often led the best informed to exclaim against the pedantry of the preacher, and others to deprecate expository preaching as dry and uninteresting. Enlightened criticism must, indeed, be the foundation of good exposition. But it is the doctrinal truths and practical lessons of Scripture with which hearers may be expected to be interested and instructed.

To lay down rules for Scripture exposition is out of the question. Every man in his own order. Besides, all portions of the Word of God do not allow of the same kind of treatment. The contents of both the Old and New Testament, while truly harmonious, are beautifully diversified. The method suited to the Gospels might be very unsuitable to the Epistles. Narratives, parables, and discourses may claim a method widely different from each other. But, however diversified the method, the prevailing style should, doubtless, be simple, familiar, and, as far as consistent with the propriety of public and continuous discourse, colloquial. This ought, perhaps, to be the character of all preaching; but it seems to be pre-eminently important where explanations of words and phrases are ever and anon required to elucidate the meaning of the sacred writer. In such case, what more unsuitable than a high and stilted style of address? How inconvenient, too, to the speaker himself to have, now and then, to drop down as from the lofty eminence to which he had been soaring!

The chief aim of Scripture exposition should be to bring out the true and exact sense. It is not said that in no case is it admissible to treat a text by a way of accommodation. But, as a rule, the

practice is to deprecated. We have heard of preachers, even of some eminence, take for the text of a sermon such words as, "Run, speak to that young man," "Take it by the tail," and others too grotesque to be quoted. But what right has any man to treat the Word of God as a plaything, or, by distorting it from its proper meaning, use it in a sense in which his own caprice or fancy chooses to employ it? In a faithful exposition the question must never be what the words *may* mean, or in what sense *they may* be construed, or to what meaning they *may*, for the nonce, be accommodated, but simply and alone what they do mean.

Nor, as a rule, may we look for more than one meaning in any one form of words. In prophecy there is, no doubt, in some cases a double sense, or rather one sense of a passage applies to two or more events typical of each other. In parables, also, the same words convey both the literal and the spiritual sense, and it is the province of the expositor to explain the one by the other. So did the Great Teacher Himself, notably in the Parable of the Sower and the Seed. But, except in such portions, the true and only sense is the literal and grammatical. Who can calculate the evil, especially in former ages, in the history of the Church of Christ, that has ensued from the allegorical interpretation? Absurd, blasphemous, and misleading has this mode of interpreting Sacred Scripture proved. How many, in fact, of the heresies, by which former ages have been afflicted, have sprung out of it? Even the story of the Creation has been masqueraded, and men have been taught to believe that the Sun in the heavens represents the Ecclesiastical, and the Moon the Secular governors of the world, the one being the Pope of Rome, and the other the Rulers of the world, as being in subjection to him, and deriving all their power and glory from him.

No expositor of Scripture would fail to set forth the relation in which the portion under consideration stands to the circumstances under which it was written or spoken, the persons to whom it was addressed, and its purpose and design. Apart from this, the sense may not be doubtful. But, thus viewed, it will be brought out with greater clearness and force. Apart from it, the import may sometimes be not only doubtful, but even unintelligible.

The Bible is full of thought, and of thought beyond the power

of human experience and conception. Many portions imply more than is expressed. The heart of the inspired writer is filled with his subject beyond the power of language, and seems to struggle to find words adequately to set it forth. "My thoughts," says God, "are higher than your thoughts." And what is said may be only the key to some things which are not said, and statements may be made that proceed on principles that are not formally announced. And to discover and bring to light this undercurrent of thought may be eminently instructive in expository preaching. The fact of its being hidden from the superficial reader will make it the more pleasing and profitable when made plain by the preacher.

The words of Sacred Scripture are not only full of thought, but eminently suggestive of it. This may be true of the sayings of all thoughtful writers. John Foster, having reference to sermons, expresses the wish that the preacher would not only give him gold thread, but throw down the reel, leaving him to unwind it for himself—give him golden thoughts that might be suggestive of other thoughts, which he himself might work out. It is impossible to read the writings of some men and not to think. And the Bible, being full of thought, cannot fail to originate thought in those who thoughtfully study and expound it.

But this applies to all expository teaching, especially to a course of exposition on some Book, or portion of a Book. This latter method of pastoral instruction has special advantages in ministering to a stated congregation. Nor can it fail to be eminently improving to the preacher himself. It will aid him in bringing out things new and old, as a good steward of the mysteries of the Kingdom of God. It will secure endless variety in his pulpit exercises, setting forth, in due proportion, all phases of Divine truth, doctrinal and practical. And in doing this, it will allow him, without being open to the charge of offensive personalities, to administer admonition and rebuke with seasonable effect.

Among the advantages of a consecutive course of expository exercises, it need hardly be said, in conclusion, that, if ably and wisely conducted, it will not fail to promote, in the members of a Christian Church, a consecutive and private study of the Bible,

creating a livelier appreciation and a more prayerful, as well as a more spiritual, application of those hallowed truths which are the truest nutriment of our spiritual life.

It is mainly, however, though not exclusively, the edification of the Church that this method of pulpit exercise contemplates. But it is not for a moment assumed that this is the only object which the Christian pastor will have in view in his ministry. It will be his to do the work of an Evangelist, and, with all agonising earnestness, to proclaim the Gospel of the grace of God; to watch for souls as one that must give account; to reclaim the backslider; to awaken the careless to a consciousness of guilt and danger; to bring the halting to a decision—in a word, to reconcile the sinner to God by repentance and faith in our Lord Jesus Christ. There will, indeed, be a thousand ways in which his zeal and energy will be in demand for the furtherance of the Kingdom and patience of his Lord and Saviour. And these objects will tax all the grace and wisdom with which he can be endowed to discover the endlessly varied modes by which the grand purpose of his life as a minister of the New Testament, not of the letter only, but of the spirit may be accomplished.

D. J. EAST.

A TREATISE ON THE PREPARATION AND DELIVERY OF SERMONS. By John A. Broadus, D.D., LL.D. New (Twenty-third) Edition. Edited by the Rev. Edwin Charles Dargan, D.D. Hodder & Stoughton. (10s. 6d.) When a large and systematic volume like this reaches its twenty-third edition it is independent of all outside commendation. It has been in the field eight-and-twenty years, and has gained well-merited recognition as a concise, comprehensive, and illuminating treatise on the great themes with which it deals, and is *the* work on preaching which, as much as, if not more, than any other, we should regard as indispensable. The present edition contains additions which were contemplated by the lamented author himself, some that were gathered by the editor in conversation with him, and a few which Dr. Dargan has added on his own responsibility. The work deals with every phase of the theory and practice of preaching—the materials, the arrangement, the style, and the delivery of a sermon, the conduct of public worship, &c., and in every section it abounds in wise hints and suggestions, the wisdom and utility of which will be best understood and most heartily appreciated by those who are most familiar with ministerial work. The treatise is one which on every ground we should like to see in the hands of every minister and student in the country. Our friend, the Rev. D. J. East, the writer of the above article on Expository Preaching, would be delighted to find what is here said on that important subject.

LEGALISM IN MODERN CHURCH LIFE.

I AM haunted by two fears—one is, that the title is ambiguous; the other, that the subject probably intended by the ambiguous title is trite and uninteresting. For the ambiguity I apologise and crave pardon. I know what I mean, though I may not have succeeded in making my meaning clear to others. But if the ambiguity is removed, and the point understood, there cannot be a doubt as to the importance of the subject. It relates to what is, to my mind, one of the most pressing and prevalent difficulties in spiritual work—viz., that trust in a righteousness which is of law, which opposes an often impassable barrier to the approach of the Gospel. Now, what I am calling “legalism” is no juvenile. It is hoary with age: it is as old as sin. Nevertheless, it is remarkably wily. It has a constitution which is inviolable; it defies all the ills which flesh is heir to, and is dwelling in our midst to-day full of vitality. Even more notable than its unexhaustible vitality is its matchless ingenuity. In the matter of assuming disguises, and appearing in widely separated places in different forms, it can show a clean pair of heels to a modern detective, and can even teach a trick or two to the ubiquitous divinities of Greek mythology. In its grosser forms it dwells in the millionaire who tries to bribe God with subscriptions, or to purchase heaven as though it were a few acres of preserve for game; in the worldling who tries to strike a bargain with conscience, by paying a high pew rent at a fashionable church and conducting family prayers each morning, in return for the right to accept the standard of duty from society rather than from the New Testament; in the man who thinks Sunday the most dismal day of the week, with a routine which must be gone through because God requires it, but who wishes God required shorter sermons and fewer prayers, and who envies his more daring neighbour who boldly declares that he can worship best alone with nature, usually finding nature between the sheets or in the pattern of the mantelpiece upon which his feet are gracefully reclining. But this same legalism frequently appears in much more attractive garb, and offers some very subtle temptations.

Let us consider one or two of these for a moment. (a) This is

an age when immense emphasis is laid upon conduct. With a very large number of people there is but one article in their creed: "By their fruits ye shall know them." Now, not for a single instant would I lessen the importance attached to conduct. The tendency to which I allude is on the whole a healthy one. But a danger is lurking here—viz., the danger of treating conduct as a root and not as a fruit; the danger of making it a substitute for faith, and of resting upon it as the ground of redemption. How frequently we have to deal with inquirers who declare that they are not fit to join the Church, or that they would like to be Christians but are not good enough. Now, these words are not upon the lips of evil-living people who are unwilling to surrender some pronounced habit of sin; they are the plea of earnest, well-meaning people trying to do right and anxious to know the way. What lies behind such language? This, surely; a conception of "Christian" as one who attains to a certain standard of goodness; a conception of the Church as a group of men and women making protestations of special holiness. And what is that but legalism? It is identifying Christian with conduct and not with surrender to Christ; it is defining the Church not as the number of those who are being saved, but as those who are already perfect. Now, it does seem to me that here is a widespread danger. How frequently one meets with those who rest satisfied with the assurance that they are trying to do their best, and who apparently are ready to stake all upon a certain measure of success in attempting to live a moral life.

In close companionship with the subtle temptation to substitute character for faith as the basis of the Christian life, is the kindred danger which emerges from the popular conceptions of God as an indulgent Father who will manage to make all things work together for good to all who, at any time or in any degree, come to Him, cap in hand. This is a subtle danger, because it is matter for profound rejoicing that our conceptions of God are more luminous and lovely than those with which men were familiar a generation or two ago. The fatherhood of God—one of the choicest and most characteristic of the flowers of the Gospel—has been too often unplucked, or when plucked, has been crushed in the fatal embrace of some iron creed. We exult

in the sunshine and buoyancy of these hill tops whence we see the Divine heart and hear the music of the Divine love. He would be rendering the most regrettable disservice who should draw any veil over that smile with which the Father in heaven deigns to greet His children. But I venture to assert that a great deal of up-to-date theology seems to degrade that approval into the smile of senility or to emasculate that love until it is destitute of its noblest elements. The parable of the Prodigal Son is interpreted on these lines. That prodigal is represented as returning home chiefly under the impulse of hunger. His love is cupboard love. Nevertheless, the Father is only too glad to receive the wanderer, and will not inquire into motives. I confess this seems to me an utterly inadequate exposition. It certainly gives a great deal of point to the attitude of the elder brother, and makes it very difficult to join in condemning him; and it makes the father's conduct an example of weak favouritism rather than of that love which is gentle because it is so strong. I believe that that prodigal was thoroughly repentant; that when he said "I will arise and go to my father," he would have gone though a fortune had fallen into his lap. It was the hunger which brought him to himself; it is himself which brought him to his father. And this attempt to rob his act of any high moral value is an attempt to claim God as an indulgent Father, who is too kind to do aught but reward a returning son whatever brings him. So it seems to me that from two opposite standpoints the danger advances—on the one hand, there is the tendency to exalt character until it is made the all-sufficient factor in salvation; on the other, there is the attempt to reduce God to an easily mollified Parent, who only wants to save trouble, and is content to accept a very low standard, rather than suffer by inflicting pain on His children. This explains what at first sight is a difficult question—viz., Why should legalism be so prevalent? Is it not more exacting? Does it not require a very stringent test? Can anything be more searching than this demand for conduct? For is it not much more difficult to get men to do than to say? What can there be which explains why a doctrine which substitutes a purchased salvation for a free gift of grace should be so readily accepted? The answer is, I think, here; that in reality legalism is very superficial. It

can claim a righteousness by law, because it has a very much lower standard of what righteousness is than the Gospel has. A righteousness of the law smiles a benediction, and says "blameless," when that other figure turns its burning eyes upon us, and reading us through and through, declares "the chief of sinners." "All these have I kept from my youth up," glibly repeats the apparently sincere devotee of legalism, coached by his guiding spirit; "one thing thou lackest—sell all that thou hast," is the judgment of Him who knows what is in man.

Legalism is bound to be superficial, else it would despair. It can only talk of fulfilling all duty by accepting a low standard of duty, and its God must be made to fit in with its righteousness, and its morality defines its theology. I think these truths—for such I take them to be—are well illustrated in the Unitarianism of to-day. There are many people who seem puzzled by the fact that so many Unitarians are unquestionably men and women of high moral character and consecrated zeal for good. But have not legalists always included many such? Legalism in its better form can only attract those whose moral ideals are somewhat fair—a fact which for ever condemns Unitarianism as the truth of God; for that is no Gospel which comes to call the righteous; the token of a Saviour is that He comes to them that are sick, and to call sinners to repentance. Unitarianism eagerly seizes the Christian doctrine of the Divine fatherhood; this fruit is very pleasing to its taste. Only in robbing the Christian tree the fruit is spoiled, its bloom is rubbed off, and the "Father in heaven" of the Unitarian is destitute of many of these qualities which are essential to a true and adequate conception of God. Unitarianism is bound to lay great emphasis upon character. This is the very heart of its teaching: be good to win the divine salvation. But I am compelled to state my conviction that the Unitarian conception of righteous conduct is essentially superficial. Let me quote to you from a pamphlet widely distributed in London two or three years ago in connection with a Unitarian forward movement, and which may be taken as about as authoritative a statement as one is likely to be able to get from a creed of so elastic and accommodating a religious-ism as this. There is no definition of "sin" in their list of "great truths of religion,"

a very significant omission which throws a flood of light upon their moral conceptions; but heaven and hell "are not separate worlds but what men make of their own lives both in this world and the world to come." Concerning the world to come we have little light, and Unitarians have a vast deal less, because they deny that authority to Jesus Christ which alone gives weight to his declarations about it; but I ask if anything could be more miserably inadequate than this thought of heaven as "what men make of their own lives"? How meagre a conception is unveiled here. We look in vain for the purity of a great white throne; for robes which are washed and made white; for the flashing glory of the Eternal Light. All is poor and paltry; all is stained and soiled; there is nothing divine about this. It must always be so. You can only make certain of realising your ideal by lowering that ideal very considerably. Legalism makes a show of sincerity and stringency. It may be sincere, but it is superficial. It binds on men's shoulders burdens grievous to be borne; but there is no need for the burdens. The Gospel offers a yoke which fits for service and which aids progress, and because it fits for service is infinitely more exacting in its demands for results.

It seems to me, then, that the spirit of legalism goeth about to-day, not as a roaring lion seeking whom it may devour, because the roar betrayeth it, but under disguises which are often so attractive as to make its approach a subtle temptation; thus it lassoes and binds many who ought to enjoy the liberty of the Gospel. May I say, before passing on, that I cannot help feeling that the danger to which I am referring to-day is especially imminent in our large cities, if the other cities of England resemble Manchester in the combination of philanthropic effort and poverty-stricken religious ideals. We have missions, and lads' clubs, and evening classes in abundance, and no effort to do good appeals to the hearts and pockets of the average city man in vain. Yet, with all this zeal for good there are a most ugly non-churchism, and a miserable undenominationalism which are the outcome of a flabby, invertebrate, religious life. I fancy the reason must be that there is so much in the life of the town to speak of the material and transient, and so very, very little to point to the unseen and spiritual, that men lose sight of God.

Nevertheless they are good-hearted, and anxious to do right. They feel the need for a religion, and therefore they compromise, or rather, attempt to satisfy their cravings by this indulgence in good work. Thus is created an atmosphere which is intensely congenial to legalism, and in which it can flourish rankly. Now there are other evil results from legalism than those to which I have alluded; one is, the loss of the joyful assurance which ought to characterise the Christian. When a man's salvation depends upon his own good works, he does well to be cautious and mistrustful. How often we hear, "I hope I am a Christian. I think I am." Is that the tone befitting those who have passed out of darkness into His marvellous light? It does seem to me that much of the Christian life, especially of our young people, lacks lamentably the assurance which comes from the conviction, "I am my Lord's and He is mine." I have no desire to encourage moral priggishness. I am not trying to simulate the appearance of that narrow bigotry which declared its possessor to be a chosen vessel who could not by any chance be lost, and which complacently condemned so many neighbours to the eternal torments. But surely there is a flower growing in that often grim desert, like those in some Blumenthal at the foot of the frowning precipice of an Alpine summit, which we should do well to pluck and wear. It is the joy of assurance. And this joy cannot belong to us save as we have delivered ourselves from any trace of legalism as a doctrine of salvation.

It is a much easier task to diagnose the disease than to prescribe the remedy. We must be careful that our teaching should be full-orbed and inclusive. I remember reading that the late Dr. Dale, whilst upon a holiday, tried to estimate the proportion of energy given to the various truths of the Gospel, and, going back to his people, determined to dwell at length upon those which it seemed to him he had neglected. If such a prince among preachers was conscious of undue prominence to certain dogmas, it cannot be matter of surprise if the average man fails even more markedly. In my own humble way I have realised at times the need for complementing the teaching of one sermon by that of another, looking at the question from the opposite standpoint. In this matter—if I may be forgiven a further personal reference—I hav

found considerable help from a course of expository sermons. For the Old Book is not one-sided. We may be in choosing isolated texts. We cannot be if we follow the line of thought it contains. I have been amazed—and yet it was no cause for amazement—to discover how wide a field is traversed, not only between the covers of the book, but between opening and closing verses of a chapter. By trying to secure this proportion in our teaching, I think we shall be kept in that *via media* which is, after all, the path of safety, because it is the path where truth walks. It is a useful piece of advice to avoid extremes, not only of bees and wasps, but also of dogmas and doctrines. Is not the history of doctrine the history of the attempt of the Church to steer a middle course between the Scylla of a fierce dogmatism and the Charybdis of a molluscous mysticism which wanders so far away from the centre that it is reduced to a thin film? Christian doctrine is the golden mean between extravagant theories of extreme men. Surely it is a proof that the Church has been divinely guided that she has been able so consistently to achieve this difficult task, and keep steadily in the main highway, which leads right on. We shall do well to find good in all the great systems of thought which have largely influenced the teaching of the Church. We may not all be High Calvinists—I hope we are not; but there is much in even the most entrenched Calvinism which is profoundly true. At any rate, our teaching needs to be inclusive. We need to lay emphasis upon character, to make it abundantly clear that faith without works is dead, and that the Christian salvation is a glorious trinity which not only has a fact in the past and a hope in the future, but also a process in the present. We are delivered daily. At the same time it must be made clear that all is of grace, not of works; that if faith without works is dead, works without faith are dead; that character is the result of salvation, not the plea for salvation.

So, then, there are two great themes upon which I venture to think we need to speak with no uncertain sound. One is the exceeding sinfulness of sin. It is no new theory that sin is in circumstance; but never was the theory more widespread than to-day. The hall-mark of approval of men of large attainments is too often set upon this dangerous dogma. Here, as in all else, we need

to be judicial and fair. It is idle to deny that circumstances are responsible for a great deal. Environment may not be such a blessed word as Mesopotamia ; but it does denote a very powerful factor. Our attitude towards social reforms and the amelioration of the conditions of the poor may well be sympathetic ; for like the dry bones in Ezekiel's vision, it may be necessary for the scattered elements to come together before the Spirit of the Lord breathes upon the slain. Nevertheless, the prophets amongst men can only arrange skeletons already beginning again to decay—they cannot create living men. They can arrange an army, but its serried ranks are ranks of death until they are born from above. One of the fatal mistakes of Modern Socialism is that its ethics have no true definition for sin. So whilst gladly aiding all efforts to bring bone to bone, and to clothe them with flesh, we must ever insist that the world is dead in trespasses and sins, and that no power, save the power of the Living Lord, can deliver from that icy grip. The sinfulness of sin—it is no unctuous relling in the thought of the mire which inspires the conviction it is the plain teaching of the Word of God and the equally plain teaching of the facts of life.

The other theme which demands constant and unhesitating testimony is the sacrificial efficacy of the life and death of Jesus Christ. Our thoughts of God degrade Him when they conceive Him as willing to compromise with the sin of the world on very easy terms. I do not ask that we should, with irreverent hands, tear aside the veil from the inner sanctuary, and claim the right to enter into the secrets of the heart of God, or that we should talk as though the death of Christ were an offering to placate an angry Deity. That is a heathenish conception ; it has never been the conception of the Church, but only the cherished idol of a few within the Church, or a fetich which the enemies of the cross have themselves carved that they might fling their darts at it. Let us keep to the language of Scripture ; no words could be more magnificent or more absolute. If we use them, men must understand that the Lamb of God taketh away the sin of the world ; that He loved us and gave Himself up for us. If these two themes are widely proclaimed—viz., man's helplessness and God's all-sufficient way of salvation, then the spirit of legalism will be

smitten vitally. I feel I owe an apology for venturing to offer thoughts which are so much a commonplace of your own thinking that it seems presumptuous to ask you to listen to my poor setting forth of them. My only justification must be that I feel that one is less likely to do harm by giving a peep at the things which are in his own mind than by trying to display the goods of others, however they may exceed his own in value and brilliancy.

J. EDWARD ROBERTS.

A NEW VERSION OF THE PSALTER.

A BOOK OF PSALMS. Rendered into English Verse by the late Arthur Trevor Jebb, M.A. George Allen, 156, Charing Cross Road. (3s. 6d. net.) The Psalter of Israel has been a favourite theme for lyrical and metrical treatment, and more than any part of Scripture has been rendered into modern verse. The late Arthur Jebb, brother of the better known Professor Jebb, contemplated a translation of the whole Book of Psalms, and compiled the greater part of it. His versions are scholarly and poetic, and will be read by all who can appreciate these high qualities with pleasure. We append the version of Psalm *xxiii.* :—

- "My Shepherd is the Lord most high ;
Safe in His care no want I know ;
In tender grass He makes me lie,
And leads to streams that gently flow.
- "When in the lonely wilds I stray,
And with uncertain footsteps roam,
He brings me on the better way,
And for His Name's sake guides me home.
- "Yea, though my path in darkness lie,
Through death's low vale and deepening shade,
I fear no ill, for Thou art nigh ;
Thy rod and staff, they give me shade.
- "Nor hast Thou failed my board to spread,
E'en in the presence of my foes ;
Thy fragrant oil anoints my head ;
My cup with blessing overflows.
- "Surely Thy goodness and Thy grace
Shall guard me till my days are o'er
And I will seek Thy holy place,
My chosen home for evermore.

DISTINCTIVE VIEWS OF BAPTISTS.

BY THE REV. WALLACE BUTTRICK.

III.—BAPTISM : ITS SUBJECTS AND ITS FORM.

A FOURTH distinctive view of Baptists concerns the subjects and the form of baptism.

We differ from other evangelical as well as prelatical bodies in holding that baptism is baptism only when the person baptized is capable of making an intelligent confession of faith in Jesus Christ as Saviour and Lord. "Baptism is primarily the act not of the administrator but of the person baptized;" it is not made valid by the regularity of the administrator; that which alone makes baptism valid is the personal faith of the person baptized. It is interesting to notice that in the Prayer Book of the Episcopal Church faith is made the condition of baptism. By referring to the Prayer Book you will see that theoretically their position agrees with ours. The baptismal rubric reads thus:—

"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 sinful desires of the flesh, so that thou wilt not follow nor be led by them? . . . Dost thou believe all the Articles of Christian Faith, as contained in the Apostles' Creed? . . . Wilt thou be baptized in this faith?"

You see, then, that in theory we stand with the historic churches in making faith the pre-requisite condition and qualification for baptism. Our distinctive position is this, viz., that the faith must be real and not imaginary—the faith of the person baptized, and not of some sponsor who speaks in behalf of that person. And furthermore we ask for personal faith in Jesus Christ as Saviour and Lord, and not for subscription to "articles of faith as contained in the Apostles' Creed," or in any other creed or confession. We reject infant baptism for the following reasons:—

(1) Because there is no evidence in the New Testament of the baptism of an infant. This is practically the unanimous voice of New Testament scholars. This testimony is well summed up by Dr. Jacob, "Ecclesiastical Polity of the New Testament," p. 270 ff:—

"For myself, I desire to express my entire assent to the words of our twenty-seventh article: 'The baptism of young children is in anywise to

be retained in the Church, as most agreeable with the institution of Christ." (You see, Dr. Jacob was a priest of the Church of England, and in this "saving clause" asserts his loyalty to that Church.) "But at the same time," he continues, "notwithstanding all that has been written by learned men on this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there, no allusion is made to its effects, no directions are given for its administration. . . . It ought to be distinctly acknowledged that it is not an apostolic ordinance. . . . There is no trace of it until the last part of the second century, when a passage is found in Irenæus, which may possibly, and only possibly, refer to it. Nor is it anywhere distinctly mentioned before the time of Tertullian, who, while he testifies to the practice, was himself rather opposed to it. As an established order of the Church, therefore, it belongs to the third century, when its use, and the mode of its administration, and the whole theory of it as a Christian ceremony, were necessarily moulded by the baptismal theology of the time."

There is a certain satisfaction when the truth of one's position is conceded by those whose practice is different. And certainly our opposition to infant baptism on the ground of New Testament teaching has the support of eminent scholars of the Church of England.

(2) Because in His commands regarding baptism our Lord uniformly made belief the prerequisite condition; He invariably coupled belief with baptism. Regarding this fact there is no difference of opinion among the interpreters of the New Testament. We say, simply, an infant cannot be baptized, because the essential thing in baptism is faith in Jesus Christ as Saviour and Lord, which an infant certainly cannot have.

(3) Because the *implication* of infant baptism is a libel against the justice and mercy of God. Infant baptism *implies* that baptism is a saving ordinance, and that without baptism infants are not saved. I am quite aware that most of those who practice infant baptism do not believe that unbaptized infants are lost. What I insist is this, that symbolically and historically the whole implication of the custom is that infant baptism is necessary for the salvation of the child. This is conceded by implication in the passage from Dr. Jacob already quoted, where he says: "As an established order of the Church, it (infant baptism) belongs to the third century, when its use, and the mode of its administration, and the whole theory of it as a Christian ceremony, were

necessarily moulded by the baptismal theology of the time." It is well known to you that "the baptismal theology" of the third century made baptism a saving ordinance, without which infants and adults were alike damned. We insist that any practice which in the remotest way contains such a teaching is a libel against that God who has been made known to us by Jesus Christ.

In passing, be it said, that our position regarding the *subjects* of baptism is considered by us far more important than the question of the *form* of baptism, and by so much as life is more than ritual. The name "Baptist," by which we are distinguished from other Christian bodies, came to us from the designation "Anabaptists" given to our honoured denominational fathers who insisted on baptizing again, upon confession of faith, those who had been "baptized" in infancy. We are Baptists not because we hold to the form of immersion, but because we hold to believer's baptism.

And now, finally, we come to the question of the form of baptism. We hold that Christian baptism is the immersion of a believer in water, "into the name of the Father and of the Son and of the Holy Ghost."

The word *baptize*, which is Greek, and which in our Bible has been transferred rather than translated, means *dip*. This is the only definition which has any standing among Greek lexicographers. Our best "Greek-English Lexicon of the New Testament" is that of Professor Thayer, of Harvard University, really a translation, revised and enlarged, of the great work by Professor Grimm of Jena. In this dictionary we find these definitions of the word *Baptizo*—literally to dip, to dip repeatedly, to immerge, submerge"; "metaphorically to overwhelm." In explanation he adds: "It is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the contents and nature of their religion—viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of Messiah's Kingdom."

We practice immersion, therefore, because it is the plain teaching and command of Christ. He himself was immersed; "He made and baptized more disciples than John"; He gave as His final command our great commission, "Go ye, therefore, and

make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." We believe, therefore, that it is our duty to practice immersion because of the example of Christ in His own baptism, because of the practice of Christ in His own ministry, and because of the specific command of Christ to those whom He commissioned to carry on the work of His Kingdom.

We find an added reason for the literal observance of that which Christ commanded in the figurative use which the Apostle Paul makes of the act of baptism. His figure is robbed of its beauty and significance when we substitute for immersion any other form. You have only to recall his words in Rom. vi. 1—11, to recognise this, in which the Apostle sets before us the great fact of our Lord's death and resurrection, and reminds us of our own death to sin and resurrection to newness of life.

Immersion is inconvenient, it is even humiliating; but we have not learned that self-renunciation and humble obedience are contrary to the spirit of Him who, though He was equal with God, renounced it all for us. "It is enough for the disciple that he be as his master, and the servant as his lord."

It would be quite in order to speak here of the remarkable growth of Baptist churches, of how in America alone we have nearly four millions of communicants. It would also be interesting to speak at length of the real unity that exists in the Baptist denomination, a unity secured not by formal organisation, nor by subscription to a common creed, but by our associated efforts in missionary and educational enterprises. Indeed, the unity of our churches demonstrates that real unity is best secured on a platform of the largest liberty of opinion and action, with no bond of union save that of obedience to Jesus Christ as His will is made known in the New Testament. It would be quite possible to show, also, how our distinctive teachings and practices have influenced the thought and life of other Christian communions, how infant baptism has suffered decline, how ministers of other churches regard infant baptism as not strictly baptism, but dedication and consecration, and how the "laity" have made gain in influence

and actual participation in the management of even prelatical churches.

In conclusion, I wish to make one more quotation from the words of Bishop Lightfoot, which I think you will concede to be apposite. He says :

“ It will hardly be denied, I think, by those who have studied the history of modern civilisation with attention, that this conception of the Christian Church has been mainly instrumental in the emancipation of the degraded and oppressed, in the removal of artificial barriers between class and class, and in the diffusion of a general philanthropy untrammelled by the fetters of party or race ; in short, that to it mainly must be attributed the most important advantages which constitute the superiority of modern societies over ancient. Consciously or unconsciously, the idea of a universal priesthood, of the religious equality of all men, which, though not untaught before, was first embodied in the Church of Christ, has worked and is working, untold blessings in political institutions and in social life. But the careful student will also observe that this idea has hitherto been very imperfectly apprehended ; that throughout the history of the Church it has been struggling for recognition, at most times discerned in some of its aspects, but at all times wholly ignored in others ; and that therefore the actual results are a very inadequate measure of its efficacy, if only it could assume due prominence and were allowed free scope in action.”—Lightfoot, (“ Commentary on Philippians,” p. 183.)

The mission of Baptist churches will not be accomplished until the ideas of a “ universal priesthood ” and “ the religious equality of all men ” have this “ free scope in action ” which the lamented Bishop so earnestly desired. Indeed, it may be said that the distinctive mission of Baptist churches is the securing of such “ free scope in action ” for these ideas which, while trammelled, have yet wrought “ untold blessings in political institutions and in social life.”

THE GENTLENESS OF JESUS, and Other Sermons, by Mark Guy Pearse, is the first of a series of “ Present Day Preachers,” issued by Horace Marshall and Son, Temple House, Temple Avenue, E.C. (3s. 6d.), and contains twenty-two sermons which are highly characteristic of the writer's ministry. We find here that easy flow of language and that wealth of illustration, that deep spiritual sympathy and quiet humour, for which Mr. Pearse is so well known. The sermons are both strong and attractive, worthy of the writer's great reputation, and higher praise cannot be given.

MR. LAURENCE HOUSEMAN'S DEVOTIONAL POEMS.*

MR. LAURENCE HOUSEMAN has written many mystical and allegorical stories which deal with the varied experiences of the inner life. Interspersed with the stories are verses which have pleased and attracted many readers. This, however, is, so far as we know, the first volume of poetry which Mr. Houseman has published. The meaning of the title is explained below:—

“As one who came with ointments sweet,
 Abettors to her fleshly guilt,
 And brake and poured them at Thy Feet,
 And worshipped Thee with spikenard spilt;
 So from a body full of blame,
 And tongue too deeply versed in shame,
 Do I pour speech upon Thy Name.
 O Thou, if tongue may yet beseech,
 Near to Thine awful Feet let reach
 This broken spikenard of my speech!”

The poems generally breathe a deep and passionate love for Christ, though their general strain is too much influenced by the forms of earthly affection. The sentiment is too unrestrained, and a severer spiritual control would in many places give the lines greater power. The general drift of the poems may be inferred from the motto taken from George Herbert:

“Love bade me welcome;
 Yet my soul drew back
 Guilty of dust and sin.”

The theology is of the Anglo-Catholic, if not of the Roman Catholic type. Along with much that is beautiful and touching there is not a little which seems to us weak and superstitious. We often feel as if we were breathing, not the free and bracing air of the New Testament, but the stifled atmosphere of an ecclesiastical hothouse. In the stanzas to the Penitent Thief, *c.g.*, there are several fine conceptions—lines of remarkable power which haunt the memory and stir the heart. But even with the fine gold there is an admixture of dross, as where the poet addresses the penitent: “Therefore to thee, strong saint, I make my plea.” Do they who believe in an Almighty Saviour need on such a point the intercession of the strongest saint? We will, however, give one or two specimens from different parts of the volume, the first from the searching verses “Before Confession,” which is, of course, confession, not to a priest, but unto God:—

“As the foul flesh lays by the hindering robe,
 Letting the water probe

* “Spikenard.” A Book of Devotional Love-Poems. By Laurence Houseman. London: Grant Richards. 3s 6d. net.

And purge each stain,
 Till with that sweet medicinal receipt
 From face to feet
 The body is made sane;
 So, from my shamefaced soul, do I aside
 All covering lay (who have so long denied
 Thy cleansing Power), to be purified."

"Late though I come, at last
 The dress I cast
 Of my deceit, which hid
 Till late
 My soiled estate;
 All that I did I did
 In secrecy.
 Lord, in my secret places cleanse Thou me!"

The voluntary self-sacrifice shadowed forth in the following is ideal and intense, though the lines are not free from a morbid striving after suffering, in which there is certainly no intrinsic virtue:—

"O Christ, first let me know
 How sweet life's best can be;
 Then call me to forego
 Its sweets for Thee!

 First, passion let me taste
 Which all men praise or pray;
 Then bid me cast in haste
 The prize away.

 From death first make me shrink
 In bodily strong dread;
 Then, then the cup to drink,
 And then the bed!"

The questioning here is more reasonable and home-coming:—

"Thou the Cross didst bear; what bear I?
 Thou the Thorn didst wear; what wear I?
 Thou to death didst dare; what dare I?
 Thou for me doth care; what care I?

 Who binds Thee his own bonds unbinds.
 Who finds Thee plenteous mercy finds.
 Thou, though love that blinds, ne'er blinds Thee,
 Seekest all men's minds. Who minds Thee?"

Here, again, are five stanzas which seem to us as moving and suggestive as they are healthful:—

“Thine Earth, O Lord, is full of grief;
Thy Heaven is full of love;
Tell me what power it was in chief
Which drew Thee from above?
Where love stands ever, all in all,
No entrance is for grief;
Say, then, how came to Thee the call
That won the world's relief?
Since nothing mortal grief may move
Wholly to cast out fear;
How came the marvel that pure love
Could ever enter here?
Thou say'st ‘This Law ordains relief
All other laws above,
That Earth cannot contain its grief,
Nor Heaven contain its love;
‘So from the grief which has to mount,
The love which has to run,
There springs and spills a Living Fount,
Till Earth and Heaven be one.’”

This, though not the best in the book, is good poetry, and affords suggestions which might easily be embodied in powerful and majestic prose.

EDITOR.

Messrs. Methuen & Co. are preparing a “Library of Devotion” which will contain the masterpieces of devotional literature, and a few other works in harmony with them. The first volume of the series is *THE CONFESSIONS OF ST. AUGUSTINE*, newly translated, with Notes and Introduction, by C. Bigg, D.D., of Christ Church, Oxford (2s.), a work which may fittingly claim the premier place in such a series. The “Confessions”—the history of a soul—cannot be read too often; we turn to them again and again with fresh wonder and delight. This very handy edition is wisely restricted to the first nine books, because those which follow are really distinct and form a separate work, being mainly a commentary on the first chapter of Genesis. Dr. Bigg's translation is admirable, while the Introduction is luminous and discriminating, and gives very valuable information as to the intellectual and spiritual conditions of Augustine's life. The publishers rightly think that no such attractive edition of devotional books has hitherto been offered to English readers.

NOTES AND COMMENTS.

THE METROPOLITAN TABERNACLE.—It is with profound grief that we learn, as we go to press, that this great and noble structure—a Cathedral of Nonconformity as it has often been called, and a magnificent monument of an illustrious ministry—has been destroyed by fire. The details of the conflagration will be in the hands of our readers long before this issue of our Magazine can reach them. We can here only refer to the fact itself, and to the feelings awakened by it. It seemed to many of us impossible that such a catastrophe could have taken place. The news came as a surprise and a shock, followed by deep sadness at the removal of the place consecrated by the genius, the piety, and the energy of the most remarkable preacher of our own and perhaps of any age. The Tabernacle was in many senses Mr. Spurgeon's—built in accordance with his ideas, by money which was raised by his influence and energy, adapted to the vast congregations which flocked to hear him as they flocked to no other preacher, and for more than thirty years he exercised in it a power which, it is no exaggeration to say, went out to the ends of the earth. It was an object of interest—one of the lions of London to thousands of visitors from all parts of the world every year; to many it was a sort of Christian Mecca—a shrine to which eager and grateful admirers continually resorted. The fire that destroyed the building will certainly be an historic fire. The Tabernacle may be restored—it can never be the same; it will not be the building in which he preached; the platform will not be that from which he spoke, nor will the seats be those on which his congregation sat. Happily his work is “more enduring than brass,” and it will not cease to be true that he being dead yet speaketh. To speak of the Tabernacle as having been a plain and ugly building—after the manner of some of the papers—is sheer nonsense. There was nothing unsightly, but much that was attractive, in it, while as an auditorium it was unrivalled. To Mr. Thomas Spurgeon especially, and to the church and congregation over which he presides with such mingled grace and power, we tender our hearty sympathy, and pray that in some way good may come out of this seeming evil.

THE SECRETARYSHIP OF THE UNION.—General satisfaction was felt at the announcement that the Rev. J. H. Shakespeare, M.A., of Norwich, had consented to allow the Secretariat Committee of the Baptist Union to nominate him to the Council as successor to Dr. Booth. Mr. Shakespeare possesses qualities which have made him an able and efficient administrator and an eloquent representative of the Union in all public functions. He has both “culture and go.” He is clear-sighted, bold in conception, with a well-balanced judgment and something of the daring of genius. He has the power of initiation and the energy of enthusiasm. It is, therefore, with profound regret that we hear of the enforced withdrawal of his nomination in consequence of a serious, though

it is hoped a temporary, failure of his health. Three medical advisers insist on this withdrawal, and it is evidently a necessity. It is by no means improbable that this breakdown is due to the severe strain of Mr. Shakespeare's efforts in connection with the Church Extension Scheme which, in addition to his pastoral work, must have overtaxed his strength. That scheme has not met with a tenth part of the sympathy and practical support which should have been accorded to it, and which, somehow or other, it must secure if the Baptist denomination is to hold its own. Dr. Booth will probably be asked to continue in office until a successor has been secured.

MR. GLADSTONE.—The eyes, not only of Englishmen, but of people in all parts of the world, have during the last few weeks been turned with deep and respectful sympathy towards the illustrious statesman who, amid increasing weakness and excruciating pain, displays so rare and beautiful a patience and so brave a resignation to the Divine will. The sore and incurable malady from which he suffers, while it has ended his intellectual activities and limited the range of his interests, has done nothing to abate the strength of his Christian faith or to dim the brightness of his hope. He is awaiting the great change, which we are told cannot be far off, with serene and at times eager expectancy. We might have wished that his sun should set in unclouded peace and splendour, and that a life so extended, so diversified, and beneficent should have escaped the sharp discipline of physical pain. Yet the sufferer's submission brings out more distinctly the grandeur and simplicity of his character. The memory of a life like his will be a precious national inheritance for generations to come, and of him emphatically it may be said :

" The greatest gift a hero leaves his race
Is to have been a hero."

Mr. Gladstone is, as Mr. Spurgeon said of him, " at home in the King's country." The sympathy and prayers of all our readers are with him.

BAPTISTS AND THEIR OWN LITERATURE.—We have often had occasion to refer to the inadequate support given by Baptists to their own magazines and newspapers and to books written by their own ministers. The BAPTIST MAGAZINE unhappily suffers with the rest. In America, where the denomination is more vigorous and flourishing, a different state of things prevails, as the numerous and well-supported periodicals and the output of the Baptist Publication Society prove. In Germany also, though the denomination is comparatively weak, a wiser spirit prevails. We had the idea that this was the case also in Australia, and so it is in Victoria, but not in South Australia. In a recent number of the *Southern Baptist*, published in Adelaide, we read: "There appears to be a great difference between Victorians and South Australians as to the interest they take in their denominational organ. While it flourishes with the former, with the latter it barely pays the printer. Is there less loyalty on the part of the South

Australian Baptists to their principles? Do they take less interest in denominational matters? Has financial depression something to do with it? We should like to get at the cause of so little response to our claims, and better still if somebody could come forward with a remedy. The matter is to be brought before the Union Committee to see if an improvement can be effected." We trust that the said Committee may be able to find some effective remedy. If the ministers and leading members of our churches would take the matter up, the desired improvement would soon be brought about. We are in many cases utterly deficient in *esprit de corps* and need a more healthy denominational loyalty, and less also of the foolish, contemptuous spirit which asks whether any good thing can come out of Nazareth?

NATIONAL ELEMENTARY EDUCATION.—Mr. Lloyd George deserves the thanks of all Nonconformists and Educationalists for the discussion he was fortunate enough to secure in the House of Commons in connection with his resolution to the effect that a public elementary school under local representative management should be within reach of every child in England and Wales, and that there should also be provided increased facilities for the training of teachers in colleges free from sectarian control. There are, as is well known, 8,000 parishes in which Nonconformists are at the mercy of Church people, who, in too many instances, are bitterly sectarian and sacerdotal. It is not exactly the theologian who blocks the path of educational progress, but the ecclesiastic—narrow, domineering, and impatient of dissent. As to Nonconformist teachers, the committee appointed eighteen months ago by the Education Department has declared that: "The grievances of Nonconformists, in regard to both the lack of facilities for obtaining posts as pupil teachers and subsequent entrance into training colleges, are very serious, and we believe that the State loses a large number of competent teachers in this way; but we are unable, under present circumstances, to suggest any remedy." In many districts not a single child of Nonconformist parents, however well qualified, can enter the teaching profession. Even Sir John Gorst, in his airy fashion, admits that the grievance is—theoretically, at all events—real. Theoretically, indeed! If that were all—though even then it should cease to exist—it might be tolerable; but, in a large majority of cases, the practice of these abettors of priestcraft is even worse than their theory. The Vice-President admitted more than he was aware of when he said that "the facts and history of the Christian faith were better taught to children in the Board schools than in the Voluntary." We believe it. But it is the Christian faith, and not the Christian faith *plus* sacerdotalism or the miserable caricature of that faith, which even evangelical Churchmen have declared to be heathenish. Churchmen ought to be pinned to this declaration of the Vice-President. If the Christian faith be better taught in Board Schools, either Churchmen should cease to depreciate that teaching or they should declare plainly that it is not the Christian faith they are anxious about. Argument is all on our

side, as the Vice-President has virtually admitted, and were it not that the present Parliament so absurdly misrepresents the electorate it would not have declared by so high an authority that it cannot pass a comprehensive scheme for the development of national education. "Under present circumstances" no remedy may be found; but, if Nonconformists are faithful and persistent, they can alter the circumstances, as they have often done.

DISSENTING MINISTERS "OF NECESSITY LAYMEN."—In the Educational Debate in the House of Commons Mr. Lloyd George quoted a Catechism, which asserts that the Bishop of Llandaff is the true ruler of the Church "in this diocese," that Dissenting ministers are not ordained, and that it would be very foolish and wrong to join their congregations. The *Church Times* is evidently of the same opinion. It scolds the Bishop of Ripon for attending the International Theological Conference at Birmingham. "It can scarcely be within a Bishop's functions to discuss with Dissenting ministers the best and likeliest plan of promoting a 'home missionary pastorate,' or any project for increasing the efficiency of Theological Colleges." To the Bishop all Dissenting ministers are of necessity laymen! How dreadful to contemplate! Or rather how contemptibly small if it were not so infinitely sad.

A "CHURCH" PICTURE OF THE CHURCH.—Nonconformist writers are often charged with exaggerating the prevalence of Romish doctrines and practices in the English Church, and with raising needless alarms. The editor of the *Rock* can scarcely think so, as the following extract proves. Deploring the timidity of Churchmen, who should be Protestant leaders because of their obsequious reverence to the Bishops and their dread of Disestablishment, he says: "That our loving Heavenly Father is being caricatured by thousands of clergymen of the Church of England, and represented as a heathen deity, who is appeased by the physical suffering of His children, is apparently much less important than the maintenance of a sham unity in the Church of England, and presenting a combined front to Liberationists. That the finished work of our Saviour is represented in thousands of our parish churches as so incomplete that it needs the addition of priest-offered sacrifices, human merit, and purgatorial fires, is a matter to be deplored in private, but not denounced in public for fear it should hurt the feelings of wolves in sheep's clothing." Such a condition of things is as disgraceful as it is mischievous, and ought to be impossible in "the bulwark of Protestantism." We would allow reasonable freedom to Romanists and Anglicans as to all others, but in a State-supported and State-controlled Church the law should be rigidly observed, and national funds should not be used to propagate a heathenish worship. The *Rock's* admissions are a powerful and conclusive plea for Disestablishment, which is the only effectual remedy. In view of these admissions we can see the force of the late Thomas Binney's saying that the State Church *as such* destroys more souls than it saves.

A CHURCHMAN ON DISESTABLISHMENT.—The same conclusion as to the need of Disestablishment is enforced on us from another point by a paper read before a clerical society by Mr. George W. E. Russell, and published in the *Guardian*. The paper will amply repay the attention of Nonconformists, especially of those who for some reason or other shrink from a policy of Disestablishment. Mr. Russell is keenly alive to the evils of State interference in the affairs of the Church, but sees that it is inevitable so long as the State connection lasts. Parliament is incompetent to deal with such matters. The Church ought to be free, and this freedom is the object of the Churchmen's Liberation League, and to be obtained by the dissolution of the existing connection between Church and State." Mr. Russell, from his standpoint, is undoubtedly right. There is no other logical or effective solution of the problem. We have lately passed through an era of political retrogression. There has been an ebb of the tide of progress, but it is an ebb which must be followed by a flow, and then Disestablishment will again be within the sphere of practical politics. Mr. Russell quotes from the late Archbishop of Dublin (Dr. Plunkett) testimony to the advantages of Disestablishment, in the renewed strength and vitality of the Church, the increased spirit of unity and mutual respect. "The gain outweighs the loss." The Bishop of Ballarat bears testimony clearer and still more decisive, in the interests of the spiritual well-being and prosperity of the Church herself. "I should," he says, "be sorry to take any price I can think of for the freedom we enjoy." Mr. Russell clenches the argument of his paper by quoting the words of Mr. Gladstone, written nearly half a century ago: "You have our decision; take your own; choose between the mess of pottage and the birthright of the bride of Christ." Alas! that so many should cling to the mess of pottage!

BREVIA.—The *Benefices Bill* will doubtless be placed on our Statute Book. We are not of those who object to the Parliamentary removal of scandals in the State Church. But this is a totally ineffective measure; its working will be complicated and difficult, and it fails to grapple with the real source of the gravest evils.—Mr. Kensit's opposition to *Ritualistic and Romish practices* in the Church of England is carried on by methods of which we cannot approve; but there is this excuse for him, that all lawful methods of resisting the Romanising tendencies of a growing influential party in the Church seem to be in vain, and the Romanising process continually gathers strength. Canon Fleming has had the courage to avow that if things are allowed to go on as at present, an English Churchman may believe what he likes, think what he likes, and do what he likes; and perhaps the Canon ought to have added, if it only be anti-evangelical, anti-Protestant and Romanistic enough—for this is undoubtedly what he means.

OBITUARY.—The Episcopal Church in Ireland has suffered a serious loss in the death of the *Rev. G. T. Stokes, D.D.*, Professor of Ecclesiastical History in the University of Dublin. His contributions to the History of

the Celtic Church were of acknowledged value. He wrote the volumes on the Acts of the Apostles in the "Expositor's Bible," and contributed many important articles to Dr. Smith's "Dictionary of Christian Biography." He was an indefatigable worker, and a strong, but not extreme, Churchman.—*Dr. Samuel Davidson*, the author of "The Ecclesiastical Polity of the New Testament," "Introduction to the Study of the Bible," "Canon of the Bible," and the translator and editor of many other important works, has passed away, at the age of ninety-one. He was formerly Professor of Biblical Literature in the Lancashire Independent College, but his views on the origin and structure of the Bible were not in harmony with the views of the Committee and supporters of the College, and he was compelled to leave his post. Whatever be the merits of the case, there can be little doubt that many men held in honour among the Free Churches to-day have adopted views much more advanced than Dr. Davidson's.

WE regret that the pressure on our space has compelled us to omit notes on *Our Welsh Colleges*, on the *Centenary of the Religious Tract Society* (a subject in which all Baptists should be deeply interested), on the progress of events in *China*, and the war which has broken out between the United States and Spain in reference to *Cuba*.

SUNDAY MORNINGS WITH THE CHILDREN.

V.—"IGNORANCE."

IN Bunyan's "Pilgrim's Progress" we read that when Christian and Hopeful were near the end of their journey they fell in with a lad or "youngster," as Hopeful called him, who came up a little crooked lane into the path of the pilgrims. Christian and Hopeful had met with a good many people in their pilgrimage, but this lad was the youngest person they had seen. Perhaps you can guess his character by his name. He did not tell the pilgrims his name; somehow they found it out—it was "Ignorance." Now, if you were asked to draw a portrait of anyone called Ignorance, what sort of a picture would you draw? A picture of some one very stupid-looking—very poorly dressed, and shambling along the road, half ashamed to meet anybody. But that is not the picture which Bunyan draws. He says that Ignorance was a very brisk lad—meaning a very smart or sprightly lad—well dressed, and with more money in his pocket, perhaps, than Christian and Hopeful had between them. All the ignorant people who live in London don't live in alms and garrets, and they are not all poorly dressed.

It is a fact that some of the "brisk" lads that we meet in the street with canes, and gloves, and cigarettes, and wonderful collars and scarf pins, might be called by the name of this gaily-dressed youth who came up the little crooked lane into the way of the pilgrims. And coming from lads to girls, I am told that there are *some* girls who care a great deal

more about what is *on* their heads than what is *in* them, and think a great deal more about adorning their bodies than about furnishing their minds. Some of the most showy people in the world are really ignorant, and this brisk lad was called Ignorance because he thought a great deal more about outside than inside things.

There was another thing about Ignorance—he was very self-satisfied. He came up that little crooked lane from the country of *conceit*, though he did not tell the pilgrims where he came from. He was evidently a little ashamed both of his name and the place of his birth.

It is quite true that ignorant people are often very conceited people, very vain and proud. They don't want to be taught; they like to think that they know everything that they need to know. It is not surprising to read that Ignorance did not care much for the company of Christian and Hopeful; they were so much wiser than he, and their questions made him angry. He preferred to walk by himself, and to be judged by his fine clothes, rather than by his answers to questions.

But what is ignorance? and what was it especially that this brisk lad was ignorant of? You must not think that he knew nothing at all. NO ONE IS ENTIRELY ignorant; everybody knows something who is not a baby or an idiot. AND EVERYBODY IS IGNORANT, even the most learned man in England; no one knows everything. The most learned man in England is ignorant of some things, though there are some people who know a great deal more than others, and we need never be ashamed of our ignorance if we are only willing to learn.

Ignorance was chiefly ignorant about the way of pilgrimage and about himself. He perhaps knew more about some things than Christian and Hopeful did, just as the judge who sent John Bunyan to prison knew much more about some things than his prisoner. When Bunyan gives the smart lad this unpleasant name, he means that he was ignorant of the most important things that people can know. He did not know what it was to be a Christian. He saw people doing certain things—going to church, singing hymns, reading the Bible, saying prayers—and he thought that was being a Christian. He had never been through the wicket gate; he had never seen the Cross as Christian had—that is, he had never given himself to Jesus, never realised that he had any faults or sins that needed to be forgiven and conquered, and had never accepted Jesus as his Saviour; and he thought that he was a very good and perfect boy, who had no need of forgiveness, and therefore he was not a real pilgrim at all. He went right up to the gate of the beautiful city, and was sent away from the gate because his heart was full of pride and selfishness; and there is no room for pride and selfishness in heaven.

Dear children, there are some of us who know a great deal; we are very quick at our lessons; we know much about the world in which we live, and the history of our own and other countries, and we are anxious to learn a great deal more. We also read our Bibles, and say our prayers, and sing

hymns, and listen to sermons, and give money to missions. Still the chief question remains to be asked—Have we given ourselves to Jesus, praying Him to forgive our past faults, to make our hearts clean within us, and to rule our lives? Are we His disciples? If we are, we cannot be truly called "Ignorance." We know something about the most important thing in this world. But if that has not come to pass, we may know a great deal, but we are ignorant of the most important thing of all. And what God most desires for all of us is to give us a new name, as He did to Jacob, to take away the name of Ignorance, and to give us the name of Christian. Let us earnestly pray Him to do this, and He will hear us.

CHARLES BROWN.

LITERARY REVIEW.

WELSHMEN IN ENGLISH PULPITS; or, Sermons by English Congregational Ministers from Wales. With Introduction by Rev. Charles A. Berry, D.D., Wolverhampton. Edited by Rev. Daniel Waters, Ton Ystrad. London: Alexander & Shephard. 6s.

THIS is a volume of a somewhat unique type. It contains thirty sermons by as many different authors—Welshman and Congregationalists occupying English pulpits—who have combined to render a service to the editor, Mr. Waters, the pastor of an English Congregational Church in Glamorganshire, whose chapel debt it is hoped may be removed or lessened by the sale of this book. Apart from this benevolent purpose, the volume is noteworthy as exemplifying some of the best types of Welsh preaching. That Wales is a land of preachers and owes its pre-eminence in religious life to its pulpits is a trite and almost threadbare saying. Traditions of Christmas Evans, Daniel Rowlands, Howell Harries, followed by those which gather around the names of Thomas Jones, Herber Evans, Benjamin Thomas, Kilsby Jones, and others, are well maintained to-day. There are in this volume sermons which any of these pulpit orators might have been proud to own. Among the contributors are the venerable Griffith John, Revs. Vaughan Pryce, Ossian Davies, Urijah Thomas, Arnold Thomas, Alfred Rowland, J. M. Gibbon, H. Elvet Lewis, W. Pierce, and Llewelyn D. Bevan. In his introduction Dr. Berry points out that English Congregationalism—we may, indeed, say English Nonconformity at large—is greatly indebted to Wales both for the great preachers whom she has sent to England and for the influence they have had on our preaching generally. The combination of Welsh fire with accurate scholarship and imaginative force and beauty is a fine ideal. Those who read this volume will find in it fuel for their own fire. Preachers of every school will be all the better for reading it. It is distinctly evangelical, broad-minded and vigorous, devout and cultured. There is not a tame or ineffective sermon in it, though some are of much higher value than others. We may add that it is beautifully printed and tastefully bound, while the portraits of the authors form an additional attraction.

MESSRS. ALEXANDER AND SHEPHEARD send out Vol. X. of the CHRISTIAN PICTORIAL (September, 1897, to February, 1898). 4s. 6d. Its distinctive features are well known, containing, as it does, religious articles and essays on various themes; descriptions of towns, cities, churches, and buildings of historic interest; the meetings of great religious bodies, such as the Congregational and Baptist Unions, the Church Congress, and the Evangelical Alliance; biographies of distinguished men; sermons by the editor, Rev. David Davies; "Talks with Men, Women, and Children." One of the most attractive features of the new volume is a series of papers on the "Pilgrim's Progress," retold for the young. The illustrations, not only of Christian, but of all the leading characters in the allegory, are particularly good, and express by well-conceived and well-executed engravings what Bunyan so admirably portrayed by the pen. These alone are worth the price of the volume.

THE AGE OF CHARLEMAGNE: Eras of Church History. By Charles L. Wells, Ph.D., University of Minnesota. T. & T. Clark. 6s.

It has been justly said that "the age of Charles the Great is more celebrated than known, and the founder of the new Roman-Germanic Empire has found more panegyrists than historians." In view of this fact, Dr. Wells has wisely determined to play the part of the historian rather than the panegyrist, and to present to his readers the facts which carry their own interpretation with them. Charlemagne himself lived from 742 to 814, but the "age" which bore his impress and realised the issues of his work, as narrated here, extended to several generations after his death. He was the most considerable and powerful figure of his day, not even excepting the Pope. No other "layman" has exercised so deep and abiding an influence on the fortunes of the Church. Dr. Wells naturally devotes much of his space to the origin of the movements which culminated in the reign of Charles, to the social and political as well as the ecclesiastic forces which prepared the way for his reforms, the conquest of the Empire by the German tribes, the spread of Christianity through the founding of the monasteries and the labours of the Celtic missionaries, and of Boniface the apostle of Germany, the Merovingian monarchy, the Lombards, &c. Charlemagne was an astute, far-seeing man, imbued, if not with a love of learning, at least with a sense of its importance. His personal character was by no means an embodiment of the Christian virtues, nor was his interest in the Church, which he regarded largely as an instrument of government, purely disinterested. He certainly had no conception of a Spiritual Power in the Church to which he owed obedience. He was great both as conqueror and ruler, and gave a powerful stimulus to manufactures, commerce, and agriculture, and was assiduous in his efforts to promote secular as well as religious education. He gathered around him at his Court a band of distinguished men, such as Alcuin, Eginhard, Agobard, Paschasius Radbertus, Scotus Erigina, and the school thus founded was the germ of

the mediæval university. He was profuse in his gifts to the Church. Tithes, originally voluntary, he "legally" enforced. Enormous endowments were created. The great emperor aspired after the rôle of a missionary, and effected conversion, as of the Slavs and the Saxons, at the point of the sword. He was the real founder of what was afterwards called the Holy Roman Empire, his coronation as Emperor of Rome in 800 by Leo III. having a deeper significance than was at the time apparent. His father, Pepin, had purchased an alliance with the Pope, and Charlemagne extended his father's policy. He constituted the Papacy a temporal sovereignty, while his acceptance of the crown from the hands of Leo laid the foundation for the claim of later Popes to bestow and to take away kingdoms and crowns. Charlemagne may be justly considered the chief founder of the institutions of the Middle Ages, nor is it too much to say with Dr. Wells that "the work which he did, and which his principles wrought out in his age, made possible the Renaissance, the Reformation, and the nations of modern Europe." The collapse of his empire, the devastations and disasters which followed, diverted into other channels the forces which he had called into play. But none the less he did a greater and nobler work than either he or his contemporaries knew. All this, and much more, is made to appear in this attractive, well-written, and judicious volume.

THE VITALITY OF CHRISTIAN DOGMAS, AND THEIR POWER OF EVOLUTION.

A Study in Religious Philosophy. By A. Sabatier, D.D. Translated by Mrs. Emmanuel Christen, with a Preface by the Very Rev. the Hon. W. H. Fremantle, D.D., Dean of Ripon. A. & C. Black. 1s. 6d. net.

M. SABATIER is understood to occupy a position in "the theological left," and to have sanctioned on some points a naturalistic and humanitarian interpretation of the personality and work of our Lord. It might thence be inferred that he is an anti-dogmatist, but this is the reverse of the truth. He holds that it is not dogma which produces religion, but religion which produces dogma. The aim of his lecture is to show that "dogmas are not dead things, but have an inner life, and develop continually by a kind of secret and irresistible growth," and further, that this evolution or development is rendered absolutely necessary by the laws of history. The principal way in which dogma—like language—is developed, is that of "inward reception," the faculty which words possess of acquiring new meanings (*intus susceptio*). This is the mode in which evolution works with sovereign energy. From many of the applications which M. Sabatier makes of this principle we strongly dissent, and cannot avoid a feeling that he exaggerates the differences between, say, the Apostolic faith and the evangelical theology of to day. We fully agree with Dean Fremantle as to the general drift of M. Sabatier's argument: "If I understand him rightly, he would wish such expressions as those of the Nicene Creed, which assert our Lord's Divine nature, to be maintained, but to be felt to assert more than their metaphysical character would mean to men of our day. He would show their

moral bearing and get us to use them as implying our Lord's supremacy, as one with a God who is essentially a God of righteousness and of love, over our consciences and over the whole range of the moral world." The lecture needs to be read with discrimination and its principles applied with care. It will then yield welcome help amid the perplexing theology or want of theology of our day. To those who clamour against the very idea of dogma, and insist on the ethics of Christianity, the following paragraph may be seriously commended: "When you suppress Christian dogma, Christianity itself is suppressed; when you put aside absolutely all religious doctrine, religion itself is destroyed. How many great and eternal things there are in the universe which for us never exist in a pure and isolated condition! This is the case with all the forces of nature. Thought, in order to exist, must incarnate itself in language. Words cannot be identified with thought, yet they are necessary to it. The hero of fiction who said he could only think when he spoke was not so ridiculous as he was considered, for this hero is everybody. In the same way, the soul reveals itself to us only by the body to which it is joined."

THE BOOK OF THE TWELVE PROPHETS, COMMONLY CALLED THE MINOR.
By George Adam Smith, D.D., LL.D. Vol. II. Hodder & Stoughton.

THIS volume completes one of the greatest enterprises of our age—the "Expositor's Bible," issued under the competent editorship of Dr. Robertson Nicoll, who has the art of discovering the best man for his purpose, and so securing the best books. Editor, publishers, and authors may be congratulated on the successful issue of so comprehensive a work, a work which has certainly been appreciated by all sections of the Christian Church, and which has given a stimulus to popular Biblical study, which must be fruitful in the best and highest results. Dr. George Adam Smith's volumes on Isaiah and Dr. Maclaren's volumes on the Psalms and the Colossians have been the most popular of the series, and the two on "The Twelve Prophets" will now share the honour. In his previous volume Dr. Smith dealt with the three prophets of the eighth century—Amos, Hosea, and Micah. He here takes in hand the nine other books, arranged in what he regards as their true chronological order—Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah i.-viii., Malachi, Joel, Zechariah ix.-xiv., and Jonah. His plan is to give an historical introduction to each period, a critical introduction to each prophet, an entirely new translation, with critical and explanatory notes, and one or more chapters of exposition. It need not be said that the book has a substantial and lasting value in each of its sections, which even those who are not disposed to accept all the writer's views as to the date and authorship of the various books will be the foremost to allow. The translation is itself the work of a poet, and not of a mere linguist who is dependent on lexicon and grammar, and who has no power of entering into the mind of his author. The analysis of the text and its contents is reverent and thorough, and the conclusions reached are not the result of arbitrariness.

and caprice. The book of Jonah is regarded not as an historical narrative, but as a parable. Dr. Smith considers that the great teaching of the book is, that God has granted to the Gentiles also repentance unto life. Its spiritual significance he holds to be entirely unaffected by its parabolical character. The applications of the prophetic teachings to modern life are neither so many nor so elaborate as those in the volumes on Isaiah, though they are always apt and helpful. (Price 7s. 6d.)

COMPANIONS OF THE SORROWFUL WAY. John Watson, D.D. Hodder and Stoughton. 3s. 6d.

THE nine chapters which Dr. Watson here publishes are similar to those which constitute his delightful volume on "The Upper Room," and may, perhaps, be regarded as a continuation of that work. He deals not only with familiar figures of the Apostolate, but with the owner of Gethsamane; Simon of Cyrene, the bearer of Christ's cross; a noble lady, the wife of Pilate; a Roman officer, &c. His treatment is marked by the insight, imagination, and profound spiritual sympathy which his former writings have led us to expect. As an interpreter of the Gospels he is no slavish literalist or mechanical dry-as-dust. His historical and theological imagination, and his graceful style, enable us to see the scenes he describes with a vividness and a sense of their meaning and their lessons, for which we are sincerely grateful.

SOME NEW TESTAMENT PROBLEMS. By Arthur Wright, M.A. Methuen & Co. 6s.

THE problems discussed in this singularly interesting and stimulating volume are for the most part connected with the Synoptic Gospels and the Acts of the Apostles. There is, at the close, an essay on the Authorship of the Epistle to the Hebrews, in which it is argued with great ingenuity that the writer was neither Paul, Luke, nor Apollos, but an unknown Jew of the dispersion. Mr. Wright is an authority on the Synoptic problem. He holds to the idea, which so many critics have recently abandoned, that oral tradition is the basis of the common elements in the Gospels, and that Mark's interpretation of the teachings of Peter (referred to by Papias) is our existing second gospel, but he further contends that the written St. Mark was preceded by an oral St. Mark, and that of the oral gospel there were two separate editions. The first form of Mark's oral gospel was used by Luke, and its second by Matthew. Mr. Wright's arguments in favour of his position are masterly if not conclusive, and must be reckoned with in all subsequent discussions on this perplexing theme. Of more general interest, perhaps, are the essays on the precept to Sell your Cloak and Buy a Sword; on the Camel and the Needle's Eye; and on the Gift of Tongues, which, in substance, Mr. Wright thus explains: That the disciples, under a sudden and powerful inspiration of the Holy Spirit, uttered the praises of God in languages hitherto unknown to them. Another piece of trenchant reasoning will be found in the essay on the Date of the Crucifixion,

which is fixed as most probably between 9 a.m. and 3 p.m. on Friday, the 14th Nisan, A.D. 29, the 14th Nisan falling on March 18th. We differ from the author altogether in his belief that the Lord's Supper was founded not on the night of the betrayal, but two years earlier, and on its second observance had occasioned the discourse as to eating Christ's flesh and drinking His blood in John vi. Mr. Wright is an able controversialist, well versed in his subjects, reverent, and impartial, and commands respect even where he does not win our assent, and always suggesting profitable lines of inquiry.

THOMAS CRANMER. By Arthur James Mason, D.D. Methuen & Co. 3s. 6d.

WHATEVER may be our opinion of the character and policy of Archbishop Cranmer, his title to a place among the "English Leaders of Religion" is evident to all. He is, indeed, as the late Lord Houghton called him, "the most mysterious personage of the British Reformation." Lord Macaulay's uncompromising condemnation of him must, in many respects, be qualified. Canon Mason does not attempt to "give an exhaustive account of the great Archbishop's life, or to go minutely into every question that may be raised in connection with it." He writes, of course, as a strong Anglican; his admiration of the English Church is greater than we can possibly feel for it, and he is scarcely sensible of its limitations and inconsistencies. Cranmer lived in difficult times, and under a king whom it was not easy for an ecclesiastic to serve. Henry VIII. was a complex and, in many ways, an inexplicable character—imperious, passionate, and capricious. In relation to his wives, Henry's conduct was abominable, and no glossing over of Cranmer's attitude with regard to it can hide his pitiable subserviency. He was certainly not a hero of faith; his vacillations and his recantations alike tell a tale of weakness. We can scarcely believe with Canon Mason that the "more deeply Cranmer's character and career are studied, the more attractive they make themselves felt to be," though we readily admit with him that "among historical figures, as among those of actual life, the fewest mistakes are made by him who, while exercising a just criticism, exercises it with a charitable resolve to put the best construction which facts will allow upon actions and motives." That Cranmer rendered good service to his country, is indisputable. His impress, more than that of any other man, is on the Prayer Book, and though he never returned to the simple faith of the early Church, and was fettered by sacerdotal and sacramentarian theories, he no doubt weakened the power of Rome in England, and aided the work of Reformation. Canon Mason is generally in sympathy with Cranmer. Our standpoint is so diverse from his that agreement between us is impossible, though we readily admit the candour of his spirit, the vigour of his style, and the historical value of his researches.

SERMONS ON SOME WORDS OF ST. PAUL. By H. P. Liddon, D.D., D.C.L., &c. Longmans, Green, & Co. 5s.

THE late Canon Liddon's literary executors are wise to publish as many of

his sermons as they can collect. This volume, dealing with texts from St. Paul, is in a sense supplementary to the "Sermons for the Chief Seasons of the Christian Year." Canon Liddon was one of the few preachers whose sermons can be read with general profit. Whether we have regard to their deep spiritual insight, their lucid exposition of Scripture, or their searching ethical and spiritual power, we must regard them as among the noblest specimens of modern pulpit oratory, and as such it is well that they should be wisely and profoundly studied.

STUDIES IN TEXTS; for Family, Church, and School. By Joseph Parker, D.D. In Six Volumes. Horace Marshall & Son, Temple House, Temple Avenue, E.C. 3s. 6d.

MANY readers will turn with peculiar interest to the preface of this work, which Dr. Parker calls "retrospective," and in which he indulges in the autobiographical strain, and states facts which his readers will be glad to know. As this is the year of his ministerial jubilee, he proposes to issue six volumes containing matter for which he could not find space in his principal work, the "People's Bible"; and though he modestly describes the discourses as "The gleanings of the harvest," rather than the harvest itself, there are few readers who will regard the gleanings as in any way inferior. The sermons represent every aspect of Dr. Parker's ministry, while the "phases of texts" which follow (similar to the "Handfuls of purpose" in the "People's Bible," are among the most suggestive and helpful parts of the volume; in fact, it is in work of this kind that we have the clearest glimpse of Dr. Parker's marvellous strength and versatility.

THE ANGELS OF GOD, and Other Papers. By John Hunter, D.D. James Clarke & Co., Fleet Street. 1s. 6d.

NOTWITHSTANDING Dr. Hunter's reputation as a preacher, he has done very little in the way of publishing. Hence this volume, consisting, we presume, of sermons from his regular ministry, will meet with a cordial welcome. There is in the book nothing lax, flabby, or conventional, but a robustness and force which are charmingly refreshing. "The Angels of God" are not restricted to the supernatural beings whom we so describe, but include the influences of nature, of love and friendship, of daily duty, the discipline of sorrow, and death, such influences, in fact, as all men encounter, and on these lines the book is constructed throughout. Such papers as "The Power to be Quiet" and "The Value of a Day" are especially seasonable. Dr. Hunter has not given us in this booklet the whole Gospel. There are aspects of truth on which he has not touched; but those who can read wisely will value it not less for that, but will be thankful for its distinctive message.

FROM STRENGTH TO STRENGTH. By J. H. Jowett, M.A. Hodder & Stoughton. 1s. 6d.

THIS is one of Dr. Robertson Nicoll's "Little Books on Religion," and is

well worthy of a series which was opened by the late Dr. R. W. Dale, the author's predecessor at Birmingham, and contains contributions from the pen of the editor, Dr. Marcus Dods, Dr. John Watson, and Professor George Adam Smith. Mr. Jowett deals with the strengthening of the will, of the conscience, of the heart, and of the mind; and though in thus mapping out our nature and attempting a separate psychological treatment of its elements it is difficult to avoid "overlapping," Mr. Jowett has maintained as clear a distinctiveness as the facts of practical life allow, and speaks with an insight, an incisiveness, and a force that will be especially appreciated by thoughtful young men. A ministry pitched in a key like this—vigorous, devout, and cultured—can scarcely fail to be effective.

MESSRS. GEORGE BELL & SONS are issuing a new and cheap edition of the Rev. M. F. Sadler's COMMENTARY ON THE NEW TESTAMENT, in twelve monthly volumes, 4s. 6d. each. The work has attained great and well-merited popularity in clerical circles, though there are various points in it to which, as Evangelical Free Churchmen, we necessarily object. It is a distinctly *Church* (i.e., Anglican) commentary, and pays special attention to doctrinal as well as to hermeneutical points. The first volume of the re-issue (on the Gospel of St. Matthew) is already in our hands, and after our perusal of it we can easily understand its high reputation. We may have opportunities of noticing it more minutely in connection with subsequent volumes.

MR. A. H. STOCKWELL sends us THE NEW ORDER OF NOBILITY, by Fred A. Rees (2s.), a series of bright and telling chapters on a theme which appeals especially to the young. Mr. Rees displays a sound moral judgment in his appreciation of life, its opportunities, privileges, and duties, and writes in a manner which will win the sympathy and assent of all thoughtful readers. NIGHTS OF CRISIS in the Lives of Great Men, by the Rev. H. E. Stone (2s. 6d.), deals with the lives of certain great men, the turning-point of whose character occurred in the night season, such as Nicodemus, Lot, Jacob, Saul, Peter, &c. Mr. Stone has a simple, direct, and practical style. His books are interesting as well as profitable, and this will be not the least popular of them.

MR. ELLIOT STOCK sends out STUDIES ON THE SECOND ADVENT, by John Stephen Flynn, B.D. (3s. 6d.), intended to show that the doctrine of our Lord's personal coming is a doctrine required by reason, by unfulfilled Messianic prophecies, our Lord's words, and the teaching of St. Paul and the Catholic Epistles; and that the Scriptures referring to it were not—as some have contended—fulfilled by the Pentecost, or by the destruction of Jerusalem, or by any spiritual coming to believing hearts. The work is at once sensible, devout, and practical.—*The New Orthodoxy*, a monthly magazine which Mr. Stock publishes under the editorship of the Rev. Robert Tuck, is sprightly, vigorous, and suggestive, and deserves the support of thoughtful men.



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Faithfully yours
J. Anderson

THE

BAPTIST MAGAZINE

JUNE, 1898.

THE REV. E. HENDERSON.

IN these days of change and restlessness, when the average length of the pastorate does not extend over many years, the celebration of the silver wedding between pastor and people is a somewhat unusual event. And the occasion is still more unique and noteworthy when the union commemorated is that of a pastor in his first charge and a church which has had no other pastor, and when the celebration takes place amid manifold tokens of mutual confidence and affection and of vigorous and prosperous Church life.

It is not surprising, therefore, that the twenty-fifth anniversary of the Rev. E. Henderson, in the church which he himself founded, should have evoked enthusiastic and widespread interest, and filled Victoria Chapel, Wandsworth Road, on Wednesday evening, April 20th, with a crowded and representative gathering. It was a memorable occasion. Many ministers were present to offer their congratulations, and many more, unable to attend, sent letters containing warm and glowing tributes of affection; the deacons of neighbouring churches testified to the catholicity of the pastor's spirit, and to the regard and esteem cherished for him by other sections of the church; several public bodies were represented, while the appreciation of the church itself found expression in something more tangible than words, for, with an illuminated address and life-like portraits, a cheque for 310 guineas was presented to the pastor and a beautiful and costly service of plate to his wife. The Irishman who once expressed the desire that his friends would lay their wreaths on his grave while he was still living, would have found in that meeting a peculiar gratifi-

cation, for many eulogistic things were said with a tone of sincerity and genuineness sounding through them all, and gratitude for the past was enhanced by the joyful anticipation of future fellowship and service.

Mr. Henderson is still in the prime of life, having been born on November 11th, 1843, at Cupar, Fife. He came of a good stock, and had the inestimable advantage of a godly home. His parents were associated with the Scotch Baptists, a community of Christians conspicuous for the independent study of God's Word, for deep, strong convictions of truth and duty, and for the development of a rugged, sturdy type of Christian character. While their idea of the plurality of unpaid preaching elders as distinguished from the paid ministry seems to be disappearing, in other days they did good service, and they have given to the Baptist ministry not a few men of sterling worth and exceptional ability. The forces of home and Church were formative, and left an indelible impression upon the character and life of Mr. Henderson.

In his early years he was educated at the Madras Academy, Cupar, but owing to the removal of his parents to Rutherglen, his education had to be carried on in the vicinity of Glasgow. It was here, at sixteen years of age, that there came to him the vision and call of the Lord. The great Irish revival had sympathetically affected the West of Scotland. Glasgow was moved from centre to circumference. Special services were held nightly in many churches. Richard Weaver was there, in the zenith of his popularity, preaching to vast audiences with marvellous power, and it was at one of his meetings that Mr. Henderson entered into "newness of life." It was no ordinary experience. It opened to him a new world. He lost no time in making confession of the great change, and was baptized in a Scotch Baptist church in Glasgow, where he continued to worship until a church was formed at Rutherglen, of which his father was chosen one of the pastors, and in which, for years, he found a spiritual home.

Discipleship speedily led to service, and, in company with other young men, he visited the neighbouring towns and villages to proclaim the Gospel which was the light and joy of his own soul. One of his youthful companions was William Anderson, afterwards of Reading, with whom a life-long intimacy was formed, and

through whose influence he was led to devote himself entirely to evangelistic work. During four years he conducted special missions in various parts of Scotland and the Isle of Man, "the Lord working with him and confirming the word with signs following."

Though signally successful as an evangelist, a conviction was gradually asserting itself that God would have him enter the ministry, and, after consultation with Dr. Culross, whose wise and gracious counsel was of untold value at this crisis, and whose friendship has ever since been treasured among the privileges of life, the choice was made. The young evangelist had not long to wait for an open door. An interview with Mr. Spurgeon, during a visit to Cupar, resulted in his admission to the Pastors' College. Under the stimulus of high ideals, college opportunities were eagerly utilised, and the feeling that the allotted time was all too short for anything like thorough equipment, acted as a spur to a willing horse. It was universally felt by the students, when it became known that he had been selected by Mr. Spurgeon as the minister of the new Association Chapel being built in Wandsworth Road, that a more suitable choice could not have been made, and that the very qualities which had given him a high position in college would ensure his success in the arduous and difficult work to which he was called.

Modestly, thoughtfully, with a deep sense of personal insufficiency, but with high resolve and triumphant faith in God, he commenced his ministry on April 13th, 1873, without any nucleus of a church having been previously gathered, and with a debt of £1,500 resting upon the building. From the beginning the Divine blessing attended the enterprise, and in three or four months a church was formed of forty-three members, which has steadily grown, until now there are 433 baptized members, with a considerable number of regular communicants in addition. No less than 1,355 have been received into fellowship—698 by baptism and 657 by transfer from other churches. The church has always manifested great care for the young, and one of its earliest acts was to provide school accommodation at a cost of £1,200, despite the heavy liability remaining upon the chapel, and now there are two large schools, containing 935 scholars and 76 teachers. Those early

debts have long ago been liquidated, and many structural alterations and additions have from time to time been made; while, for all purposes, a sum exceeding £30,000 has been raised.

And in devoting himself to the interests of his church with rare fidelity and zeal, he has not been unmindful of wider claims for service. His brethren in the ministry have ever found in him wise counsellor and a willing helper. For years he served the London Baptist Association on its Committee, and this year he fills the honourable and responsible office of President, and is pledged to the erection of a new chapel at Earlsfield. He has thrown himself enthusiastically into the work of the Deaconesses' Home and Mission, which is rendering such excellent service to the London poor by means of its sisterhood, and which owes much to his untiring labour as secretary. He occupies, by the election of the Assembly, a position on the Baptist Union Council, and the confidence of his brethren is also manifested by their placing him upon the Committee of the Baptist Missionary Society. His heart is large as the Kingdom of God, and all forms of work at home and abroad, which seek to elevate and ennoble men, command his sympathy and, wherever possible, his co-operation.

It is pleasant to think that the lapse of years has only rooted him more deeply in the love and esteem of his people, and that his influence was never more potent in the south of London than it is to-day. To preserve freshness and vigour of pulpit ministration through a lengthened ministry to the same people is no mean achievement. In his case it is due to a well-stored mind through hard and varied reading, a faithful adherence to the expository method of dealing with Scripture, a keen sympathy with all the various phases of human life, and a certain aptitude for the forceful presentation and application of Divine truth. His practical sagacity as a leader, and the tenderness and geniality of his spirit, have preserved unbroken, through all the passing years, the unity and peace of the church. The bitterness of strife has been an unknown experience, and the fellowship of the church has been very real and helpful, while its services have furnished comfort, strength, and impulse to multitudes of souls.

Any record of his work would be sadly incomplete which did not mention the important part which Mrs. Henderson has played

in the upbuilding of the church. In Miss Stenhouse, the daughter of a Cupar manufacturer, he found a congenial spirit and an ideal wife, who, in addition to the discharge of her domestic duties, has been a busy worker in the church and in the wider movements of the denomination, and she is now on the Committee of the Zenana Mission, and President of the Ministers' Wives' Prayer Union.

The work that has been done in the Wandsworth Road district is exactly the kind of work that needs to be done in many parts of the metropolis and of our large towns—Church Extension of the best kind, so solid, so spiritual, so widely influential; and Mr. Henderson is an admirable specimen of those men who are the real pillars of a denomination. He has scarcely come to the full maturity of his powers, and the combination of ripe experience and unabated vigour leads us to regard him as a man from whom even better work may yet be expected.

T. G. TARN.

MESSRS. JAMES CLARKE AND Co. send out STUDIES OF THE SOUL, by J. Brierley, B.A. (6s.) No reader of the *Christian World* can have overlooked the short devotional meditations which appear week by week over the signature, "J. B." We have certainly been attracted by them, and have found in them a source of unfailing suggestion. It would have been a misfortune not to have collected these papers. Mr. Brierley is a seer, having a clear, penetrating vision into the secret workings of the soul, and able to read its deepest needs. There is nothing mechanical or conventional in his work. He writes under a profound sense of the spirituality of our nature, of the nearness of the unseen and eternal, and of the subtlety and strength of the influences which make or mar our human life. He everywhere brings us into contact with reality. By appreciative readers the book will be read again and again.—The same publishers also send out THE CONQUERED WORLD, by the Rev. Robert F. Horton, M.A., D.D., 1s. 6d. There are altogether eight essays, written in Dr. Horton's well-known vigorous style. The sections on "Desidia and Alacritas," on "The Meaning of Spring," and on "Getting Out of Ruts" are specially admirable. Such a book is itself like a breath of the fresh spring air, amid the fragrance of flowers and the singing of birds.—We are also indebted to Messrs. Clarke for a sixpenny edition of Dr. Horton's ENGLAND'S DANGER, six lectures on Romanism, its doctrines, and its alarming aggressions. The abuse which Romish controversialists have poured on Dr. Horton for his eloquent and trenchant exposures of their tortuous and mischievous system is the best proof of its power. Author and publishers alike have rendered an invaluable service to Protestantism by the issue of these able and timely lectures.

IS DEATH THE EXTINCTION OF MAN'S BEING ?

BY THE REV. JAMES CULROSS, D.D.

III.—THE ANSWER OF PHILOSOPHY.

GREEK philosophy, dealing with the subject, put forth its sublimest and most strenuous efforts. Pythagoras, who looms dimly through the haze of antiquity, taught the transmigration of souls. Here the soul is imprisoned in the flesh ; at death it is released, and receives the due reward of the deeds done in the body by passing into another, higher or lower, according to the just law of retribution.

Life, according to Plato, is for the wise man a chase after truth ; and not until the wall dividing the worlds of sense and spirit is broken down by death does he succeed in his quest. In the end of the "Republic," Plato names the immortality of the soul as the highest reward of virtue. He has accepted his conclusion beforehand, and his argument is but an attempt to justify his preconceived hope. The line of argument is this: Evil is that which corrupts and destroys ; good is that which preserves and benefits. Everything has its own special good, and also its own special evil, by which alone it can be destroyed. Thus, iron is destroyed by rust, sight by ophthalmia. If, then, there exists anything which is harmed, but not destroyed, by its own proper evil, it may be concluded that this cannot be destroyed by anything else. Injustice, intemperance, cowardice, folly, and the like, corrupt and deprave the soul, but do not destroy it. If the soul live on in spite of its own diseases, it would be absurd to suppose that some foreign evil, like death, would destroy that which its own evil did not. Hence, we may conclude that the soul is indestructible.*

As if conscious that his argument needs support, Plato relates the weird story of Er, the Pamphylian, son of Armenius. There

* Julius Muller has seized the thought, and uses it thus: "That the human creature can surrender itself to wickedness with full determination, and yet not annihilate itself, is one of the mightiest and most tremendous witnesses for the indestructibility of personal existence."

is, probably, a basis of fact for this story. It records the confused recollections of what passed through the mind of a man just hovering between life and death, stricken down in battle, and given over as dead, but who, nevertheless, survived, and saw, in a trance, the judgment of the dead and the life to come. Having been slain in battle, he came to life again the twelfth day after, on the funeral pyre, and told what he had seen. He had been, he said, to a place where judges, sitting between heaven and earth, judged the souls of men, putting the just on their right hand, the unjust on their left. At their decision the just ascended to heaven, the unjust descended to the underworld, where they suffered punishment for their crimes. There, lives of all kinds were laid before them, and each soul was compelled to choose a new life. But their happiness would not depend so much on the lot they chose as on the way they employed their lives. Their choice, once made, was ratified by the distaff of necessity; and all were made to drink the water of oblivion. Then they lay down to sleep, but at midnight there came thunder and lightning, and the souls were carried to their birth, glancing like stars; but Er awoke, and found himself on the funeral pyre. "And thus," says Plato, "the story was saved and died not; and us likewise it would save did we obey it." How unlike all this is, by defect, to the Gospel revelation need not be pointed out.

The "Phædo," which for greatness of subject, dignity of treatment, and profound human interest stands peerless among the "Dialogues"—like Mont Blanc among the Alps—is the most powerful contribution ever made by unaided reason to the solution of the problem of futurity, though we must write *unproved* at the end of it. It is the Platonic rendering—though Plato himself was absent—of the converse held by Socrates with his disciples on the day when he drank the bowl of hemlock. It represents what passed that summer day between dawn and sundown. The converse of master and disciples has a pathetic solemnity—one might say, majesty—befitting the occasion. The supreme thought in the dialogue is, that death is not the destruction of the soul, but its emancipation from the thralldom of the flesh, and its entrance into a larger, clearer, freer sphere. The wise man knows well that sense and bodily appetite interfere with the clearness and trueness

of mental vision. The body is a source of ten thousand hindrances to us; it is liable to diseases which incapacitate us in the pursuit of truth; it fills us full of loves, desires, fears, fancies, and folly; it brings turmoil and distraction into our speculations, and prevents us from seeing the pure reality. Believing that it means the soul's release from all this, the wise man does not tremble and repine at death.

But, it is objected, may not death mean that the soul ceases to be? that on her release from the body she may be dissipated, like breath or smoke, and, in her escape from the body, may pass into nothingness? It needs not a little persuasion and faith to be convinced that the soul of the man who is dead still exists, and has power and understanding.

The grounds on which Socrates is represented as resting the hope of an intelligent future existence are various. Some of them will, obviously, bear no weight. On some of them we might as well base a doctrine of the soul's eternal pre-existence, or of its being a part of deity. The two strongest arguments are these: First, the unity and indivisibility of the soul place it beyond the reach of dissolution. This argument is borrowed and expounded by Cicero; it is wrought out by Butler, with all his great power, in the "Analogy." Second, the greatness of the soul, in its unmeasured capacity of knowledge and virtue, foretells its future existence. This argument will be found running through Pascal's "Thoughts." In presence of the "Phædo" one would not care to quote the words of Coleridge: "Across the night of paganism philosophy flitted on like the lantern-fly of the tropics, a light to itself and an ornament—but, alas! no more than an ornament—of the surrounding darkness."

It is not to be questioned, that the doctrine of a life to come was rescued by the "Phædo" from being a mere dream of visionaries, and brought into the realm of thought as a sublime "probability." But when all is said, reason is not satisfied; the proof is not complete. Cicero's interlocutor fairly represents the honest and thoughtful heathen, when he makes one of his interlocutors say, in reading Plato's argument, "I assent to his reasoning, but when I lay down the book and think over the question of immortality myself, my assent slips away from me." ("Tusculan Questions.")

Even Socrates himself speaks with reserve: "To confidently affirm [the view he has set forth] becomes no reasonable man; but I do think that it becomes him to believe that it is either this, or like this, if at least the soul is shown to be immortal, and that it is worthy of him to face peril boldly in such a belief, for the peril is glorious." "No arguments," says Archbishop Whately ("Future Life") "from reason, independent of revelation, have been brought forward that amount to a decisive proof that the soul must survive bodily death."

Yet many thoughtful men were in the very condition that Cicero represents—assenting as they read, yet ever painfully searching for some surer ground on which to rest.

THE RETURN TO IDEALISM.

IT has been well said that "the decisive events of the world take place in the intellect." This being so, it is surely an all-sufficient reason why those who would discern the signs of the times, a duty especially incumbent upon Christian teachers, should anxiously watch the vicissitudes of the centuries-long controversy between the opposing principles of interpretation of all phenomena, which we group under the name of Idealism on the one hand, and Materialism on the other. The battle-field seems remote from the practical work-a-day world: it often lies in the laboratory of the scientist and the library of the student, but it must always be borne in mind that not only is the pulpit soon influenced by its issues, but that the opinion of the "pew" and even that of the "man in the street" is ultimately formed thereby. It is like a stream which has its source in the lonely hills, but which soon flows down into the valley, where are the dwelling-places of men. The conditions in which the Christian minister works are undoubtedly subtly but greatly influenced by what may seem distant and outside intellectual movements.

I need not advance proofs, for it will scarcely be denied that religious work has been hindered by the fact that for a long period Materialistic views have been in the ascendant, and have had ramifications in many unexpected directions. My object is

rather to briefly indicate some signs that we are now emerging out of this period—that there is, in fact, a distinct return to Idealism. Precisely how and when the intellectual drift turned in this direction it is impossible to say; we can but judge by results, which are happily increasingly abundant.

“There is a day in spring
When under all the earth the secret germs
Begin to stir and glow before they bud.
The wealth and festal pomps of midsummer
Lie in the heart of that iuglorious hour
Which no man names with blessing, though its work
Is blessed by all the world. Such days there are
In the slow story of the growth of souls.”

Looking at my subject from a purely intellectual standpoint, I believe there is a distinct gain for Idealism in the more sober views which now prevail in scientific circles in regard to Evolution, and this is a gain just where it was most needed, because it is out of ultra-evolutionary theories that many of the Materialistic modes of thought have sprung.

Undoubtedly, where the hypothesis of Evolution has been used as a servant, and not as a master, it has proved to be one of the most illuminating ideas of modern times and of infinite value to the Christian teacher himself, and I do not suggest it is likely to be less so in the future, but in the hands of some of the disciples of Mr. Darwin it has assumed the power to pluck out the heart of all mysteries. Mr. Grant Allen has reduced religion to a “fungoid growth” upon the otherwise healthy organism of civilisation, and we have had many strange and fantastic doctrines applied to education and art, perhaps not the least baneful being the rise of “realism” in literature.

Now all this is changing. The Evolutionist himself is “sicklied o’er with the pale cast of thought” as fresh intelligence comes from one laboratory after another, and all thinking men are holding judgment in suspense as to the value of the different factors in the evolutionary process. Herbert Spencer’s monumental work is actually endangered at the very foundations by the promulgation of Weissman’s theory of Heredity, in which he denies that “acquired characters” are transmissible. We have only to read

his recent article on Weissman's book to see how conscious of this he is himself. Never in the history of philosophy was there an instance of a man being more likely to be hoisted by his own petard. Side by side with these negative results we have such a positive contribution as Benjamin Kidd's "Social Evolution." In whatever respect we may differ from some of his views, we owe a debt to this brilliant writer for the way in which he has shown how religion has been the dominant factor in all social progress—how, so far from being an "excrescence," it has been the very life blood of the social organism. And while science and philosophy have undergone this change, the world of literature, too, has caught the new light. All things run into morals for their ultimate explanation, and there has been a closer connection than is generally imagined between materialistic philosophy and the "realism" which has recently degraded our conceptions of Art. But here, too, there is a marked reaction. Zolaism, with its "study in carrion," is no longer *l'ordre du jour*. It is again becoming recognised that Art is more than photography, that it should be selective and exist to minister to a craving of the mind for perfection, and that in order to do so it must reflect, not merely objective things, but—

"The gleam, the light
That never was on sea nor shore,
The consecration and the poet's dream."

Many more signs of the new Renaissance which is dawning over the intellectual life of our country could be mentioned, but in a short paper I have only selected a few which are typical.

Light is breaking in all directions, for through whatever phases the human spirit may pass, it can never realise final satisfaction until its return to Idealism is complete and it sees "the things which are invisible."

CHARLTON WILKINSON.

THE EARLY DAYS OF CHRISTIANITY. By Frederick W. Farrar, D.D., F.R.S. "Quiver" Edition. London: Cassell & Co.—This edition, consisting of 664 pages, is one of the marvels of modern publishing. The possibility of obtaining such a work at the trifling cost of eighteenpence seems incredible. It is one of the most scholarly, brilliant, and useful of the Dean's productions.

REASON NOT HOSTILE TO FAITH.

“**W**HOEVER is not persuaded by reason will not be convinced by authority.” This dictum, justified alike by experience and Scripture, is emphatically true in the religious domain. Here, indeed, we must be “fully persuaded in our own minds,” or we shall not lay firm hold of religious truths. If this be so, human Reason is clearly capable of perceiving and assimilating these truths. Otherwise Scripture would not appeal, in the interests of faith, to our intelligence, urging us to “prove all things,” to “try the spirits,” to “know the truth,” “in our understanding to be men.” Is it not strange, then, that Reason should have been so often regarded as an obstacle to Christian Faith? Though not now so prevalent as it once was, this error still latently festers in many an inquiring mind. On the other hand, it is now, as always, studiously propagated by sceptics for self-justification and proselytism; propagated by gross misrepresentations both of Reason and Faith. Here lies a subtle danger to the young and inexperienced. If the sceptic or agnostic can but get a young man to think that *Reason* is on his side, that the rejection of Christianity is the necessary result of “superior intelligence,” it will not be very difficult to destroy his belief in it. And that there is no slackening in this respect, on the part of unbelievers, is strikingly shown in a recently published book, “The Dynamics of Religion,” in which the writer traces the continued existence of Christianity, in the face of the superior intelligence of infidelity, to its financial power! It is not its moral and spiritual forces, but its money gains, the fact that so many get a living out of it, that constitute “The *Dynamics* of Religion.” “The fortunes of religion are determined by ignorance, by avarice, by self-interest, by fashion, by carnal organisation, by anything rather than by reason, argument, conviction, or good faith.” With such a false estimate of religion and of reason before us, it can hardly be necessary to justify a brief attempt to show how this confusion has arisen; and by presenting a true estimate of human Reason to prove that, instead of being destructive of Christian Faith, Reason is absolutely essential to its existence and purity.

The main cause of the supposed conflict between Reason and Faith has been the limitation of reason, notably by Locke and his school, to the understanding or logical faculty. Locke traced all ideas to sensation and reflection. "These two," he says, "are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring." But this principle accounts only, as Locke's examples show, for ordinary ideas—qualities and sentiments; the higher moral and religious ideas—*e.g.*, infinity, eternity, duty, immortality, ideals, progress, &c.—reached through intuition, inspiration, and moral conviction, being necessarily excluded. Even when using the term "Reason," Locke only means the logical faculty, on which he seems to rely, not only for "the discovery of a deity," but for all spiritual enlightenment. He thus ridicules the notion that man can receive light except through reasoning:—

"Light, true light, in the mind is, or can be, nothing else but the evidence of the truth of every proposition. To talk of any other light in the understanding is to put ourselves in the dark, or in the power of the Prince of Darkness, and by our own consent to give ourselves up to delusion—to believe a lie. For if strength of persuasion be the light which must guide us, I ask, How shall anyone distinguish between the delusions of Satan and the inspirations of the Holy Ghost?"—"Essay," p. 520.

But as men have, by their mental powers, though not indeed through the logical faculty, succeeded in making this distinction, it follows that Reason is *not* understanding, and that any alleged antagonism between Reason and Faith, based on this supposition, is non-existent. That the substitution of the understanding for the Reason, "taking," as Coleridge says, "half the truth for a whole truth," should create a *sense* of such hostility, through the inability of the understanding to meet the demands of Faith, is inevitable. In fact, Locke is actually compelled, by the exigencies of his system, to the extraordinary conclusion (more than once implied in his "Essay") that man exercises religious Faith *without the exercise of his mental faculties*.

For a second cause of this apparent conflict between Reason and Faith is found in the degradation of Faith to mere assent to propositions, consequent on Locke's reduction of Reason to understanding. Contrasting Reason with Faith, he says:—

"Reason, as contradistinguished from faith, I take to be the discovery of

the certainty or probability of such propositions or truths which the mind arrives at by deductions made from such ideas as it has got by the use of its natural faculties—namely, by sensation or reflection. Faith, on the other side, is the assent to any proposition not thus made out by the deductions of reason, but upon the credit of the proposer, as coming from God, in some extraordinary way of communication. This way of discovering truths to men we call revelation.”—“*Essay*,” p. 509.

In this halting passage a kind of parallelism is suggested between Reason and Faith, as if both were faculties of the mind, one perceiving the comprehensible and the other the incomprehensible. Whereas Faith is an attitude of the entire nature, concerned with both the known and unknown, and instead of accepting truths solely, as here suggested, “upon the credit of the proposer,” is dependent upon the right use of the higher Reason, or moral nature, for its exercise. Through overlooking the real character of human Reason, Locke, Pascal, and similar writers, never seem able to conceive of Faith as a moral act or attitude which must be both inspired by God, and also confirmed by the verdict of the human mind. Locke, in fact, contradicts his assertions that “Reason must be our last judge and guide in everything,” and that “Revelation must be judged by reason,” when, speaking of the Resurrection of the dead, and of angelic ministry, he says: “These and the like being beyond the discovery of Reason, are purely questions of Faith with which Reason has nothing to do” (“*Essay*,” p. 513). The following passage shows that Pascal held the same low “standard of reason.”

“If we lower all things to the standard of reason, our religion will contain nothing either mysterious or supernatural. . . . Nothing is so consistent with reason as the disclaiming of reason in matters of faith; and nothing so repugnant to Reason as the disclaiming of reason in things which belong not to the province of faith.”

But we do not “lower things” by submitting them to reason unless we confine “Reason” to the understanding, or logical faculty. This, therefore, being an entirely fallacious “standard,” it will not be difficult to show that Reason does not demand the exclusion from religion of either the “mysterious or supernatural”; and that “the disclaiming of reason in matters of faith” is no more consistent with it than “in things which belong not to the province of faith.”

Reason, as distinguished from the understanding, is emphatically the moral nature, on the possession of which man's capacity as a religious being depends. "The understanding," says Coleridge, "is the faculty by which we reflect and generalise. . . . Reason is the power of universal and necessary conviction, the source and substance of truths above sense, and having their evidence in themselves" ("Aids to Reflection," p. 143-9). Popularly, we mean by Reason man's entire spiritual faculties, both the understanding and moral nature, including conscience, imagination, and will, each faculty having its special functions, though, of course, only separable in idea. For though, as regards Faith, prominence is generally given to the moral nature, the ideal of spiritual, as of physical operation, is undoubtedly that of the entire faculties, acting as far as possible in concert. By this widening of faculty we correspondingly extend the sources of enlightenment and the possibilities of belief. Locke's great error lay in limiting these sources to man himself, and so overlooking all the sources of impression outside him, whether human or Divine. It seems incredible that such a thinker should have missed the fact that all really influential and governing ideas, whether static, as in eternity, duty, &c., or fluent, as in progress, humanity, freedom, have been reached not simply by the use of the understanding, or even of the individual Reason, but *by the action of mind on mind*. Primarily, by the action of human minds on each other, by the living in speech and character, by the dead in history, art example. Secondly, and more profoundly, by the action of the Divine mind on human minds, in inspiration, revelation, and spiritual teaching. And nothing shows the distinction between the ideas possible to mere understanding and to moral sense better than the difference, in this respect, between man and animals. Locke naturally confined this difference to the quality of their respective reasoning powers. But were this all, the inventive powers of many animals would be essentially equal to, if they did not outstrip, those of man. Though working in a wider and different sphere, did man simply use his inventive faculty for his own secular ends he would only be entitled to rank as a superior animal. It is the fact that man, unlike dogs, bees, or moles, is compelled by his Reason to use his faculties *for moral*

ends, and instinctively associates, for common ends in relation to posterity, that he is separated from the animal creation by such an impassable gulf, and is able to achieve a development and progress altogether impossible to it.

On the ground that Reason, in relation to religion, is essentially the moral nature, is based the position that there can be no real conflict between it and Faith, either in regard to nature, province, or operation. As to its nature, religious Faith, instead of a mere assent, is thus shown to be an act and attitude of the entire being, an act of personal trust in a Divine Father and Saviour, a recognition of a spiritual world, and a conviction of unseen realities—ideally, in fact, the same clear vision of the spiritual which good eyesight gives of the natural. As to its province, Reason shows that the central pivot of Faith is not, as Scepticism maintains, the incomprehensible, but the moral. Faith's object is not marvels, but "the Truth," primarily as seen in the Living Christ, then in the Gospel verities He taught and lived. Its one test of truth is an inviolate morality—a test which secures freedom from the grotesque as well as from the untrue. For though Faith does not ask for comprehensibility in the logical sense—since even science suggests that the incomprehensible may be true—it does ask for rationality, and never says, with Tertullian, *Credo quia impossibile* "I believe, because it is impossible." As Dr. John Young truly says:—

"He who accepts a doctrine . . . expects to find, and *does actually find*, in most cases, that it is commended to his mind as true in itself, and in harmony with other truths. . . . Revelation may announce that which transcends the comprehension of the finite mind; but what is in manifest contradiction [to the immutable principles of morality, revelation never can promulgate." . . . Whether "the meaning which we have attached to the Divine voice is the correct one . . . can be ascertained only in the exercise of the common faculty of judgment. . . . Here and everywhere true faith is grounded in reason. It *can be grounded in nothing else.*"—"The Province of Reason," pp. 21, 303, 305.

As to its [operation, Faith is shown by Reason to engage both the emotions and the intellect, the former as trust (or Faith), the latter as belief. The moral nature never really acts apart from the understanding, and the importance of this is seen in regard to the notion of transcendentalists like F. W. Newman and Theodore

Parker, who taught that any form of faith, if sincere, was equally true, whatever its issues. But as Henry Rogers has so well shown in his "Eclipse of Faith" (p. 93, *et seq.*), where he mercilessly exposed this fallacy, there cannot be a true faith without, so far as it goes, a true belief. Even the miniature belief of the child and unlettered person will, if there is real faith, be thoroughly moral and growing. Christian faith must be balanced by Christian belief. A child's trust in his father would soon cease if he ceased to believe in his wisdom and kindness, if he were convinced that his father were mad, cruel, or unjust; the emotions and the intellect must go together.

We would point out briefly, in conclusion :

1. *That there is a right as well as a wrong rationalism.* Right rationalism is constructive; wrong, destructive; the true reconstructs Christian belief, in view of advancing thought, on firmer foundations, free from the human accretions that endanger it; the false strips it of the last vestige of credibility. There is a world of difference between the aims and spirit of some German theologians—*e.g.*, the Tübingen school—and those of many English critics. The contrast between the treatment by certain Dutch critics of the patriarchs as mythical personages and the rejection by our advanced thinkers of the literal theory of Genesis i.-iii. illustrates this; and still more strongly, the estimate of Christ by Renan as a poor enthusiast and dreamer, and the emphatic recognition by the new theology of Christ's humanity and exalted character as essential to the understanding of His Divine mission and work. True and false rationalism approach Christianity from totally opposite sides—the latter with only logical tests, the former with those also of the emotions and moral nature; and consequently the false leads as surely to wreck of faith as the true to an assured belief that becomes growingly unassailable. "There is a rationalism," says Dr. John Young, "not German and not infidel, not presumptuous and not godless—a rationalism reverent, humble, pious, which, unless we be false to the constitution of our minds, false . . . to eternal truth, and false to the Great Father, . . . we dare not forego." ("The Province of Reason," p. 55).

2. *That unity of Faith may underly multiformity of belief.*—If there be no real conflict between Reason and Faith, the question

not unnaturally arises—a question that often puzzles inquirers and sometimes forms a vain excuse for neglecting religion—Why are there such wide differences in religious belief? Without attempting any full reply, we may offer two suggestions growing out of our subject—viz., that belief may take varying forms of expression, and yet be loyal to Christian verities; and that the use of Reason indirectly gives rise to variety of opinion, through (*inter alia*) the different measure in which the emotions and intellect are represented. The Romanist, for instance, leans to the emotional side in belief, the Unitarian to the intellectual, while the Evangelical, especially if “broad,” holds an even balance between the two. May not a unity then exist underneath this multiformity, and in spite of all errors a true “common faith”? None the less does the ideal lie in that perfect balance of emotions and intellect of thought and feeling, which makes all true faith and belief one.

3. *That the possession of Reason involves a heavy responsibility.*—This responsibility is emphatically individual. The value of the right use of Reason in religious matters depends expressly on its being our *own* reason. Other people's reason will be of no use to us unless we use our own. The use of Reason does not exclude or lessen Divine enlightenment, but intensifies and focuses it, The nameless dread some have of using “reason in religion,” on this score, is sheer prejudice. Divine revelation and spiritual illumination no more supersede the use of Reason than light supersedes the use of eyes. The functions of these agencies can, in neither case, be exchanged. Apart from the right use of our faculties—which we use freely enough in secular things—the Holy Spirit's teaching will be little more to us than sunlight to closed or blind eyes. No higher compliment was ever paid to a system than by the lady whose only complaint against the Higher Criticism is said to have been that now she could never read her Bible without thinking. Let the Christian believer who would have a stable, restful faith, so use his reason that he may be, according to his capacity, mentally, as well as spiritually, “ready always to give an answer to every man that asketh him a reason of the hope that is in him with meekness and fear.”

CHARLES FORD.

OUR SPRING ANNIVERSARIES.

ALTHOUGH there is of necessity a certain amount of sameness year by year in the general line of business transacted at the meetings in London, and, for the most part, one year is much like another in the tone and spirit that pervade them, there were some features in the gathering of 1898 which will make them stand out with a memorable distinctness. For one thing, the fact that Dr. Booth, after twenty years of service, took farewell of his brethren as Secretary of the Union, gave a touching interest to the first session of the Assembly. Then, too, the thankful gladness, which every one shared, at the news that the special effort to avert a deficiency in the income of the Missionary Society had been so successful that the year's accounts showed a balance in hand, gave a very distinct tone of brightness and hopefulness to all the meetings in connection with it. The resolve to make a strenuous effort to raise the annual income to one hundred thousand pounds, and the cordial welcome given to the plan for appealing to the churches throughout the country to effect this object, will, there is good reason to hope, be a new starting-point in the Society's history, the beginning of larger work than has yet been attempted. Beside these two facts it was very noticeable that the warm sympathy evoked and expressed, both in formal resolutions and in the references of many speakers, with the Rev. Thomas Spurgeon and the friends at the Metropolitan Tabernacle, on the great catastrophe that had befallen them, gave to the meetings this year a very distinctive interest. It was deeply felt that the destruction of a building, which for so many years had been a fruitful centre of widespread spiritual influence, was a calamity to the whole denomination, and indeed to the Church at large, and the genuine sympathy felt for those upon whom the blow had specially fallen will do much to strengthen the spirit of brotherly unity.

The introductory prayer meeting on Thursday morning was a good beginning. The attendance was fully up to the average of previous years, and opportunity was taken to send messages of sympathy to Mr. and Mrs. Rickett, who, through ill-health, were,

unfortunately, not able to attend this or any of the subsequent meetings, and also to the Rev. Thomas Spurgeon. Professor Marshall, of Brighton Grove College, Manchester, presided, and gave a thoughtful and stimulating address in exposition of Psalm lxxvii., specially enforcing the twofold truth that, in answer to prayer, God blesses His Church that it may become a blessing to the whole world, and that the faithfulness of the Church in the work to which God has called it brings back a reflex blessing on itself. "God blesses men through men, and the obstacle to the salvation of the heathen often lies in the Home Church." "The blessing received by the heathen redounds upon the Home Church, and this reacts upon the mission-field." The annual meeting of the Zenana Society, held almost immediately after the prayer meeting, was quiet and businesslike, calling for no special comment, except that, according to the report read by Miss Angus, it had, like the larger Society, been so generously helped by friends throughout the country that, instead of a large deficiency of something like £2,000, which had been feared, the accounts for the year closed with only a comparatively small adverse balance. The annual meeting of the Building Fund, held on the evening of the same day, was genial and chatty—more like a family party than a public meeting. The Fund, however, as the report plainly showed, is quietly doing a work of very great usefulness. Mr. W. Payne, the treasurer, in the course of an informal talk, stated some facts that deserve to be emphasised. The original amount of capital when the Fund was started was £900, which has since grown to over £51,000; and, during its existence, no less than £286,000, in varying sums and for different periods, have been lent to the churches free of interest. On Friday evening, the annual meeting of the Young People's Missionary Association was held, under the presidency of Mr. F. J. Marnham, and the report showed that, especially in the provision of suitable missionary literature for young people, there had been a distinct advance during the year. Addresses by missionaries from Ceylon and India were delivered, and the Rev. Holman Bentley gave an interesting account of the Christian Endeavour movement at Wathen, on the Lower Congo—a singular and noteworthy example of the readiness of missionaries to adopt the latest methods of Christian work.

The first session of the Union, on Monday afternoon, was marked by some features of exceptional interest. The first was the passing of a resolution in reference to Mr. Gladstone, expressing "very tender sympathy" with him "in his prolonged and painful illness"; mentioning "with joy and gratitude his blameless Christian life and his pre-eminently useful career," and praying "that the Eternal God may be his refuge." This was moved by the Rev. E. G. Gange in a warm, earnest speech, in which he described Mr. Gladstone as one of the grandest Englishmen that ever lived, and seconded by Rev. James Owen, who touched the heart of the Assembly by remarking that the whole nation was watching with sympathetic tenderness the glorious sunset of a glorious life. The passing of the resolution was fittingly followed by prayer on Mr. Gladstone's behalf, in which the Assembly was led by the Rev. T. M. Morris. After the report of the Council was read there was a resolution on the retirement of Dr. Booth, moved in a sympathetic speech by the Rev. Charles Williams. The resolution declared that "the brotherly and helpful manner in which he has performed the delicate and difficult duties of the Secretariat, and the faithfulness and zeal with which for fifty years he has fulfilled the varied ministry to which the Saviour called him, have won for him the confidence and love of his brethren, and the admiration and respect of Christians of other denominations." The resolution was seconded by the Rev. J. R. Wood, who bore testimony to the kindly spirit and the Christian dignity with which Dr. Booth had conducted the business of the office, and to the worth of his pastoral work at Upper Holloway. The resolution was carried with great heartiness, the whole of the Assembly standing. On rising to respond, though his first remark, "I thought you came to bury Cæsar, not to praise him," caused a smile, it soon became evident that Dr. Booth was deeply touched, and spoke under the influence of strong emotion. "Words fail me and thoughts fail me," he said, "but there is a grateful affection deep in my heart never to be effaced." There can be no doubt that Dr. Booth has won, and has worthily won, the warm regard of his brethren throughout the denomination. It was a matter of deep regret that the illness of Mr. Shakespeare, in so unexpected a manner, dashed the hopes of his brethren that he would succeed to

the office. In the circumstances it was arranged to empower the Council to secure a nomination for the office to be brought before the Assembly in the autumn, and in the meantime to take such steps as might be necessary to carry on the business of the Union. At this point in the session it was announced that the ballot for the Vice-Presidency resulted in the election of the Rev. James Spurgeon, D.D., who had received a clear majority of the votes of the Assembly.

In the evening there was a meeting in behalf of the Home Mission and Church Extension Funds. Mr. D. Clarke, Mayor of High Wycombe, whose sympathy with our village churches is widely known, made a most admirable chairman. The Rev. W. J. Avery, in the absence of Dr. Booth, made a statement of the income and work of the year, the particulars of which are to be found in the published report of the Council. The Rev. J. W. Ewing, M.A., gave a most effective and interesting speech on the work waiting to be done. "Some of the old features of English life are disappearing," he said, "but the new are scarcely yet apparent. We are closing one era—we stand at the gates of another. I make no claim to open those gates or to forecast the future. As Russell Lowell remarks, 'The course of events is apt to show itself humorously careless of the reputation of prophets.' But I ask you to look around with me upon certain tendencies of the hour—tendencies which are charged with potency and with promise." From this point he showed the work which challenges the attention of Baptists, and made a vigorous plea for support both of the Home Mission and the Church Extension scheme. Afterwards the Rev. F. G. West, gave a thoroughly interesting account of six years' mission work at Byrom Hall, Liverpool.

On the same evening, and at the same time, a meeting of the Bible Translation Society was held in the Library of the Mission House. The chair was taken by Mr. D. Lloyd George, M.P., who heartily commended the work of the Society in its determination to make the translation of the Scriptures faithful and complete. The Rev. David Davies also supported the claims of the Society, and in a delightful aside poked fun at the tendency among Baptists to ignore Baptist men, Baptist literature, and Baptist societies.

The annual members' meeting of the Missionary Society, on Tuesday morning, was largely attended, and full of interest from beginning to end. The Chairman, Mr. William Angus, J.P., of Newcastle, struck a good practical note at the beginning, and the digest of minutes for the past year, rapidly but most distinctly and impressively read by Mr. Baynes, was an interesting recital of widely varied and successful work. A resolution, pledging the meeting to help in the scheme for raising the income to £100,000 a year, was moved by Dr. Glover, and seconded by the Rev. T. A. Phillips, B.A., of Kettering. The usual votes, re-appointing Mr. W. R. Ricketts, Mr. Baynes, and Mr. Myers, were adopted, with the usual enthusiasm, more than one speaker emphasising the fact that the Society was greatly blessed in the officers God has given it. The Rev. George Kerry, Mr. Thomas Olney, and Mr. J. J. Smith were added to the list of honorary members of committee. In the evening there was a well attended soirée at the King's Hall, Holborn, when the Chairman, Mr. A. Billson, J.P., M.P., of Liverpool, opened with a thoroughly appreciative address on the importance of mission work, and was followed by the Rev. J. Vaughan, of Cuttack, Orissa; Rev. W. E. Winks, of Cardiff; and Rev. H. T. Stonelake, of the Congo. The interest was well sustained throughout.

The second session of the Union for public worship and the reading of the President's address was held in the afternoon of the same day. Dr. Spurgeon, in accepting the vote of the previous day, made an allusion to the late C. H. Spurgeon, which elicited very warm applause. "If I can form any conception of what he would say to me to-day, it is this: 'Brother, go and do your best.'" Mr. Vincent's address was in every way a masterly performance. It required the closest attention, and most amply repaid it. His theme was "Christian Unity," which he defined in the following sentence: "What, then, is Christian Unity essentially? Is it not the oneness of Christians by virtue of their union with Christ?" He showed that the first step towards this unity is to recognise its worth and greatness, as taught in Scripture, and denounced as utterly fallacious every attempt to limit or to promote real unity by any ecclesiastical organisation. This masterly address ought to be carefully read and deeply pondered.

There was nothing very distinctive about the Zenana breakfast on Wednesday morning. The King's Hall, Holborn, was well filled, and the speeches were bright and hopeful. Miss Angus had the pleasure of announcing at the close that the collection amounted to £164. There was a large congregation, which completely filled Bloomsbury Chapel at 12 o'clock, to hear the annual missionary sermon preached by the Rev. W. J. Henderson, B.A., Principal of Bristol College. This proved to be one of the great treats of the week. The sermon was simple in construction, and dealt with fundamental and familiar truth, but there was a freshness and sparkle in the sentences, and an intense, earnest tone pervading it, which drew audible and delighted response from the congregation again and again. It was based on our Lord's commission to the Apostles, as recorded in the Gospel of Luke, and the leading theme was the proposition that, "To get men reconciled to God must be the fundamental solicitude of Christian philanthropists." In this enterprise the Church has behind it the infinite resources of God.

There was not a very large attendance on Wednesday afternoon, when the third session of the Union was held. Resolutions were passed in relation to Temperance Reform, Religious Equality, and the war between America and Spain, and it was arranged that this third resolution should be telegraphed to the President of the United States. In the evening the annual missionary sermon to young men and women was preached in Regent's Park Chapel by the Rev. Silvester Horne, M.A., and at the same hour the annual meeting of the Baptist Total Abstinence Association was held in the City Temple—a thoroughly bright and earnest meeting.

The interest in the Union meetings culminated at the fourth session on Thursday morning, when the Rev. J. T. Forbes, M.A., of Edinburgh, read an exceedingly fine paper on "Dissent in Fiction and History." The paper had evidently been most carefully prepared, and showed an extensive knowledge of modern literature. The appeal to the facts of history against the caricatures of fictionists was most conclusive. This paper was followed by another on "The Systematic Teaching of Denomination and Free Church Principles," read by the Rev. Sydney W. Bowser, B.A., of Birkenhead. There was a short discussion, and then Dr.

Clifford ascended the pulpit to give the closing address. It is not easy to describe the warmth and the enthusiasm of the welcome accorded to him. The whole of the Assembly rose to their feet, and greeted him with long-continued applause. He was obviously deeply touched, and after some earnest words in response—expressing his strong sense of the affection entertained for him by his brethren—he gave a most brilliant address on “The Religious Outlook in the Colonies.”

The missionary meeting in Exeter Hall on Thursday evening was in every way a great success. The hall was well filled, and the addresses were listened to with the closest attention and interest. The chairman, Dr. Smith, secretary of the Missions of the Free Church of Scotland, gave some interesting facts relative to the progress of missions since the death of William Carey. The Rev. Herbert Dixon, of Shansi, drew some painful pictures of the cruelties still perpetrated in China, and spoke with confident hopefulness of the success of missions there. The Rev. J. Morgan Gibbon, of Stamford Hill, London, gave a charming speech—bright, eloquent, sparkling with wit, and yet charged throughout with an intense earnestness. The Rev. J. R. M. Stephens, of Wathen, told of the good already done on the Congo.

The breakfast conference on Friday morning was a thoroughly practical one. The Rev. Robert Lewis read a paper dealing mainly with the proposed plan for raising the income of the Society to £100,000, and the subsequent speeches dealt in a very hopeful spirit with the same subject. Exeter Hall was again well filled on Friday evening, when Mr. E. P. Collier, J.P., of Reading, presided over the young people's missionary meeting. He too laid stress on the necessity for increasing the income of the Society, and urged that the work should be set about at once. Missionary addresses followed by the Rev. W. L. Forfeitt, of the Congo; Rev. F. D. Waldoek, of Ceylon; and Rev. Herbert Dixon, of China. It was a bright closing of an exceptionally hopeful and helpful series of meetings.

Looking back over the whole of the engagements of a crowded week, thus imperfectly sketched, it is gratifying to be able to testify that there was not one jarring note. Unity of spirit, earnestness of purpose, thankfulness for work already done both

at home and abroad, loyalty to Christ and His Gospel, confidence in the ultimate triumph of truth and righteousness, and determination to go forward, were throughout the leading characteristics of the Spring Anniversaries of 1898. The spirit of Carey's motto seemed to dominate—"Attempt great things for God, and expect great things from God."

W. H. KING.

REST FROM SIN.

GREAT the sin that laid its burden,
 Holy Lamb of God, on Thee;
 Greater still the rest Thou givest
 Through Thy dying unto me.

Never felt I heavy-laden
 As when, bleeding on the tree,
 Thee I saw sin's burden bearing—
 Then my sin pressed hard on me.

Thorn and scourge and nail combining
 Roused my deadened soul to feel,
 And, amazed, my wounded spirit
 Found Thy stripes were quick to heal.

And the load which pressed so sorely
 Left me as I saw it lie
 Magnified upon Thy bosom
 Bruising Thee till Thou didst die.

Great the rest which Thou bestowest,
 Holy Lamb, from death upraised,
 As my soul beholds Thee seated,
 Crowned by God, by angels praised.

And I know that Thou hast entered
 Where no sin can ever be,
 There to draw the heavy-laden
 Who are weary unto Thee.

Come I then, my sin forsaking;
 By Thy cross I reach Thy throne;
 Henceforth, in the rest Thou givest,
 Thee I'll serve, and Thee alone.

R. WRIGHT HAY.

MR. GLADSTONE'S DEATH.

“MR. GLADSTONE is dead.” It is difficult to describe the emotions which this simple announcement excited. The event did not come upon us suddenly. The sentinels of the dark-robed King of Terrors gave ample warning of his approach, and the illustrious sufferer was patiently awaiting the summons. We knew that the end could not be long delayed. None the less, when it came it sent a thrill of sorrow through the entire nation, and overshadowed us with a sense of irreparable loss. The most illustrious statesman of the nineteenth century and the greatest Parliamentary leader of the Victorian era has at length passed away. On his retirement from public life four years ago, Lord Salisbury spoke of him as having “the most brilliant intellect which had been placed at the service of the State since Parliamentary government began,” and Mr. Balfour described him as “the great example of all that was most splendid and most brilliant in the conduct of debate and in every species of Parliamentary eloquence.” In an assembly containing so many of the most distinguished men of their time, the greatest deliberative assembly in the world, there was one commanding figure which stood head and shoulders above the rest, and whose supremacy was acknowledged by friend and foe alike. Mr. Gladstone gained this supremacy not merely by his brilliant intellect and his genius for statesmanship, nor by his unrivalled dialectic and his fascinating eloquence, but even more by the depth of his moral integrity, his intense and passionate devotion to duty, and his uncompromising fidelity to the tasks he felt bound to undertake. His character was “governed by conscience and steeped in the atmosphere of the presence of God.” No one who came in contact with him doubted the reality and depth of his religious convictions. No other Minister has left so deep and abiding a mark on our legislation, and many of the triumphs of his opponents are simply the carried out work, in a less effective form, which he initiated. To enumerate here the services which Mr. Gladstone rendered to the Sovereign and the people of Great Britain would be as superfluous as it is impossible. As Nonconformists we are profoundly indebted to him for his efforts to broaden the bounds of freedom

by his abolition of Church Rates and of University Tests, and his Disestablishment of the Irish Church. His ecclesiastical beliefs were not ours. He was a High Churchman of the old-fashioned Tractarian type, but "far from us and our friends" be the spirit which can love and honour only the men of our own school. Mr. Gladstone's evident sincerity, his reverence for all that is great and holy, and his large-hearted tolerance in things non-essential, endeared him to many who dissented widely from his personal beliefs. His faith rested on "the impregnable rock of Holy Scripture." He knew that Christ was greater than the Church, and lived in daily communion with Him. The Cross was to him, as it was to St. Paul, the highest and most sacred symbol of the life of God in the soul of man. Mr. Gladstone's religion was a part of himself. He did not ostentatiously display, neither did he unworthily conceal, his deepest beliefs. It was the most natural thing in the world for him to appeal to Christian principle and religious motive. His devotional habits were rigidly kept up, even amid the heaviest strain of political strife. Dean Church, who knew him well, testified to the fact of his communion with God; and a Conservative M.P., who, notwithstanding divergencies, was a valued friend, once said of him, "When I see Gladstone in the House I know that there is at least one man who has earnestly sought God's guidance in what he has to do." How touchingly significant it is that the last words which crossed the great statesman's lips—after the prayers which had been offered at his bedside—were "Our Father." The presence at that bedside of the wife of more than fifty years, holding her husband's hand in hers, unable, though herself in severe suffering, to leave him, was a beautiful close to a hallowed earthly relationship, and suggests one of the great secrets of Mr. Gladstone's nobility and strength. His home was pure, consecrated by high affection—a temple of God, a heaven on earth. In this, as in other respects, he set an example, which, in an age of moral laxity, has made the nation his debtor. As he himself said of his great political rival, Lord Beaconsfield, "he knew what was due to the sanctity and strength of the domestic affections." Of his rigid observance of the Lord's Day and his constancy in attending public worship many remarkable instances have been

given, and these had much to do with the vitality and force of his religion and his unswerving fidelity to his ideas of Duty.

The calmness with which he received the assurance that his sufferings were incurable, and that the Angel of Death must ere long deliver the great summons, his strong and heroic resignation to the Divine will, his cheerful anticipation of the heavenly glory, his kindly interest in the welfare of friends and dependents, his gratitude for the sympathy everywhere felt for him, all bear witness to the strength of his Christian faith, and show, more impressively than a thousand sermons, "how a Christian can die." His sun has set in unclouded splendour. It is difficult to conceive of England without Mr. Gladstone. It is not the same place that it was. The greatest, most venerable, most powerful of the men we have known is with us no longer. There are other political luminaries, but they cannot shine with a lustre equal to his; and in the impressive words of John Foster as applied to Robert Hall, we "involuntarily and pensively turn to look at the last fading colours in the distance where the greater luminary has set."

Not a few writers and speakers have applied to Mr. Gladstone the words which he himself quoted from Sir Walter Scott's lines on William Pitt, in his memorial oration on Sir Robert Peel:—

" Now is the stately column broke,
The beacon light is quenched in smoke;
The trumpet's silver voice is still,
The warder silent on the hill."

There are, however, innumerable stanzas in all our great poets equally applicable to the genius and character of this illustrious Christian statesman, and it is difficult to say which is the *best adapted to express* the universal sorrow.

Since the above was written both Houses of Parliament have, with the ready consent of Her Majesty, conferred upon the memory of Mr. Gladstone "the greatest possible honour." His remains are to be interred in Westminster Abbey at the public charge, and a monument is to be erected "with an inscription expressive of public admiration and attachment, and of the high

sense entertained of his rare and splendid gifts, his devoted labours in Parliament, and in great offices of State." Mrs. Gladstone and the family have acquiesced in the feeling of the country, on a condition which arises out of the sanctity of that domestic affection which was so marked a feature of the great statesman's life—viz., that the remains of the one shall not be laid where those of the other cannot also be. For a similar reason the funeral will take place earlier than was at first anticipated, and there will be greater simplicity and less of the military pomp and pageantry than is usually the case with State funerals. The popular sentiment would have wished to make this the grandest funeral ceremonial which the wealth and majesty of England could provide. Whatever disappointment may, in consequence, be felt in some quarters, the nation as a whole will approve of it. Consideration for that now "solitary and pathetic figure who for sixty years shared all the sorrows and all the joys of Mr. Gladstone's life," is supreme over every other feeling, and nothing can be allowed to intensify the strain to which she is subjected. Mr. Gladstone has left to the nation and to the world a priceless heritage in the memory of his stainless character and his great achievements. No finer tribute could be conceived than the fact that in view of his death controversies have been silent and discords hushed. Here, at least, "none are for a party, but all are for the State," and not the least generous eulogies on the great statesman have been pronounced by those who were politically opposed to him. We may well thank God that in our island story such a thing is not only possible but natural and inevitable.

There are thousands in all parts of the world who, as they think of the solemn and stately ceremonial, will say as Tennyson said of the great Duke :—

“ Let the mournful martial music blow,
 The last great Englishman is low.
 For to us he seems the last,
 Remembering all his greatness in the Past.

He never sold the truth to serve the hour,
 Nor paltered with Eternal God for power.

Whatever record leap to light
 He never shall be shamed.

He is gone who seemed so great,
Gone; but nothing can bereave him
Of the force he made his own.
Being here, and we believe him,
Something far advanced in State,
And that he wears a truer crown
Than any wreath that man can weave him.
Speak no more of his renown,
Lay your earthly fancies down,
And in the vast Cathedral leave him.
God accept him, Christ receive him."

EDITOR.

THE UNITY OF ISAIAH.*

POSSIBLY no conclusion can at the present time boast of wider acceptance than that the latter chapters of Isaiah (XL.-LXVI.) were not written by that great prophet, but by a number of unknown men whose productions were subsequently included in the book bearing the name of Isaiah, and in this way gained currency. The position, often lightly taken, is somewhat serious. It is difficult for simple-minded people to imagine that the sublimest part of the Old Testament has been smuggled into the canon in a fashion like this, and retained its place without detection or suspicion for upwards of two thousand years. We may well ask for some evidence for such a belief. The first attempt to dismember Isaiah appears to have been by Koppe, about a century ago. He was followed by the eccentric but learned Doderlein. The revival of the theory in recent years was avowedly to get rid of the supernatural element in the book. Gradually it has gathered strength. Its daring novelty has been in its favour. The ingenuity required for its support was a charm. The belief grew. In the preface to the new volume of the Cambridge Bible, Dr. J. Skinner learnedly and clearly states the argument, so that we are now placed fairly in a position to form a judgment upon it.

The argument is threefold:

1. *The Historical Situation.*—"The prophet's apparent position is in the Captivity." "No example can be produced of a prophet immersing himself as it were in the future, and gathering round him all the elements of a definite and complex historic situation and forecasting from it a future still more distant." "Isaiah absolutely ignores his contemporaries alluding to circumstances of which they were not cognisant, and using arguments which had no force for them." This is the gist of the objection. I see the force

* Cambridge Bible for Schools. ISAIAH, Chapters XL.—XLVI. With Introduction and Notes. By Rev. J. Skinner, D.D. Cambridge University Press.

of the argument. But to me it has very little weight. It proceeds on the assumption that a prophetic revelation must be given in a certain way. It is a German method of reasoning to lay down *à priori* that a revelation must come in a certain form, and to reject it if it takes another shape. I should have said that a poetic orator, under the spell of prophecy, would project himself, so to speak, into a coming age, and write as though he were moving in the very scenes. We have a striking illustration of this in the 53rd chapter, for I am not prepared to give up the belief that this prophecy refers directly and supremely to the sufferings of Jesus Christ. There Isaiah speaks of past, present, and future as though he were in Jerusalem at the time of our Lord's death. And this is the true ideal of a prophet. He writes in an *ecstasy*, "standing out" as did John the Seer, who says: "I saw the dead, great and small, stand before God," &c., as though he were present at the scene.

2. The second argument is based on a difference of *leading ideas*. This fact is admitted, the conclusion drawn from it is rejected. Isaiah had advanced in years. A new message was given him. He was no longer to bear the terrible burden of the vision of the sixth chapter (vv. 9, 10), which he did faithfully; but now, as a reward in his old age, a grand gospel of world-wide scope is entrusted to him. Of course, there were given to him enlarged views of God. Yet with all that the same pen is wielded. It is strange that this objection should not have been discovered by the diligent students of the book for more than twenty centuries.

3. The third argument is formed on a contrast of *style and language*. "Speaking broadly, it may be said that Isaiah's style is distinguished by force and compression, while that of the later chapters is profuse and flowing, with a marked tendency to amplification and repetition." I certainly fail to recognise the justice of this conclusion. For granting that it is so, is not this what might be expected from one who had spoken as a stern orator denouncing iniquity, and now wrote as a seer with glowing visions? Both years and theme would bring a new "strain of pathos."

I have lying before me Lord Tennyson's two well-known poems, each entitled "Locksley Hall," the first written in his youth, the second in his old age. Apply the same argument. First of all, we cannot fail to notice in the latter poem a difference that may "be felt." It is "profuse and flowing, with a marked tendency to amplification and repetition." It has not the "force and compression" of the earlier poem. Is this a reason for rejecting it as the composition of the late Poet Laureate? Dr. Skinner tells us that two "styleistic peculiarities may be mentioned, to neither of which is there any strict parallel in Isaiah—(1) the duplication of the opening word of a sentence" (xl. 1; xliii. 11, 25, and many others). On this ground "Locksley Hall, Sixty Years After," may also be rejected. The eighth line begins "Babble, babble," and two others, "Chaos cosmos, Cosmos chaos," and another, "Forward backward, Backward forward." This has no parallel in Tennyson's poem, therefore the subsequent production must be

spurious! "And (2) the habit of attaching a series of descriptive clauses to the name of God, or Israel, or Cyrus." I note that in the later "Locksley Hall" there is an "expansive manner of expression"—"Barren death," "Sweet St. Francis," "Celtic demos," "Raving Paris," "Rearing London." In the genuine Tennyson it is simply "London," "Ajalon," "Cathay," &c. Have Macmillans played us a trick to get into circulation, with the honoured name of Tennyson, a poem he never wrote?

Mr. Skinner gives a long list of words which are found in the second part of Isaiah, some of which are rare in the first part, while others are not found at all. We may admire the patience displayed, but question its value. The argument strengthens our doubt of Messrs. Macmillan & Co., Limited. In the volume issued in 1886 I find the word "evolution" three times in one page. It does not occur at all in Tennyson's early poem. "Forward" occurs thirteen times, "gone" nine times, "hostel" twice, "warlike" three times. There is not one of these in the earlier poem. A list of expressive words and phrases may be made which are found in the newer poem, which occur "either not at all or only once in the undisputed portions" of Tennyson. The strongest argument for rejecting the second "Locksley Hall" is the almost radical difference of outlook, the very objection frequently urged in favour of a Deutero-Isaiah. Why should we be misled by popular opinion and the inclusion of this poem in the collected works of Tennyson, when no sooner are the principles of modern criticism applied to it than it is clearly proven to be by another author? But what does that matter? The question of authorship does not affect the excellence of the poem. "Sixty Years After" may be by some unknown poetic correspondent of a country paper, but we bind it up with Tennyson nevertheless! I think it improbable that many literary men will accept this. Prove to me, as the principles of Higher Criticism do, that this poem was not by our much-loved Tennyson, and I tear it in disgust out of my volume.

Now, logically, to disprove the novel criticism is sufficient; for the burden of proof rests with those who advance a new theory. It is said that this new notion throws a light upon some passages. If it does, it throws a very dark shadow over many others. It seems to be overlooked that the close study of the Word of God, even under a very imperfect theory, brings a blessing. A botanist with a false science will find many beautiful flowers which persons who never search the hedges and hillsides will fail to see. Nevertheless, error is a dangerous thing to play with, and there is no knowing whence it may lead. There is this mischief at the least. The novel notion brings the sad destruction of one of the most magnificent statues in the Temple of God. For thousands of years this figure of the grandest orator-seer the world has ever known has stood as a glorious inspiration. Now he is to be struck down from his pedestal, broken to pieces, and left in the dust. We lose a sublime ideal, the joy of apostles, martyrs, and divines of every age of the Christian Church.

J. HUNT COOKE.

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—THE BEAUTIFUL WORLD WE LIVE IN.*

“He hath made everything beautiful in his season.”—ECCLES. iii. 11.

THE month of May tells us that the winter is past and gone, and that the time of the singing of birds is come. Nature is renewing before us its witchery of beauty, and clothing itself in a new and heavenly glory. The barrenness and desolation of winter are disappearing; the trees which a little time ago were stripped of their leaves, and stood before us bare, a mere skeleton of their full glory, are now clothed with living green; buds have come forth, the leaves are unfolding, the blossom shines with snow-like radiance, and there is everything in the world—trees, shrubs, flowers—to make us glad. Can we partake of this great process of renewal? Our lives should be full of the spring glory; there should be awakened within us thoughts, feelings and purposes, flowers and fruits of life we have not previously known. We live in a beautiful world which we should appreciate and love wisely and intelligently, with open eyes and ears and hearts. It is the work of God, and the place where God has set us, that we may live our life and do our work. This world is indeed a place to be thankful for. Of course there are aspects of life that make it look dreary and desolate, even as a desert. Some people speak of the world as a waste-howling wilderness, as if there were in it no springs of living water and no patches of bright green that rest the eye as it looks upon them, as if there were nothing but trials, difficulties, and distress. That is not my idea. The world is a consecrated place, a place that bears upon it the impress of God, and in which man may commune with God. We are here by God’s appointment, to do His will, to enjoy His favour, and to be enriched with His blessing. The world is for the time our home. If we were building a house for ourselves, certain things would be indispensable. It should be well designed, strongly built, so as to weather the storms, and not in some gust of wind come tottering to the ground. It should be well furnished with chairs and tables, knives and forks, and have a good library, filled with books that you could read with pleasure and profit. What about the house we call the world? It answers all these requirements; it is formed according to the plan of God. The wisdom of God, the highest wisdom, designed it, it is well and strongly put together—it has stood already for thousands upon thousands of years—and it is very beautiful. It has been furnished with everything required for the sustenance, and in a broad sense the comfort of man; with things that minister to his imagination as well as to his heart, and it is indeed a beautiful world. The sun, moon, and stars shine on us in their brilliance. Fine fleecy clouds float across the sky in all forms of fantastic and irregular beauty, and we stand entranced as we gaze upon them. And below there are trees with their

* An Address delivered at a Special May Day Service.

rich and abundant foliage, and shrubs, and blossoms, and flowers. God gives us bread to eat and clothes to wear, and there is nothing essential for our good that we really lack.

There is, of course, another side to all this; there is winter as well as summer, and dark lowering clouds which bring on heavy rains. There are storms on land and sea, and terrible disasters. That is all true, and I might say a great deal about these things that I cannot touch upon now, but I want you to remember that the beauty of the world is formed and brought about by things that are perhaps not beautiful. It was not (let us say) a very pleasant day yesterday. The wind was cold in the morning, and the rain fell more heavily than we liked; the roads became muddy, and as we walked a quantity of mud stuck to our clothes. But it is more beautiful to-day because of the dulness yesterday; with the clear shining after rain the trees begin to grow, the leaves express themselves more fully, there is evidence of ampler life around us, and the world becomes more lovely because of the things that were unpleasant. It is the same in your life. If you are to have a beautiful life there will be a great deal in it, in one sense, not beautiful. You are compelled to work, are sent on wearisome errands, refused certain enjoyments and pleasures—things that make your life very happy. These are all denied to you; but it is by denials and hardships that you will by and by acquire the strength of wisdom and virtue, and that the blessing of Jesus Christ will rest upon you and give a true and abiding beauty to your life.

Now, this beautiful world in which we live *is the work of God*. Do not think of it apart from Him. Consider all that it tells us about Him and His work, His wisdom, His love, and His power. If I know what the works of God are, I shall to some extent know what God Himself is.

“ These are Thy glorious works, Parent of good,
Almighty! Thine this universal frame
Thus wondrous fair; *Thyself how wondrous then,*
Unspeakable! Who sitt’st above the heavens
To us invisible, or dimly seen
In these Thy lowest works. Yet these declare
Thy goodness beyond thought, and power Divine.”

When Charles Kingsley was dying, he was heard just as the end was coming saying to himself in low tones, “How beautiful God is.” He knew a great deal about the works of God, and when he came to the end and realised that he was going home to God, he said, “How beautiful God is.” I should like you specially to remember that sentence. There are a great many beautiful things which I have come in contact with here and there in the world—in books, in pictures, in magnificent scenes of nature—and I have been charmed by them, held spellbound, so that I have felt myself lifted up high above the earth; but having seen all these I can say with still deeper emphasis, for I know it is true, “How beautiful God is.”

This beautiful world is also the likeness, the picture, the prophecy of a still better world; it is the likeness of things not seen. All the glories of nature—the sun, moon, and stars, the massive hills and fruitful plains, the snow, the majestic river that sparkles in the sunlight, the trees that adorn our fields and parks, all these in their richness and beauty are types of the unseen things of God. The world is a great picture gallery, which tells us of something more beautiful than itself. “Bright as is the sun and the sky and the clouds, green as are the trees and the fields, sweet as is the singing of the birds, we know they are not all, and we will not take up with a part for the whole. They proceed from a centre of goodness, which is God Himself, but they are not Himself,” and it is to Himself that we must go. When you see the things that are so beautiful think of God and of His love, and of the spiritual and eternal life to which He calls us. A song that used to be sung years ago about the fairies conveys a very valuable lesson. Of course, there are no real fairies, we know that well enough, but let us regard the fairies as symbols of spiritual powers, of God—angels, truth and love. These are the real fairies of our lives, the spirits that help us and make us blessed.

“Do you wonder where the fairies are
That folks declare have vanished?

They're very near, yet very far,
But neither dead nor banished.
They live in the same green world to-day
As in bygone ages olden,
And you may enter in by the ancient way
Through an ivory gate and golden.

“'Tis the land of dreams, O fair and bright,
That land to many a rover,
But the heart must be pure and the conscience light
To cross the threshold over.
The worldly man for its joys may yearn,
When pride and pomp embolden;
But never for him do the hinges turn
Of the ivory gate and golden.

“While the innocent child with eyes undimmed
As the sky in its blueness o'er him,
Has only to touch the portal's rim
And it opens wide before him.
Some night when the sun in darkness dips
We'll seek the dreamland olden,
And you shall touch with your finger tips,
The ivory gate and golden.”

Do you know what this means? As I read it, simply this—Blessed are the pure in heart, for they shall see God.

JAMES STUART.

NOTES AND COMMENTS.

PRINCIPAL MARSHALL, OF MANCHESTER. — We congratulate our friend, the Rev. J. T. Marshall, M.A., on his election to the Presidency of Brighton Grove College, Manchester, in succession to the late Rev. E. Parker, D.D., with whom he was associated for some twenty-two years as classical tutor. Mr. Marshall is an old student of the college, though he had taken his M.A. degree at London before entering. He is a soundly equipped scholar, especially in Aramaic, Hebrew, and Greek. The articles he contributed to the *Expositor* on the hypothesis of an original Aramaic Gospel attracted general attention among Biblical scholars, and have been widely discussed. He has also contributed a number of articles to the new Dictionary of the Bible, issued by Messrs. T. & T. Clark, of Edinburgh. The post of classical tutor has been accepted by the Rev. H. Ellis, M.A., of Farsley, also an old student at Manchester, who had previously spent four years at Oxford. If Principal Marshall's programme can be carried out in relation to additional classes at Owen's, and special lectures to the students by Dr. Maclaren and other eminent preachers and scholars, Brighton Grove College will attain new and higher distinction and a greatly coveted privilege.

THE LATE H. C. LEONARD, M.A. — This "brother beloved" passed away in his sixty-third year, on April 28th, at Clifton. Mr. Leonard was educated at Regent's Park and University College, London, and held pastorates at Boxmoor, Bournemouth, Penzance, and Bowden. For many years he has suffered from enfeebled health, and been thereby disqualified for pastoral work. He was a close and vigorous student, and a man of considerable literary power. He was the son of the late Mr. R. M. Leonard, J.P., of Bristol, and uncle of the Rev. Arnold Thomas, who has just been elected to the chair of the Congregational Union. He published some time ago a literal translation of the Anglo-Saxon version of the Second Gospel, under the title "The Good News after Marcus' Telling." He was engaged, along with two or three other Biblical scholars, on a translation of the New Testament into colloquial English, with the view of rendering it more useful to the readers of to-day, and published in our own pages the "Modern English Version of the Epistle of James," in 1892, as a specimen of the forthcoming translation. He was one of the most acceptable of our occasional contributors. The "Liturgy of St. John the Divine" and "The Sacred Songs of Four Continents" were among the articles from his pen. He was a man of great learning, of kindly spirit and indomitable energy. His influence has been far greater than his retired life might lead those who did not know him to suppose. The Editor of this Magazine received from him many expressions of kindly and generous appreciation which he will never forget.

THOMAS BINNEY.—It was fitting that there should be a celebration of the hundredth anniversary of the birth of the late Thomas Binney, and the meeting in the King's Way House Chapel, illumined by Dr. Parker's reminiscences, was worthy of the occasion. Mr. Binney was, in his day, perhaps the most prominent Nonconformist minister in the metropolis—a leader to whom all looked with respect and affection. He was a Nonconformist *on principle*, and never scrupled to declare himself. As a preacher and lecturer to young men he has had few equals, and out of one of his lectures grew the famous, and in some quarters grossly misunderstood, book "Is it Possible to Make the Best of Both Worlds?" His influence over freethinkers was also very great, as in the case of the Deist, William Hone, who wrote, "The proudest heart that ever beat, Hath been subdued in me." No finer testimony was ever paid by one great man to another than when Dr. Maclaren said of Mr. Binney, "He was the man who taught me to preach." Archbishop Tait called him "a king among men." Dean Stanley also held "the patriarch" in high estimation. The sermons which Mr. Binney has left give no idea of the intensity of his power, but they are well worth reading. Possibly the great preacher will be better remembered by his magnificent hymn, "Eternal Light," than by any of his lectures and sermons. That hymn, which Dr. Parker described as "rhetoric on fire," will surely be immortal.

THE CONGREGATIONAL UNION.—The annual meetings of this body, recently held in London, appear to have reached the high water mark. The address of the chairman, the Rev. Alfred Rowland, which he entitled "Concentrate," was a comprehensive, practical, and stimulating survey of the present situation and duty. It was a stirring trumpet call to the defence of our Evangelical and Nonconformist principles, to the fight against sacerdotalism, and to closer union among the Free Churches. The election of the Rev. Arnold Thomas, B.A., of Bristol, as successor to Mr. Rowland to the chair of the Union, has been received with especial gratification, among Baptists not less than among Congregationalists. Mr. Thomas has often spoken at our own meetings, and we have learned to claim him as one of ourselves. The sermons of the Rev. J. H. Jowett, M.A. of Birmingham, on behalf of the Colonial Missionary Society, and the Rev. J. Morgan Gibbon, on behalf of the London Missionary Society, were among the most notable utterances of a specially fine series of meetings. Each of these distinguished preachers called their hearers back to the old paths, and insisted on keeping to the fore, both in preaching and in life, the fundamental truths of the Evangelical faith as these are centred in the Incarnation, the Death, and the Resurrection of our Lord. Principal Henderson's sermon before our own Missionary Society was largely on the same lines. If the ministers of the Free Churches hold these great verities with a firm grip, and preach them with the fervour and intensity which gave force to these memorable utterances, we shall not have to wait long for a welcome revival of our spiritual life.

THE RITUALISTIC COMMOTION.—The campaign of Mr. Kensit, illegal as in one sense it is, has already begun to clear the air. It has demonstrated, beyond the possibility of dispute, the spread in the English Church of a rampant and retrograde Romanism. The bishops are at length taking fright. It is amusing to note how they agree with Mr. Kensit's purpose, and declare their conviction—formed, of course, quite independently of these disturbances—that something must be done to stop the practices against which he protests. We venture to think that but for Mr. Kensit nothing at all would have been done. The best aid to an understanding of the situation is to group together some of the more notable sayings of the past month. The *Archbishop of Canterbury* admits that the bishops ought to take council on the matter, and should endeavour to restrain illegal practices. But believing that "there was a great willingness on the part of the clergy to work with the bishops, he contended that no good was to be done by prosecution," which simply means that there is to be no insistence on the keeping of the law. This is surely a weak and illegal concession. Recalcitrant clergymen, like all others, should be made to keep the law they are pledged to obey. If they want freedom from it, let them come out and take the only honest and manly course open to them. The *Bishop of London* has somewhat changed his tone since (a few weeks ago) he spoke of "these trivial matters." He now sees ground of anxiety in "the introduction of unauthorised services and additions to or omissions from the Communion Service which seemed to be made for the purpose of reading that service in the terms of the service of the Church of Rome; and further there was needless use of the Roman terminology." According to the *Bishop of Winchester*, "there were undoubtedly services going on in some of our towns in a few churches which were alien services, and were in fact such services as brought about the Reformation. It was the duty of the bishops to set their face against such services, for it was their absolute duty to protect parishioners in these important matters. Parish clergymen had a large elasticity allowed them, but that must not degenerate into license." The *Bishop of Southwell* felt "that the ritualistic practices which they all deplored did not constitute their chief difficulty; they had to deal with secret societies which were undermining the teaching of the Church of England." This prelate, in a letter to the *Times*, protests against the attempts to re-introduce all the Roman superstitions rejected as untrue by the Church; and with reference to a disclaimer that the words, "Behold the wood of the Cross," in a service of the "Veneration of the Cross" were symbolical and not idolatrous, he condemns such uses of symbols as "frittering of religious sentiment," which is "really lowering to the level of spiritual aspiration," and such lowering is "the practical home of idolatry, in its different degrees."

SAUL AMONG THE PROPHETS.—Mr. Athelstone Riley himself has so far taken alarm as to move in the House of Laymen a resolution insisting on a closer adherence to the form of Divine worship prescribed in the Book

of Common Prayer, but in the course of his speech supporting it he said many things that could not have been palatable to his evangelical hearers. "They believed," he said, "that the Church of England was not destroyed, and that her continuity was not broken, but it was kept, as all must admit, by what was very much like a compromise. There were practically two main parties in the Church which had to be kept together, if the Church of England was to be maintained. They were kept together, in fact, by compromise, and the Book of Common Prayer was the immediate result of that compromise. He did not say that compromise was an admirable thing in matters of religion; but there was a compromise made at that time, and it existed down to the present day. . . . What was the fact with regard to the service of the Holy Communion? What was it that was done at the time of the Reformation? If any member of that House would go to a Roman Catholic theologian and ask him what he thought of the Communion Service of the Church of England, he would probably reply that it was a very unsatisfactory service; but, that, given a priest to celebrate it, it was essentially the Mass. Putting it to the test, that view of the Communion Service of the Church of England must be maintained. . . ." Again, illustrating the progress of such views, he said: "For instance, last Good Friday there were two services in the Diocese of London which were not contained in the Prayer Book. One was the service of the Veneration of the Cross, at St. Cuthbert's, Kensington, the other was the Three Hours' Service in St. Paul's Cathedral, conducted by the Bishop of London himself. What was the origin of the Three Hours' Service in the Church of England? First, it should be noted that it was absolutely borrowed from Rome—in fact, the service was of an ultra-Roman type, because it was the invention of a pious Jesuit. It was first used in 1864 in the most advanced church in London—St. Alban's, Holborn, and many could remember the marks of disapprobation with which it was received on all sides. In 1878 it was first used in St. Paul's Cathedral, when a protest was made against it by the Working Men's Protestant League on the steps of the Cathedral, handbills being distributed, headed: 'Protestants of England, separate yourselves from this iniquity!' and yet here we are in 1898 with the Bishop of London taking the service, and nobody thinking the worse of him on that account." Is not this a proof of all for which we have long been contending? If the eyes of Evangelical Protestants are not opened they ought to be.

OTHER LAY VOICES.—*Sir John Kennaway*, seconding the resolution, said: "There had been, as Archbishop Benson so forcibly said, a tampering with the trinkets of Rome, by which the laity had been perplexed and disturbed; and if that state of things was allowed to go on unchecked there would very soon be an end of the Church of England as by law established." Another distinguished layman, *Sir Francis J. Savile Foljambe*, writes to the *Times*, saying, "Those laymen who like myself, have been baptized and brought

up in the creed of the Reformed and Protestant Church of England, find ourselves robbed of our rights, and unable in many cases to recognise or attend conscientiously or with comfort its services. Though opposed to Disestablishment, we sometimes feel tempted to join the Liberationists, were it not for the poor country parishes, for whom Disendowment would mean the deprivation of the ministry and services of a resident clergyman."

THE DEFIANT TONE OF RITUALISTIC PRIESTS.—What these lawless priests themselves mean is clear from a speech made at a meeting of the English Church Union in Northumberland: "They were determined to introduce the Mass. The difficulty was how to do it, and how to get the people out of the 'old bad ways.' If they believed really that the Mass was an absolute repetition of the sacrifice on the Cross, they ought now to put forth all their efforts to put it in its proper place in the services. They would undoubtedly have to part with many of their old members, but it would be just as well if these were to find some other chapel or church in which they could worship at peace. He advised that they should take the Protestant bull by the horns, and then he might perhaps turn into a quiet and docile creature." It will therefore be seen that the English Church is, according to these admissions, being saturated with Romanism. Nor are the Parliamentary Church Reformers anxious to remove *these* evils. The bulwark of Protestantism is a hot-bed of anti-Reformation doctrines, and itself needs to be reformed.

LITERARY REVIEW.

COLOSSIAN STUDIES. Lessons in Faith and Holiness from St. Paul's Epistles to the Colossians and Philemon. By H. C. G. Moule, D.D. Hodder & Stoughton. 5s.

PROFESSOR MOULE'S works are well known to most of our readers. The contents of the present volume are akin to those which constitute his "Romans" in the Expositor's Bible, and his "Philippian Studies," published in a form similar to this. His careful translation of the text, his investigation of the meaning of the principal words in it, his effort to follow the orderly development of the Apostle's thought, and his enforcement of the great lessons embedded in the Epistle, make the book a valuable addition to every theological library. It will not unworthily rank with Lightfoot and Maclaren on the Colossians.

THE HISTORY OF EARLY CHRISTIANITY. By Leighton Pullan, M.A. London: Service & Paton, 1, Henrietta Street. 3s. 6d.

THE Popular Biblical Library, containing "The Herods," by Dean Farrar, and "Women of the Old Testament," by Dr. Horton, is enriched by a further contribution on the history of the early Church, written with

adequate learning and earnest Christian faith. The volume is intended as a defence of "orthodox Christianity," and proves that orthodox Christianity could not have been a mere product of the controversies which were rife in the early part of the second century. Mr. Pullan's pictures of Rome and her religion, of the birth of the Christian Church, of the progress of Christianity under the Empire, and of the rise of various heresies, are well and vividly drawn. His position is that of a strongly-convinced Anglican, so that we necessarily dissent from many of his views as to the Church and the ministry and the forms of Christian worship. The value of the book as a whole is very great.

THE MINISTRY OF DEACONESSES. By Deaconess Cecilia Robinson.
Methuen & Co. 3s. 6d.

THIS admirable essay is introduced by Dr. Davidson, Lord Bishop of Winchester, and has an Appendix by the brother of the authoress, Professor J. Armitage Robinson, of Cambridge. It is a work for which there is ample room. The whole question of woman's work in the Church has made considerable strides since the publication, *e.g.*, of the late Dean Howson's addresses on the subject some thirteen years ago. While our conceptions of church organisation and government differ widely from those of the Church of England, we admit that in this respect they have set an example which all Churches would do well to follow. Dr. Davidson says that it is the distinctive privilege of the Church of England to go back to the usages and the example of the Church of early days. This, however, is a distinction which we claim to share; and if we do go back to the origins, we shall call into wider and more active exercise the ministry of women, and give to it greater prominence than is generally the case. Miss Robinson here sketches that ministry as presented to us in the New Testament, then touches on its progress during the fourth century and onwards, dwelling with especial fulness on the forms it assumes in the more complex life of our own times. The work exemplifies so clearly the actual forms of the service of deaconesses to-day, and is so full of practical suggestions, that it will be read with profit even by those who cannot endorse all its positions. It reveals one secret of the recent progress of the Church of England, and depicts phases of Christian service of which no Nonconformist should be ignorant.—The second volume in Messrs. Methuen's "Library of Devotion" is a delightful edition of **THE CHRISTIAN YEAR**, by John Keble, with Notes and Introduction by Walter Lock, D.D. It is for the most part a reprint of an edition published by Messrs. Methuen two or three years ago, although it contains a number of corrections and additional illustrations of Mr. Keble's language, as well as an Appendix arranging the poems in the order of their composition. The critical Introduction is specially valuable. No more welcome edition of this invaluable companion for the devout life has yet been issued.

CHRISTIANITY AND THE PROGRESS OF MAN, as Illustrated by Modern Missions. By W. Douglas Mackenzie, M.A., Professor in Chicago Theological Seminary. Oliphant, Anderson, and Ferrier. 3s. 6d.

HAPPILY the Church of the latter part of the 19th century in all its sections is intensely missionary, and any book of real worth on the subject is sure of appreciation. Professor Mackenzie is the son of parents who for forty years have borne an honoured name in the mission-field of South Africa. He has therefore imbibed the missionary spirit from his youth, to which has been added the culture of University life and the experience of a large city pastorate. His new volume contains a broad philosophical treatment of the whole subject, dealing with the specific notes of Christianity in contrast with other religions and with the work that missionaries have done as travellers and settlers in far-off lands, in relation to science, the unifying of the race, the translation of the Scriptures, education, &c. We know of no recent book so vigorous and compact on this subject.

LIVES OF THE SAINTS. By the Rev. S. Baring-Gould, M.A. New Edition. In Sixteen Vols. Vols. XII. and XIII. Illustrated. London: John C. Nimmo. 5s. each net.

The two volumes now on our table give the saints whose names appear in the Calendar for October. They are certainly not inferior in interest to any volumes which have preceded them. There are several names of universal repute, such as St. Francis of Assisi, Edward the Confessor, Dionysius, St. Wilfrid, and St. Paulinus of York. There is also a very full and in every sense admirable life of St. Teresa, which should be read, and which, in our belief, will amply repay reading (as will St. Teresa's own writings) in connection with Dr. Alexander Whyte's recent lecture on this Spanish saint and mystic. St. Hilarion's is also a notable life. There are innumerable lives of less-known characters, information concerning whom is not generally accessible, and in some respects these are the most valuable parts of Mr. Baring-Gould's monumental work. The illustrations are a specially attractive feature of this edition, and generally reach a high standard of excellence.

IN ANSWER TO PRAYER. Isbister & Co. 2s. 6d.

THE contributors to this volume are the Right Rev. the Bishop of Ripon, the Rev. Dr. Cuyler, the Rev. Dr. John Watson ("Ian Maclaren"), the Rev. Canon Knox Little, Mr. William Quarrier, Mr. L. K. Shaw, the Rev. Dr. Hurton, the Rev. H. Price Hughes, the Rev. Dr. Clifford, and the Dean of Salisbury. The papers, which originally appeared in the *Sunday Magazine*, will be more effective for their purpose as collected in a volume and read consecutively. They form a striking testimony to the power of believing and expectant prayer, and afford a test of its value, incomparably better than could be furnished by any scientific demonstration. The experiences related are as diversified as the character and the position of the writers would lead us to expect, but there is not one of the essays we would willingly spare. Canon Knox Little is, to use a common phrase, a little

“churchy”; and we are amazed that in quoting the words “in everything by prayer and supplication with thanksgiving let your requests be made known unto God,” he should insert as explanatory of “thanksgiving” the word Eucharist.

MR. GEORGE ALLEN has sent out a new edition, in small form, of *THE ART OF ENGLAND* and *THE PLEASURES OF ENGLAND*. Lectures given in Oxford in 1883-1885 by John Ruskin. 5s. In the former series, Mr. Ruskin deals with various schools of contemporary painting, such as the Realistic, the Mythic, and the Classic, and with the chief representatives of each school. The lectures are, like all Mr. Ruskin's writings, eloquent and forcible, and brimful of suggestions, which teachers and preachers more than most men will appreciate. “The Pleasures of England” deal with our national history from the point of view of one who believes that religion is, and must be, the dominating power in all true life. In the first of these lectures there occurs the magnificent passage relating to our national responsibilities “One kingdom”; but who is to be its king? Is there to be no king in it, think you, and every man to do that which is right in his own eyes? Or only kings of terror, and the obscene empires of Mammon and Belial? Or will you, youths of England, make your country again a royal throne of kings; a sceptred isle; for all the world a source of light, a centre of peace; mistress of Learning and of the Arts; faithful guardian of great memories in the midst of irreverent and ephemeral visions—faithful servant of time-tried principles, under temptation from fond experiments and licentious desires; and amidst the cruel and clamorous jealousies of the nations, worshipped in her strange valour, of goodwill towards men.—The same publisher issues *THOUGHTS FROM KEATS*, selected from his Letters by Gertrude Girdlestone, (2s.) a graceful little volume, containing some of the brightest and most original thoughts (together with a few not specially good) of the rare genius, who, if he had lived, would have become the greatest of our poets. Not all of us share Keats' longing for “a life of sensations rather than of thoughts,” nor do we agree with him in the idea that “the only means of strengthening one's intellect is to make up one's mind about nothing—to let the mind be a thoroughfare for all thoughts, not a select party.” This would surely lead to hopeless confusion and distraction rather than to order. Keats felt the beauty of the Scottish Highlands. His description of Staffa is impressive, as is that of the ruins of Iona, but he failed to appreciate the character of St. Columba when he speaks of the superstition of a would-be bishop-saint, the Dominic of the barbarian Christians of the North, &c.

To the Church of Scotland “Guild Library” two works of exceptional interest have recently been added, and forwarded to us by Messrs. Adam & Charles Black: *THE MISSIONARY EXPANSION OF THE REFORMED CHURCHES*, by the Rev. J. A. Graham, M.A., and *THE PREPARATION FOR CHRISTIANITY IN THE ANCIENT WORLD*, by R. M. Wenley, Sc.D., &c. In the former of

the two Mr. Graham gives a *résumé* of the various missionary enterprises of the Church, mainly from the times of the Reformation, and an account at once clear, comprehensive, and concise of the various missionary operations of the present day, written in a thoroughly catholic spirit. The book is most admirably illustrated. Professor Wenley's essay is of a different class. It is at once philosophical, critical, and historical, illustrating with admirable force the idea that the world was in various ways prepared for the advent of Christ. There were at work intellectual, social, political and religious movements among the Greeks and Romans, as well as among the Jews, which culminated in the "fulness of the times," and made possible the effective carrying out of the purpose of our Saviour's appearing. Mr. Wenley's contribution to this subject is that of a trained scholar, a thinker, and a true theologian. He is a man of whom the Church of Scotland may well be proud.

MESSRS. MACMILLAN have completed their issue of THE HOLY BIBLE, in the Eversley Series, the last of the eight volumes, containing "The Acts to Revelation," having just appeared. The work is sent out under the editorship of Mr. J. W. Mackail, to whose scholarly introduction we have already made reference. The arrangement of the text in paragraphs naturally suggested by the meaning, and in no case too long, the excellence of the type and printing, and the convenient form of the volumes, should make his edition of the Sacred Scriptures a general favourite. It certainly adds to the intelligence and delight with which we read the hallowed and familiar words.—THE HISTORY OF MANKIND, by F. Ratzel, has reached its twenty-sixth part, a part dealing with the races of the Sahara and the Soudan, and commencing a chapter on the cultured races of Asia. The work is magnificently illustrated.—THE REVOLT OF THE YOUNG MACCORMACKS. By Violet Geraldine Finney, with illustrations by Edith Scannell. A story teeming with amusing incidents in domestic life in the house of a Dublin professor. The children, whose revolt is portrayed, were perfect little "pickles." Their adventures and escapades were certainly lively, and more tolerable to read about than to endure.—DIVINE IMMANENCE, an Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A. 7s. 6d. It is a luminous and masterly contribution to the philosophical side of Christian theism. We have arranged for an article on it in our next issue, from the pen of one of our ablest ministers.

MR. DAVID MACBRAYNE sends us the new edition of SUMMER TOURS IN SCOTLAND: Glasgow to the Highlands. It is needless to enlarge on the grandeur of the scenery through and to which Mr. McBrayne's steamers take us. It is simply unrivalled, and of its charms no tourist is likely to see enough. As Keats said in some of the letters noticed elsewhere, it is exceedingly beautiful; it is impossible to describe it. There is something at once romantic and restful in the names of such places as Oban, Ballachulish and Glencoe, Fort William and Inverness, Loch Sheil, Tober-

mory, Iona and Staffa, Skye and Gareloch, and Stornoway; and this guide-book gives a good idea of them all, with much useful information as to how to reach them and how to make the most of a holiday in the Highlands. We notice that the Highland Railway is now extended from Strome Ferry to Lochalsh, and passengers can, in consequence, leave Oban in the morning, reach Lochalsh early in the afternoon, and Inverness early in the evening. Intending tourists should send for this book; and many of our ministers should be sent to the places it describes.

THE SUNDAY SCHOOL UNION'S BOOKS.

THE SUNDAY SCHOOL UNION have issued three or four volumes of great value. THE SUNDAY SCHOOL RED BOOK (by F. F. Belsey, 1s.) is intended as a manual of instruction and advice for superintendents. It comprises all subjects relating to the working of Sunday-schools. It is the most compact and sensible book on the subject we know, and should be in the hands of all superintendents, who should "read, mark, learn, and inwardly digest" it.—THE GREAT SECRET (by Francis Edward Clark, D.D., the founder of the Christian Endeavour Society, 1s.) deals with Health, Beauty, Happiness, Friend-making, Common Sense, and Success. It is written in a beautiful style. No words to young people could be more timely or welcome.—FRANCES WILLARD; the Story of a Noble Woman (by Florence Witts, 1s.) appears while the interest in this gifted woman is still lively and the regret at her death keen. The information is full and exact, and the book is also well written.—THE EMPIRE RECITER: for Platform, School, and Home, with a section for little children, contains upwards of 180 pages in double columns. The selection will commend itself to readers of almost every taste.—THE JOURNAL OF JOHN WOOLMAN. With an Introduction by John G. Whittier. Edited by Alexander Smellie, M.A. "The Journal of John Woolman," now published in "Books for the Heart," is not nearly so widely known as it deserves to be. It is one of the best books in the world, and those who have read it can thoroughly appreciate the advice of Charles Lamb: "Get the writings of John Woolman by heart." This New Jersey tailor and Quietist Quaker realised in an unusual way the spirit and power of Jesus Christ. His detachment from the world in profoundly exciting times was not more remarkable than his devotion to the manifold interests of the Kingdom of Heaven. His philanthropy, his Christian enthusiasm, his anti-slavery sentiments were greatly in advance of his age, but, doubtless, did much to prepare for subsequent movements. Mr. Smellie's admirable Introduction will put readers in a right attitude for appreciating the book. He says truly: "If the great world is ignorant of him" (Woolman) "he has been the chosen companion of some of the wisest and best. We are in good society when we walk and talk with one to whom Coleridge and Charles Lamb and Edward Irving delighted to hearken—one who was the favourite of Dora Greenwell and of John Green-

leaf Whittier. As we tarry for a little beside him, we shall surely catch some of the radiance that illuminates that quiet and homely face, and shall begin ourselves to share in his transfiguration." The book has hitherto been difficult to obtain, the only available edition with which we are acquainted being one published in Glasgow some fifteen or sixteen years ago.—**THE PARSON'S PROXY.** By Kate W. Hamilton. London: Andrew Melrose, 16, Pilgrim Street, E.C. An American story of the Far West, abounding in lifelike and suggestive pictures of the wild life and the reckless and daring characters found there. The minister, the Rev. John Stirling, undergoes a remarkable development, and gains a wide influence over some of the wildest backwoodsmen, one of whom, Nate Vic'y, grows into a great-hearted, generous hero. Doc Bakers and Granny Slocum are characters to be remembered. The book altogether is one of the healthiest and most vigorous we have met with for some time—bold in conception, skilful in execution, witty and humorous, and withal thoroughly Christian in tone.

MESSRS. GEORGE BELL & SONS have brought out a new edition, the ninth, of the **BOOK OF PSALMS**, with **Explanatory Notes for English Readers**, by the Right Rev. J. J. Stewart Perowne, D.D., Lord Bishop of Worcester, at the low price of 5s. The larger commentary, in two volumes, from which it is abridged, is, as Mr. Spurgeon said, "a work of extraordinary learning and skill," one which every critical student regards as of immense value and practically indispensable. The smaller edition contains the gist of the larger, omitting altogether the dissertations on the Use of the Psalter in the Church and by Individuals, on the Theology of the Psalms, on the Probable Origin and Formation of the Psalter, as well as the critical Hebrew Notes. The introductions are also considerably abbreviated. But English readers will find in the new translation and in the lucid, pithy hermeneutical notes—notes which are indeed full of sap—most of that which they will regard as essential. The constant use of so convenient and portable a volume will ensure a more accurate understanding of this invaluable portion of Scripture, and we shall be surprised if hundreds of men do not make it a cherished *vade mecum*.—The same publishers send us **THE GOSPEL ACCORDING TO ST. MARK**, with **Notes Critical and Practical**, by the Rev. M. F. Sadler. Cheap re-issue, 4s. 6d. This is the sixth issue of one of the most valuable volumes in a valuable series. The notes contain the quintessence of the best doctrinal and hermeneutical research, and have the rare power of setting the mind to work on thoroughly practical and effective lines. Seed thoughts are found on every page. Mr. Sadler is more sacramentarian than we approve, but those who can read with discrimination will find nugget after nugget of gold which they can easily separate from the dross. We differ from Mr. Sadler in his view of "the brethren of Our Lord," but appreciate his vindication of the genuineness of the last twelve verses of **Mark**. His introduction is concise and pointed, though few modern scholars will agree with his position as to the absolute priority of **St. Matthew's Gospel**.

MESSRS. JAMES NISBET & Co. forward us two volumes of *THE BIBLICAL ILLUSTRATOR*, by the Rev. Joseph S. Exell, M.A., (1) on the Epistles of John and the Epistle of Jude; (2) the Revelation. 7s. 6d. each. The volumes have the same characteristics as their predecessors, being a collection of outline sermons and illustrations of various kinds, gathered from home and foreign literature on all the principal verses of the text. Such a work as the *Illustrator* cannot fail to be useful to a large class of readers. It represents an enormous amount of labour in collecting and sifting material, and puts the reader in virtual possession of the best thoughts on the subjects treated. The abridgment of sermons in the volume on John's Epistles by the late Dr. Candlish, C. H. Spurgeon, Dr. John Ker, Charles Stanford, J. Morgan Gibbons, has been admirably done. In the volume on the Apocalypse, the various schools of interpretation are adequately represented. Among the sermons abridged are a number by Drs. Maclaren and Culross, Revs. J. G. Greenhough, John Thomas, R. H. Roberts, and the venerable John Aldis.

MR. T. FISHER UNWIN sends out the fifth edition of *THE BIRD'S NEST and Other Sermons*, by Samuel Cox, D.D., 3s. 6d. The verdict of the *BAPTIST MAGAZINE* on the first edition was that it "contained luminous expositions of Scripture, full of solid instruction, conveyed in simple and graceful language," and the verdict was so manifestly just, that we readily endorse and re-affirm it. Dr. Cox was one of the first to give special sermons to children, not "sermonettes" of a slight and tawdry style, but discourses which, while pleasant to listen to, had grit in them, and will bear reading again and again.—Dr. Horton's Yale Lectures on Preaching for 1893 are now issued under their English, instead of their Latin title, *i.e.*, *THE WORD OF GOD*, instead of *VERBUM DEI*. There have doubtless been more able and popular lectures on this foundation, but few better worthy of devout and earnest perusal on the part of all preachers or more provocative of thought and helpful to those who wish to get out of conventional ruts.

BRIGHTER YEARS. The Second Part of the Autobiography of Sydney Watson. Hodder & Stoughton. 3s. 6d.

THE earlier part of Mr. Watson's autobiography dealt mainly with his experiences up to the time of his conversion. As an old salt, who had a romantic experience on board a man-of-war, and subsequently as an evangelist and writer of religious stories, he has much to relate of deep and varied interest. Those who are acquainted with literary work will perhaps stand aghast at the idea that in the last eleven years Mr. Watson has turned out three hundred stories of 20,000 words each, one dozen serial stories of 100,000 words, and hundreds of tracts and booklets! and this is but a part of his busy life. The friends of "An Old Salt" will doubtless give the whole of this autobiography a hearty welcome.



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Waterlow & Sons, Limited.

Yours faithfully

A. J. Parry

THE
BAPTIST MAGAZINE

JULY, 1898.

REV. ABEL J. PARRY, D.D., CEFNMAWR.

WE have the pleasure this month of presenting our readers with the portrait of one well known, not only in Wales, but also in various parts of England. Dr. Parry was born sixty-five years ago at Rhyl, North Wales, and so his early associations were connected with the beautiful Vale of Clwyd, one of the most beautiful in the Principality. When a boy his parents removed to Liverpool, and when he was quite young he was strongly urged by his pastor, Rev. H. W. Hughes (Arwystl), to commence to preach. In 1855 he was admitted into Pontypool College, where he proved himself to be a very successful preacher. In 1858 he settled as co-pastor with the eminent Ellis Evans, D.D., at Cefnmawr, so he has now been forty years in the ministry. From the first he was regarded as one of the leading pulpit lights of Wales, and at Association and other special occasions the services of "Parry, Cefnmawr," were constantly in demand and increasingly appreciated. He was ever a hard, conscientious student, and his sermons were of the highest type, expository in character, carefully prepared, and impressively delivered. After his removal from Cefnmawr he laboured at Liverpool, Cloughfold (where he was pastor for eight years), Bethesda, Swansea, and Carmarthen (English). Dr. Parry is master of clear, strong, idiomatic English as well as Welsh. All his utterances are characterised by elevation of tone and purity of style. As a lecturer he has rendered invaluable service to many a noble cause, especially of temperance and of religious equality and freedom. As an organiser in connection with the Welsh Baptist forward movement he has shown much tact and wisdom and rare perseverance. Two years ago he was raised to the highest post and received the highest honour that Welsh Baptists can bestow—viz., the chair of the Welsh Baptist Union, and he discharged his duties as President

with marked ability. The addresses he delivered on the occasion were powerful and helpful. He preached and delivered addresses to the students of Pontypool, Haverfordwest, Llangollen, and Manchester Colleges, and he has repeatedly rendered service as Examiner in these colleges.

His services to general literature have been very great. He was editor of one of the leading Welsh weekly journals (*Y Genedl Gymreig*) for some years, and the articles written by him that have appeared in various magazines are as thoughtful as they are numerous. As an author we would specially mention the following:—"A Commentary on Paul's Meat Argument," "A Volume of Sermonic Outlines," "Essays on Pulpit Preparation and Exercises," "A Commentary on Galatians." His excellent volume of sermons, "Phases of Christian Truth," was most favourably reviewed in a large number of magazines, and has had a wide circulation. But undoubtedly his greatest work is his "Commentary on the Romans," in two volumes. Dr. Parry was a close student of the great Epistle for many years, and in this exposition we have the fruit of his long study and mature thought. It is one of the best in the Welsh language, and in its special line it has scarcely a superior in English. It stamps Dr. Parry as an excellent Biblical scholar and a sound divine. In fine, he has laboured in season and out of season, and his long day of service has been a great boon and a rich blessing to his church and country. This year he has had the diploma of D.D. bestowed on him by the time-honoured William Jewell College, and it suits him well. His brethren rejoice at the distinction thus conferred upon him, and it is no exaggeration to say that he is everywhere held in the highest esteem as a man, writer, preacher, and author.

Probably he has preached in a larger number of places than any other Welsh Baptist minister; his advocacy of temperance has been strenuous; his addresses on behalf of religious freedom have been able and convincing; and in many other ways he has shown what a firm and intelligent grip he has of true Christian principle. The Cross has been the centre of all his thinking; from there he has gathered all his inspiration, and his enthusiasm has been constantly fed at that source of all spiritual life and Christian activity.

W. EDWARDS.

IS DEATH THE EXTINCTION OF MAN'S BEING ?

BY THE REV. JAMES CULROSS, D.D.

IV.—PHILOSOPHY INCONCLUSIVE.

FOR the most part there is lack of moral earnestness in expressing their faith in a life to come. It is true that it had but slight "grip" of the consciences of men in general, and was worthless as an anodyne for sorrow or an inspiration to heroic and virtuous endeavour and patient continuance in well-doing. It is true that it was wholly insufficient to satisfy the deep craving of the heart; and it is also true that by not a few it was mournfully or passionately denied. Aristotle, that great master of reason, calmly ignores it. In one much-quoted passage, with remorseless logic he sums up the result of Greek philosophy on the subject, in words whose measured and passionless precision makes them infinitely pathetic; in the light of fact and reason, he has nothing to say in favour of conscious future existence; he finds no legitimate place for it in his system; on the contrary, his conclusion amounts to this—that the argument adduced to prove the future existence of the soul, if valid, goes to prove its eternity; that all which constitutes human personality is doomed to extinction; and that, if we do survive in some future state, we shall have no more memory or consciousness of our present condition than in the present we have memory or consciousness of having lived a former life. It is difficult to see in what respects such an immortality differs from annihilation. Aristotle does nothing to roll away the stone from the door of the sepulchre, or even to break the seal wherewith it is sealed. He finds nothing either good or evil beyond death.

The views of Epicurus, whose followers openly rejected the doctrine of a future life, are well known. "Accustom thyself," he says,* "in the belief that death is nothing to us; for good and evil are only where they are felt, and death is the absence of all feeling; therefore, a right understanding that death is nothing to us makes enjoyable the mortality of life, not by adding to years

* Letter, preserved by Diogenes Laertius.

an illimitable time, but by taking away the yearning after immortality." The first two sentences in which Diogenes Laertius summarises the Epicurean system are these: "First, what is blessed and incorruptible (that is to say, GOD) has no troubles and annoyances of its own, and gives none to any other; second, death is nothing to us. That which is dissolved into its elements is without feeling, and that which has no feeling is nothing to us." By these two strokes man is set free from Divine control, and is emancipated from that "dread of something after death," which so "puzzles the will." A strange but striking little poem in the spirit of Epicurean philosophy tells how he who fashioned the Sphinx had wandered far and wide, seeking the "smile of all-wisdom" in vain; till a slave, hoary-headed and weak, bade him sculpture the smile of his Sphinx from the lips of the dead. The slave led him to a hovel near by, where a dead man lay, with a smile on his lips, the smile of all-wisdom—tranquil, inscrutable, sweet, with a quiet disdain—which seemed to bid him cease to waste his *Now* in the vain search of a future *Then*.

"Hushed in the infinite dusk at the end shall ye be,
Feverish, questioning spirits that travail and yearn,
Quenched in the fulness of knowledge and peaceful as we;
Lo, we have lifted the veil—*there was nothing to see!*
Lo, we have looked on the scroll—*there was nothing to learn!*"

As we approach the Christian era we find that the traditional beliefs commanded no real consent among any above the most ignorant. How it was among the educated may be seen in a single, but signal, instance that has often been referred to.* In the Temple of Concord, whose ground plan is still traceable under the Capitoline, the Roman Senate met on a December day, B.C. 63, to decide what should be done with Catiline and his fellow conspirators. It was a distinguished gathering, including the foremost men in the State—Cicero, Cato, Cæsar, and others. The streets were patrolled with armed bands, and the place of assembly was guarded by armed knights. Julius Silanus, the consul-elect, gave it boldly as his opinion that the conspirators should be put to death,

* Warburton, "Divine Legation of Moses," iii. 2, 5; Dr. Turton, "Natural Theology Considered"; Merivale, "Fall of the Roman Republic, and Conversion of the Roman Empire."

according to the ancient custom of the Republic, as having been guilty of manifest treason. Others agreed with him. The proposal, however, was withstood by Cæsar—himself *pontifex maximus*, supreme judge in all religious matters, the man of highest genius and firmest will in the Senate—who proposed confiscation and perpetual imprisonment instead; arguing (according to Sallust's report*), "In pain and misery death is the release from all suffering, not suffering itself; beyond it, is no place for either pain or pleasure. . . . After death there is no more punishment for sin, neither is there any reward for virtue"—maintaining, in fact, that death is the gateway into blank oblivion. So indifferent did the words seem that they passed without protest, except by Cato and Cicero, who simply indicated on the other side their belief in a future life, with a different fate for the good and the evil—a belief handed down from their ancestors. From their manner of evading Cæsar's argument, by retiring under the opinion of their forefathers, Bishop Warburton concludes "that these two great patriots were conscious that the real opinion of ancient philosophy would not support them.

Such was the goal towards which educated thought was tending—certain to be reached in due time also by the crowd. The elder Pliny shows what progress was made up to his day. "All religion," he says, "is the offspring of necessity, weakness, and fear. What God is, if in truth He be anything distinct from the world, it is beyond the compass of man's understanding to know. . . . The vanity of man, and his insatiable longing after existence, have led him also to dream of a life after death. A being full of contradictions, he is the most wretched of creatures, since no other has wants transcending the bounds of its nature. . . . The greatest good that God has bestowed on man is the power of taking his own life." "Not even God," he says, "can do all things; he can neither dower mortals with eternal existence, nor recall the dead." The belief in immortality he stigmatises as "an accursed frenzy," and asserts that to entertain it "doubles the pain of dying." Pliny has successors—who find in the universe nothing but force and

* Though it must be remembered that the works of Sallust that have come down to us are, as Coleridge says, "romances founded on facts," and all the reported speeches are in what Lord Brougham calls the "Sallustian style."

matter. Thought, emotion, hope, aspiration, devotion, worship, are movements of brain matter, and all cease when the physical machine goes to pieces. "Man hath no pre-eminence above the beast. As the one dieth, so dieth the other; all are of dust and turn to dust again." Says one, "I would not for a moment hesitate to prefer annihilation to everlasting life." The impossibility of getting out of existence seems to him the most awful thing imaginable. Strauss declared that the belief in immortality is the last enemy which is to be destroyed. There is profound pathos in that "*If*" of Tacitus in the close of the "*Agricola*." "*If*, as philosophers hold, great spirits perish not with the body——." "In that *If*," says Uhlhorn, "lies the whole torturing uncertainty of heathenism."

"ACCORDING TO YOUR FAITH BE IT UNTO YOU."

"ACCORDING to your faith": thus spake the Christ;
 According to our faith the work is blest;
 Had we as much as grain of mustard seed
 Mountains would be removed, His Gospel preached,
 Till every nation, every tribe, would sing
 Of Jesus' deathless love, of God our King.

His great commission given; have we forgot
 How with us largely rests its quick success?
 To use the mercies, given us day by day,
 In perfect faith, His kingdom to extend;
 And for the future, trusting Him to guide
 Where streams abundant flow—He will provide.

O Christ, forgive—for that we know Thy might,
 Yet fail to trust beyond the present hour.
 Too oft we store from manna daily given
 Something for future needs—lest Thou should'st fail.
 O God, have pity; show to us the shame,
 That acting thus we have defiled Thy name.

Teach us to pray, and fill our doubting hearts
 With something of the faith that should be ours;
 And, pressing closer to Thy wounded side,
 Help us to know Thy mystic name of Love.
 Then with the trust born of Thy tender care,
 In Christian warfare, we may do and dare.

WERE THE EARLY CHURCHES IN OUR COUNTRY BAPTIST CHURCHES ?

WHICH of the sects of modern British Christianity has the nearest resemblance to the Churches in our land prior to the coming of Augustine in A.D. 597 ? The question is one of no ordinary interest, and has received considerable light from modern research and criticism. Terms used by ancient writers such as monastery, bishop, or tonsure, are found to have had a different signification from that which they have now. When we get at their true meaning we obtain a more correct view of the Christian customs of olden days, and many widely accepted opinions are found to be erroneous. Before Augustine came there was no organised hierarchy in Great Britain. The Churches were free and self-governing. They were not bound to any liturgy. They were very definite in their belief on the Deity of our Lord. Their supreme appeal in all things was to Holy Scripture, and their Bible was very nearly, if not exactly, the same as ours. They had a great dread of the claims of Rome, which they vigorously resisted. They were thoroughly evangelical in doctrine. Baptism was by immersion. These are facts which few ecclesiastical students would now dispute. Thus far, the best claim to be their successors comes from the Free Churches, and especially from Baptists. But did they baptize children ? Baptize, that is immerse, all admit they did. Children too, as with Baptists now where they show evidence of piety. But did they administer the right to unconscious babes ?

At the outset it is well to notice that in all records extant the early Churches of Great Britain appear in all things to have made their supreme appeal to Holy Scripture. No creed has been preserved, or any instance of the recognition of any other authority than the Bible. The well-known passage of Chrysostom, written about the close of the fourth century, describes British Christians as "discussing points in Scripture with different tongues, but not with varying faith."* There is a beautiful story told by Bede †

* Chrysostom, "Serm. de Util. Lect. Script."

† B-da, H. E., lib. i., cap. xvii.

which illustrates this. In the early part of the fifth century the Churches were tried by a considerable leaven of the Pelagian heresy. The pastors, or bishops as they were then called, met in anxious conference, probably at a gathering similar to one of our Association meetings. No appeal was made to Rome, or to any recognised creed; but two brethren of high reputation were invited from Gaul. Germanus and Lupus came, and a conference was held near St. Albans. There was a large assembly. Bede states, "Primo in loco beatissimi sacerdotes præbuerunt adversariis copiam disputandi, quæ sola nuditate verborum diu inaniter et aures occupavit et tempora; deinde antistites venerandi torrentes eloquii sui sum apostolicis et evangelicis imbribus profuderunt miscbatur sermo proprius cum divino et adsertiones molestissimas lectionum testimonia sequebantur." "In the first place, the blessed ministers, Germanus and Lupus, gave to their adversaries good scope for disputing, who, but with nakedness of words, inanely occupied ears and the time. Then the venerable opponents poured torrents of eloquence of their own, mingled with showers from Apostles and Evangelists. Their own speech was mixed with that which was divine, and their weightiest assertions were followed by reading testimonies." The people were convinced, we note, by the Scriptural method of their councillors, not by any appeal to authority of another kind. It was similar in the controversy concerning Easter, and the Tonsure held at Whitby, so finely told by Bede.* Now inasmuch as those early Churches made the Scriptures their supreme appeal, and no clear instance of infant baptism can be found in the sacred volume, there is a presumption—only a presumption, it is admitted—that they did not adopt a practice for which the only authority is tradition. This reason is advanced admittedly for Baptists, who assert that whatever may be the strength of the argument in favour of infant baptism, it finds no support from the *prima facie* teaching of the New Testament. It was used by Mr. Danvers in the controversies of the seventeenth century with considerable effect. It rests with our opponents to prove that the evolution of infant baptism in the Eastern Churches (accepted by the Latin Church) had been adopted in the British

* Beda, H. E., lib. iii., cap. xxv.

Churches, who were antagonistic to their developments, but made the New Testament their rule of faith and order.

In all the records extant no instance is recorded of the baptism of an infant prior to the coming of Augustine. This, too, it is freely admitted, like our former remark, is but a presumptive argument. Like all negative evidence, its chief value is to clear the scale. But it does a little more: it shifts the burden of proof to the shoulders of those who deny our claim. The observation, however, becomes of value when we consider that there are several mentions of the baptism, in mature years, of persons who had Christian parents. Three illustrations occur in the narratives of Bede.

There is the story of the Hallelujah battle at Bangor. The troops marched against the enemy. They were led by Germanus, who, although a pastor, had been a soldier, and in the hour of need was chosen to be general. Germanus preached to the men, a revival ensued, they asked for baptism, and the enemy attacked just after the rite had been performed. The army, still saturated (*Madidus baptisate*) with baptismal water, rushed on the foe with shouts of hallelujah, and a complete victory was secured. This army had been drawn from a Christian population; they were following a Christian minister; yet they had not been baptized, which certainly points to the conclusion that infant baptism was not the universal practice at that day.*

There is a curious incident narrated of the three sons of King Saba who were present at an administration of the Lord's Supper. They said to pastor Mellitus, "Why do you not hand to us that white bread as you used to our father?" The reply was, "If you will be washed in that laver of salvation in which your father was washed you may also partake of the holy bread of which he partook; but if you condemn the laver of life you may not receive the bread of life." In consequence they drove the brave minister out of their kingdom.† Here is an instance of a pious king who had not had his children baptized. This is the more remarkable from it being a case in a royal family, where a careful attendance might have been expected. About this time the churches of France

* Bede, H. E., lib. i., cap. xx.

† Bede, H. E., lib. ii., cap. v.

record the christening of infants in the royal family there. Much earlier Queen Crotild had her children baptized.*

There is a sad story of the monastery of Lestingua, supposed to be in Yorkshire. There was at the time a terrible epidemic, and numbers of the people were dying. A company of about thirty fled to the monastery. Every one of these died but one little boy, for whom very earnest prayers had been made. Afterwards he "gave himself to the reading of the Scriptures. At length he learned that he had not been regenerated in the water of baptism."† He was then baptized and became a priest. Now this child was with Christian people, but had not been christened.

This is recorded by Nennius, in his "History of the Britons": "Edwin, son of Alla, reigned seventeen years, seized on Elmete, and expelled Cerdic its king. Eanfled, his daughter, received baptism on the twelfth day after Pentecost, with all her followers, both men and women. The following Easter Edwin himself received baptism, and twelve thousand of his subjects with him. If anyone wishes to know who baptized them, it was Rum Map Urbgen—he was engaged forty days in baptizing all classes of the Saxons, and by his preaching many believed in Christ."‡ The record of this incident which occurred in the year A.D. 627, and was the origin of York Miuster, has two curious points which may be noted for what they are worth. First, it is definitely said "Men and Women"; there is no mention of children. Secondly, the name of the minister is especially given. The conversion, according to Bede, was by Paulinus, a bishop of the new sect, but the administration of the ordinance by one of ancient British name, possibly of the churches of the old faith and order, hence children were not included in the ceremony.

The case of Constantine is not clear. He had a pious mother, but there is a doubt of his being brought up in Great Britain. Fabyan relates, "About this time Kyngylsus, one of the kings of the West Saxons, was, by the doctrine of that blessed man Berinus, converted to the right belief, and christened of him in the city of Dorchester, and Oswald, King of Northumberland, was his god-father." Then, later on, "Kenwalcus, his son, was king after him, the which in the beginning of his reign would not be chrystened."§

* Fabyan, pars v., cap. xcvi.

† Nennius, sec. 14.

‡ Bede, lib. iii., cap. xxiii.

§ Fabyan, pars v., cap. xxxiii.

For a length of time after Augustine there does not appear to have been a widespread observance of infant baptism. A.D. 690, at a West-Saxon Witenagemot, King Ina decreed a severe fine to be levied on parents who neglected the baptism of their new-born children within thirty days.* A fact which suggests that the practice was not very popular. Now, to use exact language, Ina was an ardent follower of the new sect, which was really the great heresy of his age. It was the attempt by Augustine to organise a national church under the supervision of the Pope at Rome, and infant baptism is essential to a national church.

III.—It was evidently the work of Augustine to introduce some innovation in the administration of baptism. The Chronicle of Fabius Ethelwerd recording the death of Pope Gregory says: "He bestowed baptism on the English by sending among them Christ's servant, Augustine."† The Anglo-Saxon Chronicle for the year A.D. 606 has this note: "This year Pope Gregory died about ten years after he had sent us baptism."‡ Augustine soon after his arrival in this country sent Laurentius and Peter to Rome for definite instruction on several points. These were chiefly in reference to bishops. Gregory's answer was remarkable; he says definitely: "In the Church of England as yet you are the only bishop."§ There was no episcopal hierarchy in our country up to that time. In these directions the eighth question had reference to the baptism of infants. It was: "Ne morte præoccupeter, quod genuerit, post quot dies hoc liceat sacri baptismatis sacramenta percipere?" ("Lest death should intervene, after how many days is it permissible that the born child should receive the sacrament of holy baptism?")|| The reply is of considerable length, but on this point was to the effect that if there is danger of death baptism is in no way prohibited in the hour in which the child was born. It is reasonable to suppose that had Augustine found infant baptism among the churches, he would not have found it necessary to send to Rome for an answer to such a question.

J. HUNT COOKE.

(To be continued.)

* Fuller's "Church History," book ii., 7th century.

† Ethelwerd's Chronicle, cap. v. ‡ B. M., MSS. Cott. Tib. British Museum.

§ Plummer's "Bede," vol. i., p. 52. || Plummer's "Bede," vol. i., p. 53.

CHRIST AND INDIVIDUALS.

JESUS CHRIST during His public ministry not only addressed the multitude, but also spoke words of wisdom and truth to individuals. An insincere man who is a mere orator may move the crowds at the time in favour of justice and goodness, but he who addresses the conscience of individuals, and deals faithfully with them as Nathan dealt with David, wears the mantle of the true prophet, and is consumed by the fire of heartfelt conviction. Dr. Stalker says that there are nineteen such private interviews between Christ and others mentioned in the gospels. Most of these are recorded in the fourth gospel. For some reason or other this trait in the character of our Saviour had a special charm for the mind of the beloved disciple.

I.—One aspect of this question is *How Christ threw light upon the life and character of individuals.* He was the Sun of Righteousness; and men and women who were thrown by circumstances across His path were photographed and set up in the gallery of the New Testament, where the features of their character stand for ever in view. Let us look at them one by one. Here is John the Baptist, stern, honest, unselfish, austere, unsocial, true to God, true to men, always hearkening to the voice of duty, always full of courage to follow its lead. Andrew, faithful to conviction, missionary in spirit and constant in work. Simon the impulsive, abrupt man, carrying his heart on his face, thinking aloud, but true to the core. Nathanael, the sincere seeker after God, having conquered self, and free from guile. We note the timid, fearful Nicodemus, who comes to the Saviour under cover of night, too fearful of the taunts and sneers of men to come by day, but too anxious to solve the great problem not to come at all. The woman of Sychar, with her local prejudices, her honest heart, her candid words, with Christ throwing light upon her sinful past, and opening a better future before her. We see the nameless sufferer who has been ailing for thirty-eight years, in whose case hope had given place to despair and indifference. The impulsive nobleman of Capernaum whose son was healed. The man born blind, a man of independent mind and of great courage, who dared acknowledge the work of his

Deliverer, and who stands firm in spite of all hindrances. Let us go to Bethany—here we see Mary, the devoted, self-sacrificing worshipper, Martha the unwearied worker, and Lazarus the beloved brother, who enjoyed the friendship of the Son of Man. The Passion is a revelation, and in the light of it we see the dark features of the worldly-minded Judas the traitor, the hypocrisy of the high priest, the vacillating conduct of Pilate; and in the glorious sunrise of the resurrection morn we see the faithful women at the grave, whose love was a burning flame which the waters of death could not quench. So we get all the world, as it were, pictured in the gospel, so like the world of to-day, with its mixture of good and evil, of darkness and light, of the goodness that leads to life, and of the passions that make for death.

Some of the men and women portrayed before us have second and third sittings; for instance, we behold Peter on different occasions, and we note the same features but bearing stronger expressions. The modern art of photography, so mysterious in its process, in its work of changing the passing form into comparative permanence, is only a faint image of the fixedness of character as pictured in the gospel. Alike in reality though different in form the hearers of the gospel come in contact with the Saviour. This is the test and the revelation of character. This is man's opportunity, which if neglected may prove his ruin, but if rightly used will be an open door to an eternal heritage of blessing.

II.—*We find that Christ revealed precious truths to individuals.*

It is a noteworthy fact that some of the sweetest recorded sayings of the Great Teacher, and also some of His deepest utterances of religious truths were spoken not in the presence of the thousands but in the ears of the few, yea, to individuals. That verse which has sunk into the heart of man in all ages, "For God so loved the world," &c., was spoken, as far as we know, to only one listener. So also was that deep saying, "God is a Spirit, and they that worship Him must worship in spirit and in truth." The same remark also applies to that wonderful utterance concerning life and death, "Whosoever believeth in Me, though he die yet shall he live, and whosoever liveth and believeth on Me shall never die." All this points to the conclusion that our Saviour was far above the prejudices of His age, in reference to the inherent

value of human nature. The tendency of the age was to value men as to their number, and according to their rank and station in society. "Aristotle, the best exponent of the theory of the ancient world, views some men as born to be savages and others as destined by nature to be slaves, whom he further regards as living machines, and women, apparently in all seriousness, as nature's failures in the attempt to produce men."—(Illingworth's "Personality," p. 7). But the Great Teacher sets value upon man as man, and to Him there is no distinction between Jew and Greek, bond and free, male and female, rich and poor.

He, by his conduct and by His teaching, created a new era in regard to the personality of man. The poets and philosophers of the ancient world proved the greatness of man by giving some account of his mastery over external nature, but our Saviour goes to the root of the matter and looks upon man as possessing will, conscience, and as able to commune with the Spirit of God.

III.—*We see therefore the great significance of saving individuals.*

In the three parables of Luke xv., Jesus Christ justifies His conduct in seeking the lost, and He shows that though only one is saved it is worth all the trouble. The shepherd knew what he was doing when seeking the strayed sheep, and the Great Shepherd of souls knoweth that the saving of a single individual will repay the cost and labour involved in his restoration, and the saving of one means ultimately the saving of many. One memorable day a young man believed on Jesus Christ. He was only a fisherman, living in a small town on the shores of the Sea of Galilee. He was not a man of genius, or possessed of any remarkable powers, but having found the Messiah himself he was anxious to tell others of Him, and he brought his brother Simon to Jesus. His brother was of an impassioned nature, and on the day of Pentecost was the chief human actor in that wonderful scene when three thousand people were converted. These people were scattered abroad, some of them went to the banks of the Tiber, and possibly by means of their preaching some exiled Britons heard the joyful news, and returned to this country to teach their own kindred at home of the love of God, and from this country has gone forth to all parts of the world the tidings of salvation. It is just possible that there is a close connection between the latest conversion on the foreign

mission field and the conversion of the young man Andrew on that auspicious day.

Christianity throughout the ages has felt the power of the individual. There is joy in heaven over one sinner that repenteth. When the fire from heaven begins to burn on the altar of one human heart no one can say what the effect may be. A single individual has many a time set a whole country ablaze. Carlyle says that no time need have gone to ruin could it have found a man great enough. "But I liken common languid times with their unbelief, distress, perplexity, with their languid, doubting characters and embarrassed circumstances, impotently tumbling down into ever worse distress towards final ruin, all this I liken to dry, dead fuel, waiting for the lightning out of heaven that shall kindle it. The great man with his free force direct out of God's own hand is the lightning." The sage of Chelsea was right as to the remarkable influence of the great man, and the great men are the men of great faith. The man who seeth Him who is invisible, and who leans on the arm of Omnipotence, is a power that nothing can withstand.

Whilst the philosophers of the world argue amongst themselves with regard to individualism and socialism, and inquire whether the interest of the one militates against the interests of the many, we are safe in saying that the salvation of one man is for the benefit of the whole, for a man is saved not for himself, but for others also; he is like Abraham, blessed and made a blessing.

Corwen.

H. C. WILLIAMS.

Messrs. SEELEY & Co. (38, Great Russell Street) send out two small books by the Rev. H. C. G. Moule, D.D.—THE CROSS AND THE SPIRIT, Studies in the Epistle to the Galatians; and OUR PRAYER BOOK, Short Chapters on the History and Contents of the Book of Common Prayer (1s. each). The notes on Galatians were prepared as a series of lectures for a gathering of clergy at Cambridge, and, while not a continuous or complete commentary, they set forth in a terse and compact form the gist of the Epistle, and give "specimens of exposition" which ministers, more perhaps than others, will appreciate. The little work, "Our Prayer Book," is written, of course, from an Evangelical standpoint, and contains much information that, as a rule, can only be gathered from many, and not generally accessible, sources.

THE ORGANIC UNION OF BAPTISTS AND CONGREGATIONALISTS IMPRACTICABLE.*

IT is no exaggeration to affirm that there is not a question of Biblical interpretation as to which there is greater unanimity among scholars of the first rank than obtains on these points: (1) that primitive Christian baptism was immersion; (2) that it was administered on profession of faith in our Lord Jesus Christ; and (3) that St. Paul refers to this baptism as a symbolic representation of the Christian believer's death, burial, and resurrection with Christ. When any one of these positions is assailed, the experts in Biblical science fight for us, and we may hold our peace. But are these convictions, having, as they seem to have, a thoroughly adequate warrant, important enough to demand and justify our separate denominational existence? A few of us may be inclined to believe that though Baptists are entirely right in their contention concerning the Sacrament, the matter is not worth disputing about, and that it would be well if we could find terms of agreement with the Congregationalists, and form with them one great body of autonomous churches. The idea of union with the Congregationalists has a fascination which we can all understand. Numbers of Baptists are in membership with Congregational churches, and tell us that they have already solved the problem which now confronts us. They are as good Baptists as ever, they say; by which they mean that they still believe in the Divine authority of believers' baptism; but they do not think that such a matter should separate the two branches of Congregationalism. Separation may once have been necessary, but times have changed, and the proportions of truth are differently estimated. Baptists and Independents have so much in common that only on rare occasions are they to be distinguished. What a desirable thing, then, it is that separation should cease, and that we should permanently unite in one great and powerful organisation. I am not insensible to the attractiveness of this suggestion, but its fascination is that of the will-o'-the-wisp; follow it and you will find

* From a strong and eloquent Address by Rev. George Hill, M.A., as President of the East Midland Baptist Association.

yourself stumbling in a quagmire. There are certain stubborn facts which stand in the way of such a union ; and we should be wiser to turn aside from quixotic and impossible schemes for the future, and address ourselves to the urgent and practicable duties of the present. In any organic union with another religious body we should find it needful to adopt one of two courses. Either our distinctive beliefs must be still openly maintained, or they must be allowed to fall out of sight and be practically abandoned. For which of these alternatives are we prepared ? Consider the first—viz., that we maintain and continue to expound and advocate our distinctive beliefs. Of necessity that would involve opposition to Pædo-Baptists, and, in such conditions, what reality or continuity would the union have ? It is an unfortunate accident of our position that we cannot assert our own beliefs without denying those of our brethren. Baptist and Pædo-Baptist theories cannot exist side by side ; they are mutually exclusive. When we say that none but believers should be baptized we condemn the baptism of infants. When we say that only immersion is baptism we condemn those who practise aspersion, calling that baptism. We are not to blame for this ; we can do nothing else, and the necessity is not our fault, but our misfortune. We find no pleasure in differing from our brethren ; the appearance of intolerance causes us distress. We are not Baptists “for the fun of the thing.” If we could utter our own convictions and bear our own witness without condemning those whom we honour and love we would do so gladly, but it is impossible. Rightly or wrongly, we hold that we have no option in the matter. It is not with baptism as it is with church government, where we may practise one method while admitting another to be legitimate. A Congregationalist is under no constraint to condemn the Presbyterian or Episcopal order, for he may regard these as of equal legitimacy with his own, the fact being that the New Testament writers impose no one order as of permanent and sole legitimacy. Church polity is one of those matters as to which Christ gave no commandment, and no one system is obligatory at all times and in all places. But concerning baptism we cannot speak thus. Our belief is that believers’ baptism is of Divine authority, and that the baptism of infants has no such authority. However greatly

we may grieve our brethren by so saying, we can do none other. And, I ask again, what would the union be worth—how long would it continue—what would be the effect but confusion and discord—if directly opposite and mutually exclusive doctrines were openly maintained? But, take the second alternative. Might we not compromise matters by sinking our differences and keeping uppermost the things on which we are agreed? The suggestion is even more impracticable than the other. The word “compromise” has a hateful sound in this connection; and the thing it stands for could lead to no good result. It is John Morley, I think, who says: “In the realm of morals conscience is king,” and when we add to this “in the realm of conscience Christ is King,” we have two aphorisms which make short work of religious compromise. We could gain nothing, the cause of Christ could gain nothing, by an agreement to ignore our differences. Mr. Thew, in an address to the Church Congress in Leicester, remarked that “religious differences, sunk by contract, have an awkward way of rising to the surface again at inconvenient moments”; and some such consequence would infallibly follow any agreement to “sink” differences of conviction about baptism. Truth is living; you may agree to “sink” it, you can never drown it. Truth is under Divine protection, and, though we ignore it, other lips will be found for its utterance. For myself, recognising the honesty of those who have reached a conclusion different from my own, I could be no party to an agreement binding them to hold their peace about what they have received as Divine truth; as little could I bind myself to silence. And if I could so far forget the royal authority of truth as to consent to its suppression, I might be sure that God would find some other servants, more loyal and courageous, to be His faithful witnesses. Compromise is always a perilous procedure; it may easily become immoral. Truth, being Divine, is of universal authority; surrendered here it will find new champions yonder. Make a compromise to-day, and to-morrow shall see some sturdy truth-lover arise to reassert the discarded faith. If we should prove recreant, others would be found to take our forsaken place and to carry forward the standard which we thought it not worth our while to hold aloft. I say these things not to excite contention—

least of all with our Congregational neighbours, who are our very dear friends and brethren, side by side with whom we would live in amity and work in loving co-operation—I say them only because we ought honestly to face all the facts of the situation and realise clearly what they involve. Nor can I profess agreement with those who speak of our distinctive beliefs as trivial. If they were trivial it would become us to remember that trifles may have important ethical bearings; trifling acts of obedience or disobedience show a loyal or a disloyal spirit. Did not our Master say, "Who-soever shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven"? In matters of duty it is dangerous to talk of great and small. The Puritan who, twitted for being precise, made answer, "I serve a precise God," uttered a truth for all time. If we sincerely believe that the baptism of believers is an unrepealed institution of our Lord Jesus Christ, I do not know how we could escape the condemnation of the disloyal and disobedient did we wilfully allow the ordinance to fall into neglect. When Christ commands, our one duty is to obey. Whatever reason for satisfaction others may find in the decay of denominational sentiment, we can see in it only reason for regret. We need to tighten our grasp on the truths we hold, and to be on our guard against an unwise and dangerous compromise, however it may be commended. Baptists can cease to be denominational only at the cost of ceasing to be anything. We shall be weak as we hide or make light of our convictions; we shall be strong as we assert them with intelligence and vigour. An urgent need of the time is an intenser loyalty to our own denomination and a more earnest propagandism. I am not recommending sectarianism. Sectarianism is hateful. Sectarianism is the sin of those who claim for a part that it is the whole; or who have no eyes to recognise Christianity save when it comes before them in the form which they most approve. He is a sectarian who says that the Church of Christ is united to his own community; who refuses to believe in the Christian loyalty of those who differ from him, and withholds from them his fellowship and co-operation. That is an evil to be deplored and repented of, while steadfast adherence to one's own faith, zeal in the propagation of one's own convictions, earnest advocacy of the truths with

which we have been put in trust—in a word, denominational loyalty is a thing to be cherished. For this I plead, not only in the interests of our own churches, but in the interests of the Kingdom of our Lord. We may hope to prosper in the measure that our convictions are clearly defined, firmly held, and earnestly enforced ; and our prosperity will be a gain to the whole Christian Church. From compromise we may hope for nothing ; from fidelity we may hope for all good things. For the sake of our own institutions : our colleges, our associations, our societies for church extension, and mission work at home and abroad, we need a more enthusiastic devotion to what we believe to be the will of Christ. We must not shrink from assuming an unpopular position if that be needful, nor shirk the odium which, in these days of overstrained courtesy, may attach, and is pretty sure to attach, to those who clearly state their convictions and resolutely stand by them. Cultivating to the utmost Christian charity and brotherliness ; endeavouring to keep the unity of the spirit in the bond of peace ; co-operating with Christian brethren of other names with all heartiness, and never keeping back when we can possibly stand by their side ; we must zealously maintain the principles with which our name is identified, believing them to be an expression of the mind and will of our Master. For the future we need have no fear. If we are staunch, true, and earnest, and keep ourselves from unwise entanglements, we shall find that there is near at hand a new era of prosperity. To-day our outlook is more encouraging than it has been for long. Some misunderstandings have been cleared away and some friends who have been outwardly estranged, though always one at heart, have been brought together again. We are being surely welded into a true union of loving, trustful brotherhood ; and if God permit us to see the completion of this work we shall all rejoice. Meanwhile, our present duty is plain. Being satisfied of the Divine warrant and worth of the convictions which we embody, our constant aim should be to set them forth clearly, and to give them efficient exposition in their due relation to all other truths of the Christian message ; thankful that to us has been assigned some place in Christ's great redeeming work, and ambitious for nothing better than that He who has given us the work may account us true and faithful.

THE RESPONSIBILITY OF THE CHURCH FOR ITS SUNDAY SCHOOLS.*

"THE Responsibility of the Church for its Sunday Schools" is a sufficiently general phrase, and almost anything can be said under it about the Sunday-schools which one may want to say. Some mean by it "the *pastor's* relation to his teachers and his prospective teachers," which is something different from the responsibility of the Church for its Sunday-schools. "The responsibility of the Church" and "The duty of the minister" are not exactly equivalent.

There can be no question as to the responsibility of the Church for its Sunday-schools. Perhaps what the churches need to realise more than they do is not so much their responsibility, as the vital importance of the Sunday-schools to the churches themselves. A church here and there, perhaps, sees it, but it may be confidently said that the churches generally do not realise how much their future strength is bound up with the training of the young. The State says we must train the children in secular knowledge. This training and instruction are essential to the national well-being, and it must be done, whatever the cost; and it compels us to put our hands into our pockets for taxes and rates to the extent of about twelve millions a year for this work. We want a similar feeling in the churches as to the importance of the *religious* education of the children, both to themselves and to the churches. It is not simply that it is very desirable, it is essential. There is nothing, except it be the training of its ministry, on which the future prosperity of the churches depends so largely as on the winning and training of the children and young people. The Church of to-morrow is in the Sunday-school to-day. Both at home and on the mission-field the most potent instrument in the hands of the Church for the extending and building up of Christ's

* Before his lamented death the Rev. Henry Bonner promised to write one or two articles for the BAPTIST MAGAZINE on the Religious Education of the Young and some needed reforms in the Sunday-school. His sudden and unexpected removal prevented the fulfilment of the promise, but the accompanying article, read at a meeting of the Council of the Evangelical Free Churches of Birmingham, was printed for local circulation, and as it indicates the points Mr. Bonner wished to emphasise, we gladly find space for it here.—ED.

Kingdom in the world is the school. It is not responsibility we want to drum into the ears of the churches, but the surpassing importance of the Sunday-school. The somewhat slighting, we might almost say contemptuous, notion that seems to prevail in some churches that the Sunday-school is a useful sort of institution on the whole, and that Sunday-school teaching is good occupation for the younger members of the church, needs exploding utterly. We do need the younger members of the church for this work. We need their fresh enthusiasm and their ardent devotion; but it is work which also deserves and demands part of the best intelligence and strength which the churches have. There is need in some quarters for a different estimate altogether of the opportunities and possibilities which the Sunday-school afford, and of the greatness of the work which may be done in them. There is no work to which the churches put their hand which is comparable in importance to the churches themselves with the work of the Sunday-school. We are always discussing how to reach the masses. We never shall reach the masses as grown men and women; the best we can do will leave large numbers of them untouched. Our chance is with the children; it is among them we shall find our best Home Mission field, and with them we shall do our best Home Mission work. Win the children and young people, and we win the men and women of the next generation.

There are two sides to Sunday-school work which, though they run into each other in practice, may be distinguished. There is the spiritual side of the work, which we should all place first. The ministry of the Sunday-school teacher is not primarily for instruction, though instruction must be part of it. It is a ministry of spiritual influence and persuasion. The teacher's first desire is to touch the hearts of the children, to bring them to the Saviour, and to start them on the Christian life. Instruction in the Scriptures is only a means to an end, and the end is to make the children Christians and intelligent Christians. We shall all agree that this is the first, best, and most important part of the teacher's task. And we shall all gladly and gratefully admit the great service which the Sunday-schools have rendered to the churches of this part of their work. The best harvests they reap are reaped from the Sunday-schools. And whatever criticisms and strictures

may be made on some parts of Sunday-school work, we are all devoutly thankful, and none more thankful than we ministers, for the spiritual results achieved.

Beside this spiritual side of the work of the Sunday-school, there is the more purely educational side, all which is covered by the word *teaching*; and it is this which has been criticised lately with such severity. It is said that the teaching given in the Sunday-schools is not as good as it should be by a long way; and some put it more strongly and say that it is about as bad as it can be. It is inefficient in form and method, which means that many teachers cannot teach; and it is antiquated in substance. Professor Adeney has said that young people go to school with a theology as antiquated as the dodo. Professor Adeney does make strong statements occasionally when speaking on Sunday-schools, and this may be thought by some to be one of them. But we know what he means. He means that things are taught in many Sunday-schools as part of religion which could not be taught to any fairly intelligent congregation, and things which the young people will have to unlearn as they grow to riper years if they are to hold their Christian faith in an intelligent and reasonable manner. There may be difference of opinion as to the extent to which the statement holds good, but most of us, I presume, would admit that there is truth in it. Anyway, all would admit that there is room for great improvement in Sunday-school teaching.

The conditions of Sunday-school work have changed during the last twenty-five years, and better teaching is necessary. The children who are trained in the elementary schools know a little more than the children used to know, and they know a little (though one fears it is only a little) more about the Scriptures. But what is more important still is that they know the difference between good teaching and bad teaching; they soon find out whether the teacher is equal to the work or not. They are not over-done with reverence, and if they catch their teacher in a slip they will let him know it, and let the class know it as well. There must be for Sunday-school teaching, as for any other kind of teaching, some faculty for imparting instruction; and there must be sufficient knowledge.

Is the fact sufficiently recognised that the Bible is a difficult

book to teach? Most teachers find, after a little experience, that it is difficult to *them*. But this is a little different from what is meant. The Bible is not an easy book for the best equipped to teach. No minister will say that it is easy to teach the Scriptures. It may be easy in class or in the pulpit, to tell, as we say, the simple Gospel; but if the Gospel is simple, the Gospels are not simple. But indeed the Gospel is not simple. There are parts of it which may be easily taught and easily apprehended, but these do not make the whole of the Gospel. Of course there is a great deal in the Christian faith and in the Scriptures which is unsuitable to children, and which no sensible teacher would try to teach them. But it is difficult to teach those parts of Scripture which children and young people are commonly taught, Old Testament History and the Gospels. To take a story here and there from the Old Testament, or an incident or parable from the New Testament and draw a moral or spiritual lesson from it, may be done without any real teaching of the Scriptures. I do not say that this may not be useful; it may be useful, but it is not teaching the Scriptures. The teacher should give first always the natural and proper sense of the portion of Scripture with which he is dealing, and a great deal is involved in doing this. One has heard trained teachers, both Board School teachers and teachers in private schools, say that the most difficult subject they have to teach is the Scriptures. The fact is that the frequent, if not common, assumption that the Bible is a plain book, and that any person of fair intelligence, even though he has not made any special study of it, can teach it is not true. He may be able to read it with spiritual profit himself, and yet not be able to teach it.

And so, unless far more pains are taken to prepare teachers for this side of their work, and to help them when they are in it, it is certain that the teaching will continue to be the weak place in the Sunday-school. We should not expect young people to expound Shakespeare or Carlyle to any purpose without preparation; but the Psalms and the Prophets are as difficult to expound as Shakespeare, and parts of the Gospels as difficult as Carlyle. In saying this, I am not forgetting the beautiful simplicity of parts of the Gospel, a simplicity, though, which often covers deep places. And inefficient teaching, or an unreal and artificial way of reading

and expounding the Scriptures, may do great mischief to young people; it may cause them much confusion and perplexity about religion in later years. Professor Adeney, to quote him once more, made a startling statement to the effect that his observations had led him to the conclusion that half the scepticism of the age is bred in "the sickening atmosphere of ineffective Sunday-school teaching." Some of us, perhaps, would demur to that, and mark it as another of Professor Adeney's strong statements. I think myself that it overshoots the mark, but that there is much truth in it there can be no doubt. Many young people leave the Sunday-school with the haziest notions as to what the Bible is and with the haziest notions of religion. It is with the Bible and so-called "Bible difficulties" that many young people get puzzled. They have had explanations of Scripture difficulties which are no explanations, and views of Scripture and Scripture doctrine which leave them without a real word to say to the sceptical objections and arguments they will meet in the shop, the office, and the commercial-room. A great deal of the sceptical talk current among young men is concerned with the Bible, and nine-tenths of it rests on ignorance of the Bible; and the best way of meeting it is to give to young people a better knowledge of the Bible.

The teaching of the Scriptures to children and young people is not easy, and if the churches wish this part of Sunday-school work to be done efficiently it must receive more serious attention from them than it has yet received. If it should be said that a young man or woman may have a good influence over a class, may help their scholars in various ways, may be instrumental in bringing them to Christ, without being a good teacher, we gladly admit it. And, as we have said, this is the better part of Sunday-school work. But we are speaking now of Sunday-school teaching, and this, we repeat, is work which needs to be done more efficiently, and work which is not as easy as it is commonly assumed to be. I have sometimes felt thankful when I have taken one of the International Lessons with a preparation class, that I had not to teach it to children.

It may be said that this means that three out of four of our teachers must drop the work. I do not think so. It means rather that greater attention must be paid to the preparation of the

teachers for their work. And it is here the pastor's relation to his present and prospective teachers comes in.

There are two main qualifications for Sunday-school teaching, as for all teaching. (1) The teacher should know how to teach ; and (2) he should have adequate knowledge of that which he teaches. I do not think a minister can help much in the first of these. A teachers' training-class needs on the part of the teacher very special qualifications, a great deal of experience of children, and intimate knowledge of the principles and methods of teaching. It is not to be expected that a minister can take a training-class just because he is a minister. This is work which the Sunday School Union in a city like Birmingham might properly undertake. And it is a question whether, now we have day training colleges for pupil teachers springing up in large towns, some arrangement could not be made with them for part of the work. Some of the teachers might be available for such a class, and a winter, or a couple of winters, in a training-class would transform many an inefficient teacher into an efficient teacher.

But while we ministers may be able to do little towards training the teachers in the principle and art of teaching, might we not do something more towards equipping them with the biblical knowledge they need ? I venture to make two or three suggestions which have the merit of being obvious and not altogether impracticable.

(a) One is that the minister should try to train teachers in the right way of reading the Bible. I do not mean a Bible-class of the usual kind, but a class, the specific aim of which is to show how the Bible is to be read. The Bible is the revelation of God to us, and it is a literature also. It is biography, history, poetry, prophecy, theological statement, and disquisition ; this is the form of the Divine Word to us. It was written in other languages than our own, in other dialects, not only of speech but of thought. Something of its growth and structure and characteristics should be taught. Many difficulties vanish with knowledge of this kind. Some of the Old Testament difficulties, for example, drop away, or they clear themselves without any argument when the early books of the Old Testament are read as the record of a people in an undeveloped moral condition, and the Old Testament altogether

is seen to be an historical growth. The morality of the early books of the Bible is not the morality of the later books. The teacher should have such a general knowledge of what the Bible is as would prevent him from placing the Book of Ecclesiastes, or the Book of Proverbs, on a level with the Gospel according to St. John. This knowledge, which is familiar to ministers, and, of course, to some teachers, is yet not common among Sunday-school teachers. Nor is it too much to expect that those who teach the Bible should have this knowledge. It is not difficult to acquire, it is not beyond any intelligent youth or girl.

If a teacher wishes to show a class how to read Shakespeare—which is different from teaching a class the meaning of a particular play—he has something to say about the drama as a form of literature, something about the times of Shakespeare, how men lived then, their forms of thought and speech, &c., &c. He takes them through two or three plays in the best way he knows. And when he has been through two or three plays with them, they know not only a great deal about the plays read, but they can turn to a new play themselves and read it with intelligence. They know how to approach it, what questions to ask about it, how to tackle difficult passages. In a word, they have the right method.

Suppose one of the historical books of the Old Testament, or part of one of the Prophets, or one of Paul's Epistles read in this way, what is learnt is not simply the meaning of the particular part read; the class knows better how to read another historical book, or another prophet or epistle. They are trained in this way to get the true meaning of what they read, and not to be satisfied with anything less than the true meaning. The Bible becomes intelligible and real to them, and they can teach it with more confidence and power. Professor Adeney has made ample amends, if that were needed, for his vigorous attack on Sunday-schools by his admirable book just issued on "How to read the Bible." It is one of the most helpful little books for Sunday-school teachers we have seen, and ought to be in the hands of every teacher. But no book can do for us what a teacher can do, and the best way of learning to read the Bible is to read parts of it with some one who knows how to read it. A better knowledge of the Bible is one of

the great needs of the average Sunday-school teacher; and to this better knowledge the minister can help the teacher.

(*b*) Again, when practicable, another kind of class should be held—a class for instruction in religious doctrine. One of the difficulties of young teachers is that they have nothing to teach, they have no definite religious knowledge. They need to be taken over the elements of the Gospel till they are familiar with them, and have a fair understanding of them. I do not mean that they should be drilled in technical theology, but they should have a more intelligent grasp of the main truths and doctrines of the Christian faith than is common. Repentance, regeneration, faith, life, eternal life, grace, glory, blessing, &c., these are common words in religious speech, and it would perhaps be difficult for a learned theologian to say exactly what he understands by some of them, but one fears that to some who use them they bear no meaning whatever. Young people drafted into a class of this kind at fifteen or sixteen years of age, and continuing it for three or four winters, would get a better understanding of Christian truth, and a stock of knowledge which would prove very helpful to them in their future work.

(*c*) Where possible there should be a teachers' preparation-class. A little of the work mentioned under the first suggestion might be done in this class, but not much. The two classes are quite different. In the preparation-class the minister would go through the lesson with the teachers with an eye to the teaching on the following Sunday. He would explain the lesson, and give suggestions as to the best ways of teaching it to the different classes. The advantages of a class of this sort, to the younger teachers especially, are obvious.

However impending educational conflicts may be settled, the part of the Sunday-schools in the religious education of the young will be more, not less. If religious instruction were given in every Board school in the country, and if the instruction given were a great deal better than it is in many Board schools, the need for Sunday-schools would be just as great. And to make the Sunday-schools as efficient as possible should be the constant aim of teachers, ministers, and churches.

DIVINE IMMANENCE.*

SOME time ago Mr. Illingworth wrote a striking treatise on "Personality, Human and Divine," and readers of this essay will soon discover that he has not escaped from the spell of that great theme. The title of this book might well be the "Divine Immanence in the Light of Human Personality." In considering many of the problems he openly adopts this standpoint; in considering others, while there is no direct reference to personality, yet the direction of his book is a sure proof of the ground whereon he stands. Personality is the magic key with which he unlocks all his difficulties.

His starting-point must be familiar to all religious workers who have had to deal with sceptics. There is scarcely a doubter who will not admit that at some time or other a strange influence has swept over his being from sky or sea or mountain. The difficulty is not in admitting the existence of such an influence, but in labelling it influence. Such an effect Mr. Illingworth declares to be of age-long existence and world-wide extent. The Scriptures and the authors of the whole world are summoned as witnesses—Goethe and Rousseau, Byron and Shelley, among others. The influence is declared to be normal to the race, and a direct experience of the Divine Immanence. Of course, it is easy to put down such an emotion as an illusion. It is nature, as scientifically seen, and not as religiously felt, that is real. This starts a hare—What is reality? After which the author sets off in pursuit with avidity and glee. Reality is at last caught, and found "to be permanent relation to personality." The popular notion that the real is "what exists in space" is mercilessly pushed aside. For all sensations, in so far as they are affections of our bodily organism, exist in space, and are therefore real. But inasmuch as these sensations only become such, as these bodily affections are interpreted by mind, they are inward, and therefore unreal. Our sensations are thus at the one and same time both real and unreal. Hence it is out of the question to make reality turn on any distinction between outward and inward—objective and subjective. Let us try the magic key. It is our *personality* that is the most real thing that we know, and other things we account real as they are embraced within the sphere of our personality. What affects us personally, and becomes a part of ourselves, is real for us; and what affects us most persistently is most real. But in that case, reality, like orthodoxy, becomes our doxy, while unreality is the other people's doxy. Mr. Illingworth avoids this by declaring that while some things only affect individuals, there are other things which affect all alike. It is these things that are objectively and universally real. "What appears to all," says Aristotle, "that we say exists." Reality is permanent possibility of relationship to all. So if the mystic impressions produced by nature are felt by all, or come within the

* An Essay on the Spiritual Significance of Matter. By J. R. Illingworth, M.A. Macmillan & Co. 7s. 6d.

sphere of the personality of man everywhere, they are as real as any scientific atoms or laws. The emotions produced by the sunset are as real as the light-waves, and the awe inspired by a mountain as real as the solid granite. "It follows that we have no ground whatever for discounting the religious influence of external nature as less real than the mechanical phenomena, on which, physically speaking, it depends, and of which, in fact, it may be called a manifestation. The two things impress different faculties in us, but with equal justification." So the religious influence of nature, universally felt, although variously interpreted, is not to be discredited, but accepted as the very impact of the God who fills, and more than fills, the world.

Not only is personality the test of reality, but it is also an important clue to understanding the nature of God. As man's spirit dwells in his body, so God dwells in His universe. Inasmuch as the spirit is able to determine its own course and is not like matter controlled by forces from without, inasmuch as it maintains its identity while the material atoms that constitute the body are for ever changing, it transcends the body wherein it dwells. But, inasmuch as the spirit has to work through brain and nervous system, and pervades the body with its own peculiar difference, it is immanent. The relationship of the spirit to the body—that of transcendence and immanence—is a picture of the relationship of God to the universe.

The Incarnation—the culminating glory of the Divine Immanence—is also treated in the light of human personality. While not overlooking the propositions that the Incarnation cannot be considered miraculous because of its very uniqueness, and that it is the counteraction of the miracle of sin, we cannot help seeing that it is with his favourite doctrine of the sovereignty of spirit that the author overcomes the objections to this greatest of miracles. To say that it is an interference with the laws of nature in the interest of insignificant man is to put a false antithesis between nature and man. Man is a part of nature, and his belief in his spiritual importance is a part of man. This belief is a part of the universe—as real as any of its parts. We cannot study nature except through our spirit, and our spirit brings this inevitable conviction to the task. For in the very act of knowing matter we judge it subordinate to spirit, while matter subserves the judgment through the brain by which it is made. To say, then, that matter cannot be altered in the interest of spirit, or nature in the interest of man, is to contradict our fundamental conception of the relative importance of the two. That is, the dignity of human personality makes the Incarnation probable.

It is from the same standpoint that he sees his best thoughts concerning miracles. The uniformity of nature is giving way to its unity. This means progress, for while uniformity may be merely mechanical, unity is essentially a spiritual conception. We cannot conceive a merely material unity, since spirit is the only unifying agent we know. If so, the unity of nature is due to spiritual power, and as it is of the essence of spirit to possess the absolute

supremacy of its own ends, the unity of nature is the unity of a free spirit. So that miracles are not impossible but probable.

The chapter on the Trinity is rather disappointing, as all chapters on that great theme invariably are, while the essay on the Sacraments, although written from a High Church standpoint, is highly gratifying to a Free Churchman. Not but that the author states his case with great ingenuity, but that his case needs such a defence. In reading this essay, one cannot but feel that the doctrine of Divine Immanence leads irresistibly to Free Church conceptions of ritual and sacrament. Mr. Illingworth points out how natural it was for the first worshipper to associate his God with the aspects of nature that influenced him most, with the tree that thrilled him, the mountain that awed him, or the corn and wine that cheered him. Hence, we suppose, consecrated places of worship. But where heathenism is partial, Christianity is universal. "Jesus saith unto her: Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." It is not the place, but the spirit, or, rather, it is all places where there is the spirit to recognise the indwelling God. If the immanence of God means anything, it is that the village Bethel is as holy as the parish church, that the hayloft is as holy as the Bethel, and that the mountain cave is as holy as the hayloft. Every spot on God's earth is consecrated ground. In dealing with ritual, the author maintains that every religious emotion must clothe itself in material form. Granted. But that does not mean forms that are antiquated, mouldy, and tattered, but forms that are the living expressions of the present emotions. Mr. Illingworth contends throughout the book, and even in this very chapter, for the sovereignty and freedom of spirit. But if the spirit is sovereign and free, surely it can be trusted to create its own form and ritual. The sacraments are an extension of the Incarnation. Yes, but in the same sense as the universe is an extension of that glorious fact. The whole world is a sacrament—the chaffinch implies the cherubim. "Earth is crammed with heaven, and every common bush is afire with God."

Enough has been said to draw the reader to this noble book; and if that be impossible, anyhow he has been shown the key with which one of our greatest teachers solves the difficulties of matter and spirit, of the finite and the infinite, of man and God.

T. PHILLIPS.

MESSRS. SAMUEL BAGSTER & SONS have long been noted for their beautiful and well-bound editions of the Holy Scriptures. THE COMPREHENSIVE TEACHER'S BIBLE, the Emerald edition in 8vo., is as delightful to handle as to look at. The illustrations prefixed to it are admirable. THE CALENDAR BIBLE is another ingenious arrangement. The text is so divided into portions for daily reading that the Old Testament can be read through once every two years, and the New Testament once every year. The divisions are indicated by the insertion in the margin at the beginning of each portion of the day and month to which it is assigned. The books are not taken throughout in order, but so as to illustrate and supplement one another.

SUNDAY MORNINGS WITH THE CHILDREN.

VII.—CHRISTIAN ENDEAVOUR.

MOST of you have heard of the YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR, and some of you have joined it, either in its senior or junior branch. In a large number of churches the Society has found a welcome, and established itself as an invaluable and necessary part of the Church's work for the young. Like a great many other good things it came to us from America. "Our kin beyond the sea" are in many respects more inventive and go-ahead than we in England are, and this great organisation has been hailed among us as an outcome of religious genius. It has, as most of us believe, come to stay. When some of you hear of Christian Endeavour meetings, conventions, and conferences, you perhaps wonder what they are about. I have not time to explain it all to you this morning. It will be sufficient to say that the members of the Society are pledged to the service of "Christ and the Church," and that by the study of the Bible and prayer, both in private and in the meetings of the Society, and by various forms of active Christian work, they aim to extend the Kingdom of Christ, and to bring other young people to share their joy.

You have, perhaps, heard about the pledge, and also know that some people object to it. But it really contains, in its most important parts, nothing to which all Christians and all Church members are not already bound. It is, indeed, simply an expansion of the words "Christian Endeavour." I will leave out this morning the part which relates to the duties of an "active member," and confine myself to the more general part. In its revised form, which ought to be universally adopted, it reads: "Relying on the Lord Jesus Christ for salvation, and trusting in God for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and support my own church in every way, especially by attending all the regular Sunday and week evening services, unless prevented by some reason which I can conscientiously give to my Saviour, and that through my whole life I will endeavour, by His grace, to lead a Christian life." Now, we are here simply supposed to be, as far as possible, sincere and thorough-going Christians. A Christian is one who trusts in Christ for salvation, believing that "pardon, and holiness, and heaven" come to us through His grace. Jesus is our Saviour, and He is also our Lord. We are His disciples, who follow Him in the path of obedience and service. He claims us as His own, because He loved us and died for us. He commands us to be true, and pure, and upright, to obey our conscience, be kind and generous to all men, grateful to God for our mercies, loyal and faithful to His law. We cannot rightly live without Jesus any more than the seed can spring out of the earth, or the trees grow, or the flowers bloom, or the fruit ripen, without the sun. All men ought to trust in Jesus and be Christians.

And they should be "endeavourers" as well, striving to do what Christ would like to have them do. All of us—young and old, teachers and scholars, masters and servants, parents and children—should endeavour by God's grace to lead a Christian life. The word endeavour simply pledges us to strive, to try, and so do our best. It does not claim for us that we always and in everything do what we should, but that we try to do it. It does not represent us as perfect. We are learners who do not yet know everything. We are soldiers fighting against all our foes, not as yet victors who have won the crown. We are racers who run but have not reached the goal. We may now and again stumble in the path, but our eyes are turned towards God, and even if we fall we rise again. We *mean* to be true and good, and to live as Christ would have us live. "A man's reach should exceed his grasp, else what's heaven for?"

Every one of you ought to read your Bible every day that you may learn more of God, to pray every day that you may receive Divine guidance and strength. You can no more do without "daily help" as it comes to Christians of all ages through reading, meditation, and prayer, than you can do without the air you breathe or the food you take at your daily meals.

In the history of the Holy Graal, when Perceval came to the kingdom which had been ruthlessly and cruelly seized by the wicked Lord of the Moors, he followed in all things his fair captain, Christ, and so gained prosperity, peace, and honour. His mother, who was a widow, gave him a charge, which in its substance might be given to all of you, and with the recording of its timely words I shall close, as it expresses very beautifully the meaning, and shows the power and blessing of Christian Endeavour.

"'Fair Son,' said the Widow Lady, 'I pray you and beseech you that the Law of the Saviour be not set aside in forgetfulness and neglect there where you may exalt it, for better Lord in no wise may you serve, nor one that better knoweth how to bestow fair guerdon. Fair Son, none may be good knight that serveth and loveth not Him. Take heed that you be swift in His service, nor delay not for no intent, but be ever at His commandment alike at eventide as in the morning, so shall you not belie your lineage. And the Lord God grant you good intent therein and good will to go on even as you have begun.' The Widow Lady, that much loved her son, riseth up from the tables, and all the other knights, and seemeth it that she is Lady of her land in such sort as that never was she better. But full often doth she give thanks to the Saviour of the World with her whole heart, and prayeth Him of His pleasure grant her son length of life for the amendment both of soul and body. Perceval was with his mother a long space, and was much feared and honoured of all the knights of the land, alike for his great wisdom and great painstaking, as well as for the valour of his knighthood."

H.

NOTES AND COMMENTS.

SOUTH AUSTRALIAN BAPTIST UNION.—The half-yearly meetings of this vigorous Association were held in North Adelaide on Easter Monday. The President for the year, Mr. James R. Fowler, M.A., selected as the subject of his address, "A Layman's Ideas and Ideals Concerning the Christian Ministry." It is gratifying to see "laymen" of Mr. Fowler's high social position and of his calibre and culture taking so deep an interest in the details of denominational work. Mr. Fowler is the eldest son of the late Mr. George Swan Fowler, whose portrait appeared in the BAPTIST MAGAZINE for February, 1897, and he has happily inherited many of his father's best qualities, his goodness and generosity of heart, his devoutness of spirit, his robust common sense, and his manly courage. It is difficult to overrate the value of the service rendered to our churches by men who occupy a prominent place in the business world, and who combine with their success an equally high intellectual culture. Would that more of them threw their energies into the work of the Church! Mr. Fowler's address is the fruit of wide observation, the utterance of a man who has fought his way to faith, and pleads sympathetically for those who are still held in the meshes of doubt. He reviews with great keenness of insight the intellectual, social, and economic forces of our time, and the problems which the Church of to-day has to solve. Preaching is needed as of old, but he is indisputably right in insisting on more teaching. As to the problem in social life, here is Mr. Fowler's statement of it: "To apply Christianity to social as well as individual life, to make its principles the foundations of civil laws, to realise it visibly in society. I like those sentences of Tourget's, 'The function of the Church is to stimulate men to do God's will, to imitate God's justice, to illustrate God's mercy and fulfil God's purposes; to be, not the controller, but the mainspring of civilisation; not to prescribe methods, not to devise remedies—that is the function of government and the duty of society—but to inspire action, to provide impulse, to exalt and glorify motive, to incline men to apply the Christian spirit to collective human relationships.'"

THE BAPTIST UNION OF TASMANIA.—This Union also reports gratifying progress, though many of the colonists have suffered heavy losses through the fires which raged in the early part of the year and wrought sad destruction. "Farmers have seen the results of years of hard labour swept away in a few hours." The President, Rev. H. Wood, expressed his approval of the Imperial Federation movement, which, through the action of New South Wales, has received a temporary check. "I am voicing the feeling of the denomination as a whole when I say that we rejoice in the near prospect of colonial federation. We are not expecting that the unification of the colonies will bring about the millennium. Yet we do believe that good will result from it. We are hopeful that it will not only

facilitate commerce, but annihilate all colonial and local jealousy that has retarded our progress in the past, and will bind us together as one people, with one common interest in the general good of all." His address was on "Fellowship with Christ." "If we are in fellowship with Christ, we shall observe His ordinances; we shall proclaim the truth He taught; we shall live in separation from an ungodly world; we shall have a very real love for the perishing around us; we shall guard with holy jealousy the purity of the Church; we shall gladly do all within our power to send the Gospel to the regions beyond. If we are not in fellowship with Christ, we may talk of our Church polity, of our distinctive principles, of our beloved denomination, till the crack of doom, and no good will come of it." This is certainly a sound position to take.

THE LATE MR. GLADSTONE.—Never was a grander tribute paid by a nation to its most illustrious citizen than that which was witnessed at Mr. Gladstone's funeral in Westminster Abbey. Indeed, it is questionable whether any subject of the realm ever received such distinguished honours. The feeling evoked by his death cannot but elevate the entire nation. Steps are being taken to raise a national and other memorials to him. Mr. Gladstone's theological beliefs, his ecclesiastical position, his statesmanship, and the influence he exercised on the nation and the world, continue to form the theme of discussion. All that we have seen confirms us in the estimate we expressed last month of his evangelical faith, notwithstanding his high ritual. Mr. George Russell has declared that he gradually became in sympathy and temperament, if not in formal theory, a Free Churchman.

VOLUNTARY SCHOOLS CONDEMNED BY THEIR CHAMPIONS.—At the annual meeting of the National Society emphasis was laid on the duty of subscribing to the Church schools. The supplementary grant-in-aid is, as we anticipated, steadily superseding voluntary subscriptions, and proving a relief to those who should support the schools. What this means the *Church Times* is acute enough to understand: "If it is true that voluntary contributions are diminishing, it is easy to see that the end of the Church schools is coming within measurable distance." That it is true has been made abundantly evident by the confessions of Sir John Gorst, the Vice-President of the Council, in the House of Commons. He quotes an inspector as asserting that "the farmer and the squire are no friends to elementary education. They associate agricultural depression and low rents with compulsory education, and grudge to pay for a system which deprives them of servants and furnishes their labourers with wings to fly from the parish." Sir John also allows, with charming candour, "the inferiority in the great towns of the Voluntary schools to the Board schools," while he had no hesitation in asserting that in London "the Bible teaching in Board schools was so superior to that of the Voluntary schools that there was no comparison between them." This, in view of the prevalent denunciation

of Board schools by the clerical party as a source of a godless education, is not a little significant. Sir William Harcourt contended that the Voluntary schools have obtained the taxpayers' money under false pretences. All the positions taken by our Free Church leaders in hostility to the reactionary legislation of the present Government have been confirmed, and though we cannot hope for the reversal of that legislation so long as the Government remains in power, we can clearly see the beginning of the end of this scandalous injustice. If Free Churchmen are faithful to their obligations victory is within easy reach.

THE ARCHBISHOP OF CANTERBURY IN A PRESBYTERIAN ASSEMBLY.—The visit of Dr. Temple to Edinburgh during the sitting of the General Assembly has given rise to much discussion. "His Grace" remained about twenty-four hours in the city, and though he addressed the General Assembly of the Established Church, it was exclusively on the subject of temperance, ecclesiastical matters being strictly avoided. The special correspondent of the *Church Times* says: "From the immediate and restricted point of view of Scottish Episcopalians, it must be admitted that such incidents as the interchange of fraternal courtesies between the Church of England and the Scottish Establishment increase the difficulty of maintaining our contention that WE ALONE are recognised by the Anglican authorities as *de facto* and *de jure* the Church of Scotland." This is delicious—"we alone" are the people!! The Pope denounces Anglicans, and Anglicans denounce Presbyterians. How miserably small this clamour for "exclusive" recognition is! The editor's comment is equally choice: "We do not for a moment imply that the Archbishop had any thought of recognising the Presbyterian Assembly as representing a true and lawful Church, any more than that body regarded his Grace as in any sense possessed of Orders more valid than those of its own ministers. Still, there is no doubt that his Grace's action has encouraged the idea that different views concerning the claims of Presbyterians are entertained by the Scottish bishops on the one side, and the English bishops on the other." Another motive, touched on by a writer in the *Guardian*, is more worthy of consideration: "Deeper and stronger than any and all of these is the desire, which recent circumstances have rendered acute, for the political friendship and support of the powerful Church of England. The union of the other two Presbyterian bodies, accelerated by a hostile purpose which is scarcely disguised, is now within measurable distance. Though for the present the Disestablishment spectre is laid, it is known that Scotland will probably be the first scene of its reappearance. What wonder, then, that by letters to Lambeth, by invitations, and visits, and friendly overtures, the Established Church of Scotland seeks the political alliance of the Church of England, and would persuade her to think if not to say, 'We will not see you disinherited.'" But if Dr. Temple and Scottish Episcopalians (who it is said are anti-Liberationists) do not recognise in the Assembly the representatives

of a true and lawful Church, why should they, indeed, how can they consistently, be opposed to its Disestablishment?

THE RITUAL CONTROVERSY.—To whatever cause it is due, a fire has been lighted whose flames will not be soon or easily extinguished. The Bishops and other dignitaries of the Church have spoken with a decision and emphasis in opposition to "foreign observances" which is quite refreshing, and even prominent High Churchmen have taken alarm lest the excesses of indiscreet men should deprive them of their liberty. "If we press too far," says Canon Gore, "in the direction of license, there will be a reaction on legitimate liberty." The Bishops of Hereford, of Liverpool, and of Sodor and Man have spoken out boldly as Bishops in a Protestant Church should, and they, at any rate, allow that matters have been allowed to go much too far. Thus the Bishop of Sodor and Man enumerates as among things which have been introduced into the English Church: High Mass and Requiem Mass; systematic and habitual confession; refusal to present to the bishop candidates for confirmation who refuse to go to confession; services for the veneration of the Cross and other reliques; collects with invocation of the Virgin Mary and other saints; incense, sprinkling with holy water, and other superstitious practices. The head of the Roman Catholic Church in England, it is added, declares that Romish doctrine is being taught from a thousand English pulpits. In the meantime, it is necessary to be on our guard. Otherwise, things which have been introduced will be regarded as legal. One prominent Ritualist, at the meeting of the E.C.U., sheltered himself behind Dr. Pusey's adoption of the principle *mos pro lege*, custom for law, which interpreted, as Dr. Pusey is said to have interpreted it, virtually means *whatever is is right*; and this, no doubt, is what some of these ritualists of a few years' standing are trying to persuade themselves. But they will not carry the nation with them.

THE HIGH CHURCH MANIFESTO.—The memorandum signed by a number of deans, canons, &c., contains much with which we are in sympathy and more that we are bound to repudiate. They regret the return to practices which were repudiated at the Reformation, and the resort to certain foreign developments. But the authority of the State *even in a State Church* is coolly ignored. Continuous Catholic consent is not a sufficient rule. The right which this memorandum claims can only be justly secured when the Church is free from State patronage and control. It exalts the authority of the Bishops, but Canon Gore says that "they will gladly use such liberty for additional services as they can gain or squeeze from any particular Bishop in any particular diocese"! Canon Knox Little is, for once, in antagonism to the men with whom he usually acts, and condemns the memorandum as ill-timed and ill-judged. It sets up eight-and-twenty or thirty Popes instead of one! There is perhaps more truth than will be

palatable to some of the deans and canons in the following :—“ To my mind the most serious thing about the ‘ memorandum ’ is — that it is an ineffectual effort to ‘ sit on a rail. ’ The signatories remind one of swallows preparing for flight on a house-roof, struggling against the wind, which almost throws them backwards or forwards, and who don’t know which way to go. What the signatories like, *that* they will obey if sanctioned by their new-found Popes ; if not, they will do without such sanction ! ”

A NONCONFORMIST PARLIAMENTARY COUNCIL.—The rampant and aggressive sacerdotalism of the Church of England has driven many Nonconformists who do not as a rule take part in political movements to act on the defensive, and to aid in the formation of a Parliamentary Committee with the view of influencing the next Parliament in educational and ecclesiastical affairs, so that the pernicious policy of Anglicans and Roman Catholics in these directions may, in some measure, be counteracted. In view of the recent retrograde educational acts of the present Government, of the Benefices Bill, and of the proposal to establish a Roman Catholic University, such a Council is assuredly desirable. Among those who approve of the movement we notice the Rev. Alfred Rowland, the Rev. Samuel Vincent, Rev. Charles Williams, Rev. Charles Garrett, Rev. J. G. Greenhough, Dr. Clifford, Dr. Horton, and others whose names among the readers of this magazine are household words.

BREVIA.—*Mr. Perks’s Marriage Bill* has passed through Committee stage and been reported to the House. The Bill registers Nonconformist ministers, and so dispenses with the Registrar at marriages. We should have preferred a Bill of another character, making the presence of the Registrar compulsory at all marriages, whether in chapel or “ church.”—*The Benefices Bill* has also reached the Report stage, and is, we suppose, likely to pass. It is, as we have before remarked, a miserably inadequate measure, and, as Sir W. Harcourt pointed out, does nothing to check the men who, through their anti-Protestantism, are deliberately violating the conditions on which their benefices are held. Strong efforts will be made to improve it in this direction.—*The General Assemblies* of the Established and Free Churches of Scotland have been held. Of the latter, Dr. Alexander Whyte was Moderator, and delivered two addresses on the Preacher and his Work, which were both searching and stimulating, though not without traces of that morbid tendency which often mars Dr. Whyte’s best work. The union of the Free and United Presbyterian Churches has been decidedly brought nearer. The *Times* correspondent sneers at the movement, and seeks to minimise its importance. But people in Scotland understand its real significance, especially as bearing on the question of Disestablishment.

LITERARY REVIEW.

THE KEY OF TRUTH, A Manual of the Paulician Church of Armenia. The Armenian text edited and translated, with Illustrative Documents and Introduction, by Fred C. Conybeare, M.A., formerly Fellow of University College, Oxford. Oxford: Clarendon Press, 15s. net.

AMONG the many valuable finds in recent years, few are of deeper or more romantic interest than "The Key of Truth," an undoubtedly genuine monument of the Paulicians. The MS. belonged to the heretical dwellers in Throndrak, some fifty miles to the west of Mount Ararat, and in the course of a persecution to which they were cruelly subjected by the orthodox Armenians the MS. was seized and deposited in the library of the Holy Synod of Edjmiatzin, where it is still preserved. There Mr. Conybeare saw it, and became interested in it, arranging for a copy of it to be made and sent to England. He soon realised that he had "stumbled on the monument of a phase of the Christian Church so old and so outworn that the very memory of it was well-nigh lost." The Paulicians were, as a full investigation of the matter has assured Mr. Conybeare, a branch of the Adoptionists, so that their origin goes back to a very early date. We have, in this "Key of Truth," the Baptismal Service and Ordinal, a catechism for the instruction of candidates, &c. "The date at which the book was written in its present form cannot be put later than the ninth century, nor earlier than the seventh," though the original form of some of its contents—its prayers and liturgical elements—may, as the translator argues, be fairly assigned to the fifth, and in some cases to the fourth, century. The MS. is unfortunately incomplete, thirty-eight out of the hundred and fifty leaves being missing, the lost leaves containing probably "attacks on the abuses of the orthodox churches and doctrinal expositions, especially of the Christology of the sect." The Paulicianism of, say, A.D. 800-1200 was the recrudescence of an ancient and primitive form of religion which the great Church had outgrown, but which lingered on in remote and mountainous districts. The name had reference not to St. Paul, but to Paul of Samosata, the Adoptionist. The Christology of the sect is sadly defective. There was no recognition of the doctrine of the Incarnation. "Jesus was mere man until he reached his thirtieth year, when he came to John to receive baptism. Then his sinless nature received the guerdon." He became the Son of God, the new Adam, the Messiah. He was indeed sinless, a stranger to sin original and operative. He is now our mediator and intercessor, and His intercession is sufficient. We have no need of Mary or the saints. There is an admirable and comprehensive summary of the Paulician beliefs on p. xxxiii. *et seq.*, from which we take the following points:—

- (1) They were the holy, universal, Apostolic Church, founded by Jesus Christ and His apostles.
- (2) The Church consists of all baptized persons, and preserves the Apostolical tradition which Christ revealed to His apostles and they to the

Church, which has handed it on by unbroken transmission from the first.

(3) The sacraments are three, which are requisite to salvation—Repentance, Baptism, and the Body and Blood of Christ.

(4) All true baptism, in accordance with the precepts of Christ, especially Mark xvi. 16, must be preceded by repentance and faith.

(5) Consequently, infant baptism is invalid; and, in admitting it, the Latins, Greeks, and Arminians have lost their Christianity, lost the sacraments, forfeited their orders, and have become a mere Satanic mimicry of the true faith. If any of them, even their patriarchs, would rejoin the true Church, they must be baptized. The candidate for baptism must be of mature age, as was Jesus of Nazareth.

There are many other points of vital importance on which we cannot here touch. As Baptists, we cannot fail to have an interest in these ancient and bitterly persecuted Dissenters, though we do not, of course, look to them as our spiritual ancestors. Mr. Conybeare's erudite researches demand from all students of history and theology a most cordial recognition. His industry, his courage, and his candour are beyond all praise.

THE CHRISTIAN PASTOR AND THE WORKING CHURCH. By Washington Gladden, D.D., LL.D. Edinburgh: T. & T. Clark. 10s. 6d.

WE are thankful that this work has been issued at the present season, and immediately before the summer holidays. Many of our ministers are accustomed to spend a considerable portion of their holidays in reviewing the work of the past year and in preparing for the year to come. As far as possible they should purchase a copy of this work, and where that is impossible, some friend should present them with a copy. To read it with care and with a view to a better equipment for pastoral work will be one of the most healthy and inspiring of holiday occupations. There have been many lectures on preaching and various phases of ministerial life, but we know of no treatise as comprehensive as this, dealing not only with the duties of the pulpit, but with work in the study, with the pastor as a friend, with his relation to the general work of the church and Sunday-school, to the social life of the people, to young men, young women and children, to missionary societies, the care of the poor, and co-operation with other churches. In fact, there is scarcely a phase of pastoral duty which is not touched upon luminously and to good purpose. Questions which every pastorate raises are here to a large extent answered. Dr. Gladden, himself an effective preacher and a keen observer, has drawn from the treasures of experience, and made them available for the guidance of his brethren. The suggestions he throws out as to the style and scope of preaching, the conduct of the devotions of a congregation, the Sunday evening service (which is even more of a difficulty in America than in England), the mid-week service, and the need of reformation in Sunday-school methods are invaluable. The book is so good that we should like to transfer much of

it to our own pages, and we shall probably at a subsequent time discuss points which it raises.

CHRISTIAN DOGMATICS. By the Rev. John Macpherson, M.A. T. & T. Clark. 9s.

MR. MACPHERSON is favourably known to theological students by his several contributions to Messrs. Clark's invaluable series of hand-books for Bible-classes, and by a specially able "Commentary on the Epistle to the Ephesians." We always turn to his work with pleasure, and find it solid and suggestive. He is a well-trained and well-equipped theologian, one of a class of men we should like to see multiplied in all our churches. His latest book is the fruit of wide reading and strong thinking, and forms a compact presentation of the results of such thought. "Christian dogmatics is the science of the Christian faith in which the several dogmas are laid down, classified, and developed." These dogmas rest on the authority of a Divine revelation. Their primary source is Holy Scripture; creeds and confessions rank next, but only as secondary sources, dependant for their authority on their agreement with the primary sources. Their derivative subordinate position must never be overlooked. Clearly to state a dogma is to aid its apprehension. Divergencies from, and denials of, the Christian faith are frequently the results of misunderstandings. The ground traversed in the volume is wide, touching the facts and principles of religion and the experiences of the spiritual life at every point. Mr. Macpherson's standpoint is that of a moderate Calvinism. His presentation is clear and forcible, his tone candid. He moves with a firm foot, and makes sure of the ground on which he treads. Students, ministers, and teachers of Bible-classes will find his work a wise directory. The lists of books placed at the head of the various sections have been drawn up with great care, and will be of great value for the prosecution of more extended study. Mr. Macpherson is an expositor rather than an apologist, and is not startled by the presence of contradictory elements in a Divine revelation, nor enamoured by the rationalising processes which seek to reconcile them. Thus, *e.g.*, in reference to the doctrine of the Trinity, he allows a seeming contradiction, and frankly admits that the solution of it does not appear. "All such attempts are doomed to failure, whether these be made from the philosophical standpoint by means of the logical process or from the idea of personality, or whether they be made from the purely religious standpoint by means of the idea of love. When all has been done in these directions that it is possible to do, the contradictions still remain unsolved." Mr. Macpherson makes it evident, however, that the denial of the doctrine involves us in greater and more serious difficulties than its affirmation.

THE PRINCIPLES OF PROTESTANTISM: An Examination of the Doctrinal Differences between the Protestant Churches and the Church of Rome.

By Rev. J. P. Lilley, M.A., Arbroath. T. & T. Clark. 2s. 6d.

MR. LILLEY also is one of the writers whom we are always glad to meet, whether in such works as "Your Comforter," a treatise on the Holy Spirit,

or in his "Inquiry into the Origin and Use of the Lord's Supper." The present volume is one of Messrs. Clark's "Hand-books for Bible Classes." That fact will commend it to all who know the value of that admirable series, but may give a wrong impression to others. This small half-crown volume might have been published as a large octavo at seven and sixpence or half-a-guinea, and it would have been well worth the cost. It is a scholarly, well-prepared, well-arranged discussion of the chief points of difference between the Romish and the Reformed Faith, both doctrinally and ecclesiastically. Such a discussion is surely not superfluous. "The signs of the times" urgently call for it, and it would be a source of profound gratification to us to know that in every one of our congregations this work had been introduced among the young men and young women, and that classes had been formed to study it. Certainly every minister should possess himself of the volume.

THE CHURCH OF ENGLAND. A History for the People. By the Rev. H. D. M. Spence, D.D. Vol. III. The English Reformation. Cassell & Co. 6s.

THE volume which deals with the English Reformation is not likely to be less popular than those which deal with the Anglo-Saxon and Mediæval periods. We are here brought face to face with controversies, the effects of which are still profoundly felt, and, it must be added, with questions which are still vital and asserting their power. The battle of the Reformation has, to a large extent, to be fought over again. We are not among the pessimists who believe that the hands of the clock can be put back, or that there will be a permanent retrogression; but it would be suicidal to ignore the fact that there are powerful reactionary forces everywhere at work, and that we can only hold our own by fighting for it. In such a conflict, especially to Evangelical Churchmen, Dean Spence's volume will be of great value. We could desire no better popular account of the English Reformation in its inception and progress. The confiscation of monastic houses is dealt with fairly and honourably, the history of the first and second Prayer Books is given, and every reader of the work will be well instructed as to the Roman reaction, the Marian persecution, the rise of the Puritan party, and the establishment of what is always regarded as the Reformed Church of England.

BLACK'S GUIDE TO SCOTLAND. Thirtieth edition. A. & C. Black. 8s. 6d.

PERHAPS the most notable feature of this classic guide is the extremely small space which its 560 pages occupy. It is printed on paper so thin and yet so good that the volume is little more than half the bulk of the earlier editions. It is incomparably the best guide-book with which we are acquainted, and to a large extent constitutes a history of Scotland as well as a description of its magnificent scenery, its towns and cities, its commerce and merchandise. The illustrations are decidedly good, while the large-scale coloured maps, as well as the smaller ones, are in every sense admir-

able and leave nothing to be desired. It is brought fully up to date, as, for instance, among other things, in its reference to the works of Ian Maclaren and the identification of his "Drumtochty" with Glen Almond. It also gives full information about railways, coaches, and steamers, and the best way of reaching the chief holiday resorts.

THE BAPTIST TRACT AND BOOK SOCIETY (16, Gray's Inn Road) have just issued two capital stories for young people (and their elders), one entitled *DUTY AND DESTINY: A Tale of Australia*, by Hugh Phee (1s.); the other, *TWISTED THREADS, or Those Villagers*, by H. E. Stone (1s. 6d.). In the former Harry Monteith and Mary Walker are for a time separated one from the other by emigration, and afterwards by the conversion of Mary from Ritualism to Evangelicalism and her adoption of Baptist principles, though ultimately Harry is led to the same goal. The book is brightly and vigorously written. Mr. Stone's "Twisted Threads" will be valued, not only for its graphic pictures of village Nonconformity and of the struggle of a soul from formalism, æstheticism, and fashionable religionism to pure and healthy faith, but because of its sound and wise discussion of the land question and the help it gives towards a solution of one of the greatest problems of to-day.

GLADSTONE and Other Addresses. By Kerr Boyce Tupper, D.D., LL.D.
American Baptist Publication Society.

DR. TUPPER was the man to whom Mr. Gladstone wrote that confession of his faith which has been so much quoted during the last few weeks: "All I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life." Dr. Tupper's appreciation of the great statesman was written in celebration of his eighty-fifth birthday, and is remarkable for its insight into his character and its sound judgment on his diversified work. There are also essays or lectures on John Knox, Martin Luther, the Theme of the Christian Ministry, the Supreme Mission of Baptists, all of which are vigorous and racy utterances. It is a book which we should like to place in the hands of all our young men. It can be procured from the Baptist Tract and Book Society, 16, Gray's Inn Road.

FOR LOVE'S SAKE. The Romance of the Rescue of a Runaway Slave. By the Rev. Evan Thomas. H. R. Allenson. 2s. 6d.

It need scarcely be said that the subject of Mr. Thomas's book is Onesimus. The seven chapters of which it consists furnished the substance of as many sermons, preached to the young people at Haven Green, Ealing. Mr. Thomas is one of our ablest and most eloquent preachers. Each of his successive books illustrates afresh his devoutness of spirit, his sound, practical judgment, and his beauty and force of expression. We heartily wish that this "runaway slave" may find a home in all our households.

PENELOPE'S EXPERIENCES IN SCOTLAND: Being Extracts from the Common Place Book of Penelope Hamilton. By Kate Douglas Wiggin. Gay & Bird, 22, Bedford Street, Strand. 6s.

WHO that has read it will ever forget "A Cathedral Courtship," or Penelope's English Experiences? The idyllic charms of the book, its naive simplicity, its healthful humour, and its clever portraiture commend it as a volume to be treasured. Penelope is an old friend. Her experiences in Scotland are not in all respects as memorable as her English experiences, but she is as keen an observer, as judicious a guide, and as delightful a companion as ever. She has fallen under the spell of the scenery, the history, the traditions, and the religion of Scotland, and describes them with a glow which must satisfy the sturdiest patriot. The literary and social life of Edinburgh are admirably hit off. Its Churches and Assemblies are well depicted, while the scenes in the East Neuk of Fife are from the pen of an artist to the manner born. The love story of the Rev. Ronald Macdonald and Francesca Monroe is as clever and amusing as the most exacting appetite can demand. So bright and vivacious a story is sure to become popular. It is none the worse for its encouraging "international marriages," at the expense, in some cases, of American or even of British consistency.

MR. JAMES BOWDEN, of 10, Henrietta Street, W.C., sends us **GLADSTONE, THE MAN:** a Non-Political Biography, by David Williamson, 1s. It is a capital portraiture of Mr. Gladstone's character and a sound appreciation of his work from a personal point of view, written by one who had many opportunities of coming into contact with the great statesman and his family, and was so led to form the highest estimate of him. The work is sure of a wide welcome. Its illustrations are remarkably good and numerous. There are one or two lapses, as, *e.g.*, when Mr. Gladstone is said to have written an excellent review of "Ecce Homo," a book by Mr. "Sidgwick"! and where Lord Salisbury is said to have described Mr. Gladstone as one of "the most brilliant figures who had served the State," instead of "having the most brilliant intellect that had ever been placed at the service of the State."—**THE CRY OF THE CHILDREN**, by Frank Hird, 1s. 6d., is an exposure of certain British industries in which children are iniquitously employed. Some of its revelations are indeed heartrending, and show what room there is for improvement amid the boasted civilisation of our land. The industries are such as box-making, umbrella-making, furniture polishing, artificial flower-making, &c.

PILATE'S GIFT, and Other Sermons. By the Rev. G. A. Chadwick, D.D., Bishop of Derry. Religious Tract Society. 5s.

DR. CHADWICK, who has succeeded Dr. Alexander as Bishop of Derry, is as eloquent a preacher as his predecessor, now the Primate of the Episcopal Church in Ireland, while his contributions to theological literature in such works as "Christ Bearing Witness to Himself" and *Exodus and Mark in*

the "Expositor's Bible" are of the very highest type. The sermons here printed, offered in response to the request of friends, will be valued by all who can appreciate vigorous and unconventional thinking, exquisite literary art, and poetic imagination. Where all are good, it is difficult to make a selection, but such sermons as those on "Christian Obligation," "Pessimism," the "Eternity of the Unseen," "Vision and Resemblance," reach a specially high level. The whole volume is a demonstration of the fact that the Evangelical pulpit has by no means lost its power, but speaks with a voice as influential and persuasive as at any time of its history.

THE SERVICE OF THE MASS IN THE GREEK AND ROMAN CHURCHES. By the Rev. C. H. H. Wright, D.D., Ph.D. Religious Tract Society. 1s.

DR. WRIGHT has before now rendered invaluable service to theological thought and ecclesiastical progress by his numerous apologetic lectures and his popular manuals. In view of the prevailing sacerdotalism no work could be more timely and welcome than this. It contains an accurate description both of the external ceremonial and the inner meaning of "the ritual of the Mass," and shows how far its celebrants have drifted from the New Testament meaning of the Lord's Supper. His statements may be absolutely relied upon as accurate, while his arguments are keen and trenchant.

FROM Messrs. Nisbet & Co. we have received **THE MYSTERY OF THE TRUE VINE: Meditations for a Month**, by the Rev. Andrew Murray, 1s. An adaptation of the author's larger work on the same subject to the needs of young people; it is bright, beautiful, and suggestive.—**THE MESSAGE AND MESSENGERS: Lessons from the History of Preaching**, by Rev. Fleming James, D.D., 3s. 6d. The contents of this book were originally delivered to the students of a Divinity School. Although preaching itself may not seem a large subject to deal with, its history throughout many centuries has touched human life at every point. It has influenced, and, in its turn, has been influenced by, successive modes of thought and conditions of social and political life. As an institution it existed for centuries before the Christian era, but has gained an importance in Christian times which it could not possibly have had previously. The specimens here given of preaching in the Patristic and Mediæval ages are peculiarly interesting. The section dealing with the Reformation and modern period is less full than we could have desired, but the whole book is written intelligently and is the work of a scholar. It displays a candour of spirit which is quite refreshing.—**THE PROBLEMS OF JOB**, by Rev. Geo. V. Garland, M.A., 6s., is a book which possesses considerable value from an expository standpoint. The contents of the great poem are treated paraphrastically, and in this way the meaning is, as a rule, well brought out. The problems dealt with, touching as they do on the mystery of pain and sorrow, are of universal and abiding importance, and all light thrown on them is welcome. In two additional chapters on Inductive Biblical Criticism and Inspiration

Mr. Garland rebuts the argument which tends to weaken the authority of the Book of Job as of Scripture generally.—**THE BIBLE AND ISLAM**: Being the Ely Lectures for 1897, by Henry Preserved Smith, D.D., 7s. 6d. This latest attempt to trace the influence of the Old and New Testaments on the religion of Mohammed is also one of the most successful. The day has long passed in which it is possible to treat that religion as a simple and absolute imposture. From whencesoever derived it contains elements of truth and forces of righteousness which show kinship with the highest and holiest elements of spiritual power. But that it has any claims to the authority of an original revelation, or that it is in the highest sense a means of salvation, no one who is conversant with the Koran on the one hand and the conditions of Mohammedan countries on the other would seriously contend. Had there been no Hebraism and Christianity there could have been no Islam. The ethical defects of Islam are many and glaring; its denial of the Divine Fatherhood, its fatalism, its sanction of polygamy and slavery, its intolerance and cruelty, its appeal to the sword, and other kindred features are too well known to need emphasising here. Dr. Smith has produced a learned, comprehensive, and, we do not scruple to say, a masterly series of lectures, fully up to date, and thoroughly popular in style.

MESSERS. MACMILLAN & Co. have issued two works bearing on the study of the Gospels which will be received with more than ordinary gratitude by students of the New Testament—**PHILOLOGY OF THE GOSPELS**, by Friedrich Blass, D.Ph., D.Th., LL.D., &c., 4s. 6d. net, and **FOUR LECTURES ON THE EARLY HISTORY OF THE GOSPELS**, by the Rev. J. H. Wilkinson, M.A., 3s. net. It is happily not necessary to agree with an author's theory to understand the value of his researches, otherwise we should be unable to appreciate either of the two works here noted so highly as we do. Questions of textual criticism have a singular fascination for those who have devoted attention to them, and various readings are not always easily accounted for. Codex D, the greatest literary treasure of the University of Cambridge, has had, indeed, a romantic history (it was presented to the University by the French Reformer Beza in 1581), and the difficulties raised by its variations are not easily solved. Dr. Blass reproduces the theory of Le Clerc, that there may be a double text—two editions of Luke and the Acts—and if liveliness of style, wealth of philological illustration, and keen criticism of opposing theories could alone settle the matter we should find here all that we could require. But even though we are not convinced by the learned doctor's arguments and regard his case as "non-proven," we are both instructed and delighted by his comprehensive knowledge and subtle reasoning. It goes without saying that his book will be regarded as indispensable. Mr. Wilkinson's lectures are popular in style as well as solid and painstaking. It is an emphatically good idea to study the origin and growth of the Gospels in the light of their history, as in Palestine,

Egypt, Rome, and Syria, during the first two centuries. The researches of Harnack and Zahn have resulted in valuable discoveries which make for a solution of the synoptic problem. Mr. Wilkinson knows how to popularise them, though we may not all adopt his conclusion that the primary source of all the Gospels was what he terms the original Gospel (or Logia) of St. Matthew. His example in lecturing on the theme should be widely followed.

MR. STOCK issues *A DREAM OF PARADISE*, a poem, by Robert Thomson. In the eight cantos which constitute this poem, Mr. Thomson narrates very pleasantly the objects of his dream vision of heaven. The materials of his imaginative representation are gathered from the New Testament, and from an evidently deep and sincere experience of life in Christ, and from such contemplations as a vigorous and active mind is likely under the conditions described to indulge in. His pictures of Christ and the saints who have passed into glory, of the meeting of friends who have been separated by death, and of the general character and occupations of heaven are often very striking, and will suggest many comforting and inspiring thoughts. The style in which Mr. Thomson writes will be gathered from the following stanzas :—

“ It was, methought, as if both sun and moon
To shed their mingled lustre did combine ;
As if the passion of a day in June
Were temper'd by the calmness, half divine,
Of some mild autumn-eve, when all things shine
With a most lovely, tender, chasten'd grace ;
As if the twilight hour were seen to twine
Itself 'bont the meridian for a space,
And it's peculiar charms with noontides interlace.

“ The witchery of dawn and eventide,
Together with the glory of the day—
Spring's sweetness, summer's splendour, autumn's pride
In that rare atmosphere united lay,
Without a hint or token of decay ;
Whereat I marvell'd much, for in past time
I fear'd that I might tire, and want to stray
Now and again from out those realms sublime—
Thinking the light would blaze as in some tropic clime.”

THE CHRISTIAN GENTLEMAN. By Rev. Louis Albert Banks, D.D. A Series of Addresses to Young Men. Funk & Wagnall's Co. 3s.

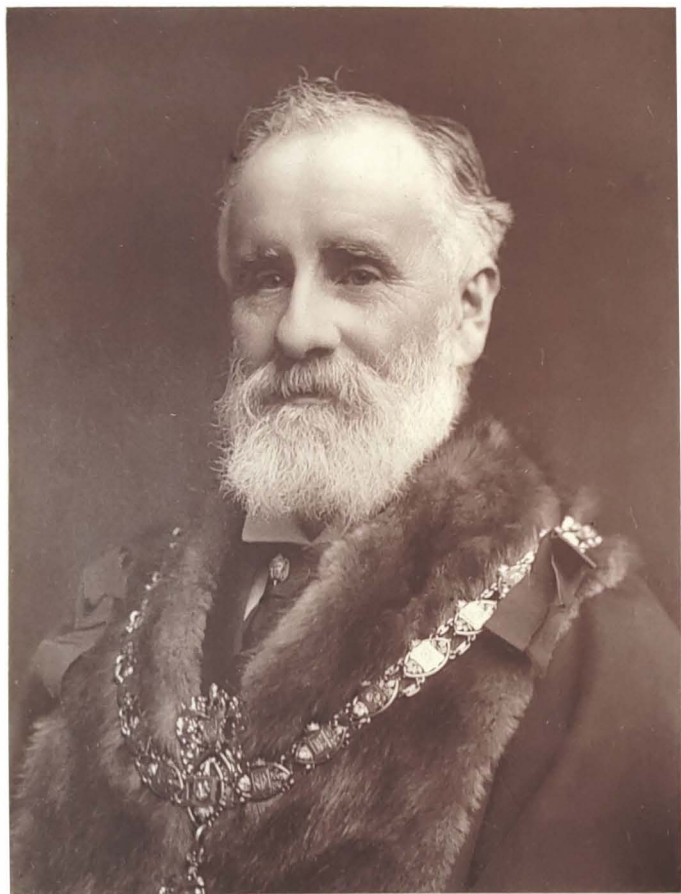
DR. BANKS is a brilliant and popular American lecturer and preacher, and an especial favourite with young men. These ten lectures, dealing with various aspects of gentlemanly conduct in its sources and manifestations, have met with a warm reception in America, as they will also in England.

WEIGHED IN THE BALANCES: Addresses on the Ten Commandments. THE FAITH WHICH OVERCOMES, and other Addresses. By D. L. Moody. Morgan & Scott. 2s. 6d. each.

MR. MOODY is before all things else a Christian evangelist, a preacher of glad tidings, a herald of the Gospel of forgiveness. Few men in our generation have done more to lead sin-burdened and distressed souls to the rest and peace of Christ. But he is no antinomian. He believes in the authority and force of law, which, as he shows, must be followed as a rule of life, though it can never be the ground of justification. Law can never be broken with impunity. The ten commandments exact terrible penalties from all who disobey them, and it is needful to test all our lives by their contents. Mr. Moody here brings out their innermost spirit. The other deals more distinctly with specifically Christian experiences. The addresses are simple, racy, and pointed, abounding in choice anecdotes and apt illustrations. To study these will be to learn how to reach and interest the public ear.

MESSRS. JAMES CLARKE & Co. have now issued in one volume **THE BIBLE FOR HOME AND SCHOOL**, arranged by E. T. Bartlett, M.A., and John P. Peters, Ph.D., with Introduction by Dean Farrar. 10s. 6d. We have noticed several parts of the work as having great value in themselves and apart from their relation to the whole. The translation is more literal than that of the Revised Bible, and will rarely be consulted without throwing fresh light on the text, or suggesting helpful interpretations. The text is arranged in paragraphs. The poetical sections appear in poetical form, and parallelisms are noted. Duplicate narratives are co-ordinated, and brief introductions to the books place the reader of to-day in a far better position than most readers are for understanding the circumstances of the original readers. These are often models of lucid and concise statement. The head-lines, too, are generally pithy and suggestive. The order of the books is chronological, according to the views which may be, in a general sense and somewhat vaguely, described as those of the higher criticism. Ordinary readers will doubtless be unable to divine the reasons which have determined the order of the successive books and sections of books, but they will in many cases discern an appropriateness and force in the arrangement which will convince them that the editors have not acted arbitrarily or laboured in vain. Whatever criticism may accomplish, the Bible still remains in unique and solitary grandeur, a living practical power, a book which is of all books the highest, the wisest, and best.

IN THE WRESTLER OF PHILIPPI, by Fannie E. Newberry (*Christian Commonwealth Publishing Co., Ltd.*), we have a tale of the early Christians in the Apostolic Age, when "the powers that be" were distinctly hostile, and when fidelity often meant martyrdom and death. The work is well written, and will be read both with interest and profit.



Woodbury print

Witkerlow & Sons Limited.

Yours truly
A. W. W.

THE
BAPTIST MAGAZINE

AUGUST, 1898.

MR. DANIEL CLARKE.

NOT a few of our best-loved ministers have pursued their labours so long and with such success in the same pastorate that they are known amongst us, not only by their own names, but by the names of the towns in which they have so faithfully served their Master. Dr. Maclaren of Manchester, Charles Williams of Accrington, J. T. Brown of Northampton, J. R. Wood of Holloway, and others like them are our titled leaders. We refer to them just as we do to Lord Napier of Magdala, or Lord James of Hereford. We have our titled laymen, too, and amongst the most highly esteemed of them is Mr. Clarke of High Wycombe, or perhaps it would be more accurate to say of Buckinghamshire. He is best known in the denomination as the Chairman of the Home Mission Committee, and for the valuable legal services he has rendered the Baptist Union at large, and very many churches in particular. Mr. Clarke was born in the year 1836, at Great Missenden, where his father is still living. He was sent to school at Stony Stratford, in the north of the county, but his life has been spent almost entirely in South Bucks where he is probably more widely known than any other man living. It is doubtful if there are any towns or villages in this district where he has not been either preacher or chairman at a public meeting.

It is difficult to allude to South Bucks and not wander into the past. To a Nonconformist, given to retrospect and reflection, there is no more sacred region in England. For him the breezy uplands and richly-wooded valleys of the Chilterns are peopled with

“solemn troops and sweet societies” of the heroic ages of faith. The Lollards abounded here in their day and suffered persecution even unto death. In due time they gave place to their children, the Puritans, who made the county famous throughout Christendom. When Mary became Queen, and even Protestants were blindly welcoming her accession to the throne, John Knox, preaching to a vast concourse of people at Amersham, close by Missenden, created a solemn impression by his impassioned prediction of the trials about to fall upon the faithful. Nearly a century later, at a neighbouring house, that great storm brewed and burst forth, which has left the air of England clearer and purer until this day. It is not a long journey from Missenden to the homes of Hampden, Milton, Waller, and Burke, and to that most fascinating house of worship in the woods of Chalfont—quietest, simplest, most restful of all spiritual meeting-places, with the graves of Penn and Ellwood just outside its walls. The Free Churchmen of South Bucks are surrounded with a great cloud of witnesses, they realise the sacredness of their obligation to carry on the work which has been handed down to them from Lollard to Puritan and Quaker, and amongst them Mr. Clarke is a leader, faithful, diligent, and full of resource.

Articled to a solicitor at High Wycombe in 1852, he has continued there in the practice of the law ever since. During this period the population of the town has grown three-fold, and it is now a flourishing manufacturing community, making chairs at the rate of eight or nine a minute, night and day, all the year round, many of them being of superb workmanship and finding their way into royal palaces. In 1861 he was appointed town clerk, which office he held until about two years ago, when his son was elected to the vacant post. All parties united in praising Mr. Clarke for the valuable services he has rendered the town, and last November the Council testified their appreciation by unanimously electing him to the office of Mayor; for the first time in the history of the borough going outside the Corporation for such a purpose. The ability with which he has conducted the business of the town, in the opinion of all sections of Wycombe society, fully justifies the wisdom of the choice. When the county councils were established, Mr. Clarke was a successful candidate for the borough, and was

soon elected an alderman and chairman of the General Purposes Committee. Last summer, as the mover of the County Council address of congratulation to the Queen, he had the honour at Slough, in company with the seconder, the Earl of Buckinghamshire, of being presented to Her Majesty on her return from the historic Jubilee celebrations in London.

The Wycombe people are justly proud of their Cottage Hospital, which is charmingly situated and admirably equipped, also of their fine technical schools. Mr. Clarke has taken a leading part in the establishing and maintenance of both these institutions. Indeed, it would tire one simply to enumerate the many good societies and institutions of which he is chairman, secretary, or diligent committee-man. But although he seems to put his heart into all that he undertakes, he is obviously most at home in the business of the Baptist denomination, and most of all in the work of his own church at Wycombe. Mr. Clarke is not a man to be wide awake in the private business of the office, or in the mundane proceedings of council chambers and board rooms, and asleep in the presence of the realities of the unseen world which confront and surround us in the sanctuary. He manifestly loves the Church and the things of the Church. When quite a lad he became a teacher in the Sunday-school at Missenden. He had not been in Wycombe long before he followed the precept and example of his Lord in baptism, under the gracious ministry of the late Rev. John Hiron. His figure is familiar at the communion service and his voice at the prayer-meeting, and it was not simply because of his overflowing generosity, of his standing in the town, or of his business capacity and industry, but upon yet higher grounds that he was elected, twenty-four years ago, deacon of the church, and has been regularly re-elected to that office ever since. On two different occasions the County Association has made him president. During recent years few men have been more regular in attendance at the committee meetings of the Baptist Missionary Society and the Baptist Union. Since the retirement of Mr. S. R. Pattison Mr. Clarke has acted as legal adviser to the Union. As year after year Dr. Booth has spoken very warmly in his report in acknowledgment of the assistance he has received in this direction there has been general applause, but probably very few

of those who cheer have any idea of the labours and sacrifices involved in this most important service so freely and so cheerfully rendered to our denomination.

About half a century ago the Baptist Church at High Wycombe was founded by the County Association. The foresight of this little group of rural churches in providing a spiritual home for their children who would soon be migrating to this town is admirable. But for this gracious enterprise Mr. Clarke, and many others of kindred spirit settling down in Wycombe one after the other, would have been lost to our denomination. The nucleus of this new church consisted of a small company of subscribers to the Baptist Missionary Society who, gathering together at their annual meeting in 1844, resolved that the time had come to form themselves into a church and, by the generous aid of the Association, at once built a chapel, and invited Mr. Green of Stepney College, now Dr. Green of the Religious Tract Society, to be their first pastor. These circumstances may, perhaps, account for Mr. Clarke's deeply sympathetic interest in missionary work both at home and abroad. The experience of his church life at Wycombe would naturally dispose him to the cause of denominational extension in growing towns, but his heart is chiefly with the rural churches. He is bound to them by the most sacred ties of early association and long-cherished sympathies.

As Chairman of the Home Mission Committee he is giving ample proof of his devotion to the welfare of the faithful men and women who are so nobly witnessing for Christ in the villages. Moreover, whilst so closely associated with Baptist institutions, Mr. Clarke is the friend of all who love the Saviour and work for Him. He is a frequent and welcome visitor at the gatherings of Free Churchmen in his neighbourhood.

It is right that our deacons should receive fullest recognition in Baptist literature. The churches must increasingly feel that they owe more than can be told to men who, like Mr. Clarke, bring solid judgment, business knowledge, time, sympathy, money, and persuasive speech, cheerfully casting all into the treasury of the Lord for the service of their generation.

C. H.

IS DEATH THE EXTINCTION OF MAN'S BEING ?

BY THE REV. JAMES CULROSS, D.D.

V.—THE OLD TESTAMENT.

WE turn next to the sacred writings of Israel. The thought of a life to come cannot be said to occupy a prominent place there, or even to be explicitly stated ; rather, while deeply implied, it is veiled. It is nowhere set forth as a doctrine in so many express words, but the truth was deeply implied in every sacred book. It was there as the unopened rose clasped in the rough green calyx. It was written so that the child-learner might (to say the least) spell it out. We read of a living Redeemer, who shall stand on the earth in the latter days ; of the awaking of them who sleep in the dust ; of a holy One whose flesh should not see corruption ; of a living God who is the God of Abraham and Isaac and Jacob ; of One who shall say, " O death, I will be thy plague ; O grave, I will be thy destruction." I would refer to three passages in particular.

The first is Exodus iii. 6 : " I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." It was to this passage that Jesus pointed the Sadducees when they came to Him with their coarse puzzle respecting the resurrection ; " God," He said, " is not the God of the dead, but of the living." He had entered into covenant with these men, and had given them a covenant hold upon Him. Could he let these men, or such men, perish. They had a deep ground of hope as to the future in the relationship to Himself into which the eternal God had brought them. Can the living God permit death to destroy those who have laid hold on His covenant, who say " Thou art my God," and concerning whom He says " They are mine." It was on this covenant relationship that ancient saints built their hopes. Being in league with the eternal I AM, they could not do other than reach out to a life beyond the touch of death, anticipating, however dimly, " Because I live, ye shall live also." Relationship to God is the promise and assurance of a life to come, enduring while God is.

The second passage to which I refer, Job xix. 25-27, which the patriarch wishes " were graven with an iron pen and with lead in

the rock for ever." As given in the common English version, the words he means are these: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." The translations and interpretations proposed are without number. I do not think it possible under any fair interpretation to eliminate the thought of a life beyond death. That the patriarch simply expected recovery from his disease and a peaceful sunset to his life in the earthly favour of God, or as it has been expressed "that his restitution shall take place before he dies," is an interpretation which seems altogether untenable. Such a "restitution" is precisely what the tortured sufferer despairs of. This interpretation is too poor and commonplace in itself, and is out of keeping with the wonderful majesty and sublimity of the whole passage, specially with the introductory words, "O that my words were now written! O that they were inscribed in a book, that with an iron pen and lead they were graven in the rock for ever!" The patriarch has already uttered his longing for a daysman—a mediator who might plead for a man with God, as one pleads for his neighbour; why should we be surprised if—just in his utter helplessness—God should give him one glimpse, illumining the future as by a lightning flash of the Incarnation by which He Himself becomes our *God*, our kinsman Redeemer, and of that final victory over death and the grave which is set forth so luminously now in the Gospel? Ewald's interpretation—and he will not be suspected of bondage to evangelical views—carries in it that Job, in uttering the words, is "an inspired prophet," and means to say that God does not die, and will "become my redeemer *after my death*." He goes on to paraphrase: "After I have lost skin and flesh I shall nevertheless behold God; shall then still feel the joy of the appearance and immediate presence of God as the judge and defender of my innocence, which I cannot enjoy before the death of the body; and then, as follows of itself, with spiritual eyes, not with my present ones, and yet as certainly and as clearly and sensibly as possible. Whoever beholds God becomes conscious of the pure light, the clear truth, and the eternal life, feeling no separation and no dis-

agreement between God and himself; accordingly, no alarm, no fear nor punishment. Of being able to do this in bodily life Job has long ago completely despaired, but he now knows that he can, and certainly will, do it spiritually after physical death, full of joyful exultation; here, at last, his heart leaps at the surprisingly clear picture of this awful future moment, which is now so certain to him." How much more the passage carries in it is open to large discussion. For my own part, I believe that through the inspiring "breath of God" the seer points forward by his words to a great future manifestation at the last, and utters his profound, unalterable conviction of a Hereafter, in which he shall see God as his kinsman-Redeemer. And so, in the words of Delitzsch, "The patriarch himself plants the flag of victory above his own grave."

The third passage is the Vision of Dry Bones (Ezek. xxxvii. 1-14). The "captive exiles in Babylon have passed from presumptuous confidence almost to despair. 'Our bones are dried,' they say, 'and our hope is lost.'" The people being in this mood, the hand of the Lord came upon the prophet Ezekiel, and carried him forth in the spirit and set him down in the midst of a valley full of bones, and caused him to pass by them round about. It looked like an old battle-field, where myriads had been slain and none had buried them. Vulture and wolf had long ago ended their horrid festival, and now only bones remained, scattered over the open valley; "and lo, they were very many and very dry." That skull had been the dome of thought; out through these eyeless sockets the soul had shot her passion-glances. Oh the bright and joyous life that once had been; oh the hopes and fears, the desires and passions, long ago stilled for ever! As we are now, so once were they; the morning light was sweet to them, and the calm of eventide and the love of friends, and the gambols of happy children. It was all over long ago—over and forgotten, and untraceable. All that remains is a field of bleached, scattered, mouldering bones.

As the prophet gazes in silence, the question startles him, "Son of man, can these bones live?" What a question for a "son of man!" Had he not thought of God, the Giver of life, he might have answered, "No; there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease;

the flower that has been crushed will bloom once more when spring returns; but no spring awaits these mouldering bones; no morning dawns on the night of death." But, to have made such answer would have been to limit the power of God; so the prophet replies, "O Lord God, Thou knowest"—at once an acknowledgment of his own ignorance and of the omnipotence of God.

The voice then bade him prophesy over the bones, and say, "O ye dry bones, hear the word of the Lord! Behold, I will cause breath to enter into you, and ye shall live, and know that I am the LORD." So he prophesied as he was commanded. The effect was instant and startling. While the words were yet upon his lips, a movement began in the field of death; a shaking, a coming together of bone to his bone, a clothing of the skeletons with sinew and flesh and skin—"but there was no breath in them."

Once more the voice spoke: "Son of man, prophesy to the wind"—the life-breath which makes man a living soul—"prophesy, and say, Come from the four winds, O breath, and breathe upon these slain that they may live." He did as he was commanded; and the life-breath came into them, and they lived, and stood upon their feet, "an exceeding great army."

This vision portended the restoration of Israel, apparently dead as a nation: it symbolized that God would bring back their captivity and restore them to their own land. We should miss the best part of the meaning, however, if we thought of nothing beyond this. The restoration symbolized is no mere political event, as if the Kingdom of Poland were restored; no mere political event, but infinitely more a spiritual one. Mere return to the land of their fathers would have been only the gathering of the dry bones together and transferring them to another place—as the bones of the first Napoleon were brought from St. Helena to France. But they were to be dry bones no longer; they were to live unto God, being quickened by His life-giving spirit.

The "voice" furnishes the interpretation: "Behold, O my people, I will open your graves, and bring you into the land of Israel; and ye shall know that I am the Lord . . . when I have brought you up out of your graves, and have put my spirit in you, and ye shall live." This is the meaning of the vision for Israel, *life from the dead*. It is not designed, immediately at least, to predict "the

resurrection at the last day," and cannot be taken to prove or establish it. But it does this indirectly and suggestively—even as the new life in Christ Jesus is the promise and foretaste of immortality. It is certainly fitted to start the thought of resurrection, if that thought was not already started. And it is in full harmony with the hints of it already lodged in the heart of Israel. The idea of a resurrection underlies and vivifies the whole representation.

Yet profoundly and mightily suggestive as all this is, life and immortality cannot be said to have been yet brought to light. What was literal and what allegorical in Old Testament utterances? What was mystical? Who could tell? Just enough was disclosed to make ancient saints "confess" that they were strangers and pilgrims among men, and to kindle desire for "a better country, that is an heavenly." For the full disclosure it was necessary to wait the day of Christ.

THE HOPE OF IMMORTALITY. By Rev. J. E. C. Welldon. Seeley & Co. 6s. —The theme of this volume is the same as that which Dr. Culross has, in his own charming style, dealt with in the article which precedes this review, and in other articles of the same admirable series. No theme can be of greater moment. The doctrine of immortality must have a profound influence on human life and the development of character, and it can only be regarded as indifferent by the nullifying of our reason. It is, perhaps, impossible either to prove or to disprove the doctrine by a logical or scientific demonstration. Dr. Welldon has proceeded on the two great principles that every subject has its own laws and canons of evidence, and that probability is the guide of life; and on these lines he has given us a work which is as conclusive as the nature of his subject allows. In six chapters he discusses the nature of belief in immortality, its history, its value, the evidences for it, external and internal, and the Christian amplification of the belief. The arguments he employs are, doubtless, familiar. But Dr. Welldon presents them in a fresh and attractive form. One of the most interesting and effective is based upon the fact that man must have a higher destiny in another life, if his capacity and powers are to be fully developed, his aims fulfilled, and his aspirations satisfied. There is in him what there is not in the brute creation, an "overplus of endowment," such as apart from another life involves failure and waste. The Christian foundation of the belief is, however, the strongest, and it is on the revelation and resurrection of Jesus Christ that we ultimately base our hope. Dr. Welldon, we note, advocates in a qualified form prayers for the dead. The book would have been more useful with a full table of contents prefixed to each chapter and a good index.

THE CHURCH : DEVELOPMENT OF THE DIVINE IDEA THROUGH HUMAN ELEMENTS.

BY THE LATE REV. PRINCIPAL T. G. ROOKE, B.A.

I.

EPHESIANS ii 20.—“(Ye) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”

1 PETER ii. 4, 5.—“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house.”

SOME of you have seen the grandest specimen of a cathedral in Germany, that at Cologne; nearly all of you have heard something of its fame, and of the romantic legends attaching to its origin and history. Six centuries and a-quarter have passed since its foundations were laid, and it is not finished yet. For a long time after it was begun the ground plan even was not visible in stone, and just when its noble proportions, as the architect had conceived them, showed themselves in outline and in promise to the admiring world, the progress of the building was suddenly stopped, and for three hundred years nothing more was done to complete the glorious idea. Nay, the structure, instead of being built up, began, bit by bit, to fall down and to dissolve away. Here a foundation failed; there a roof was torn away; in that other place time and wanton malice defaced the rich carvings and details of adornment, and turned what had once been beautiful into hideous deformity. All the energies of the few true men who cared for this monument of mediæval piety and art were exhausted in the thankless task of preserving it from utter decay. Huge sums of money were expended in the mere replacing of rotten beams and crumbling blocks of stone; in underpinning the sunken walls and patching up the dilapidated roofs. Men despaired of ever seeing the work resumed with the serious purpose of bringing it to the first-designed result. And some of you may remember the unsightly wooden crane which, until a few years back, was to be seen standing out gaunt and ugly against the sky on the top of an unfinished tower, as it had stood for centuries, as if to mock the hopeless wishes of those who grieved that so sublime a conception should have failed to be realised in fact.

Quite lately an earnest and vigorous effort of the united German nation has altogether changed this long-lamented state of things. The unsightly and ill-omened crane has vanished; a legion of masons has been employed upon all parts of the building at once. Travellers who see the cathedral to-day for the first time after twenty or thirty years can hardly believe the progress which is manifest before their eyes; and, as they gaze, begin to hope against hope that some day the last new stone will verily be added, and the work be declared accomplished. Yet, although that end is possible and even likely now, the original design will never be fully wrought out in this splendid structure. For a part of it is lost. Most of you have heard the wild tale, so characteristic of the Middle Ages, which tells how the Evil One, jealous and envious of the work which he could not now prevent, tore away one corner of the drawing, which has ever since remained thus mutilated, so that no man can guess how the architect meant the north-western portion of his structure to be finished. And now that it is to be finished somehow, modern and less inspired skill must eke out the missing fragments of the first design. You who know how fastidious is the taste of architectural critics can imagine how impossible it will be for this new work to satisfy them all, or to be allowed as pure and perfect and in harmony with all the rest.

Now, that history of Cologne Cathedral presents a singularly interesting parallel to the history of that spiritual structure, the Christian Church. My texts are not the only ones which describe the Church as a "building," a "temple," whose foundations were laid very long ago, and whose plan was drawn by no less an architect than God Himself. But despite that Divine and ancient origin, the building of the Church is unfinished to-day, and during the eighteen centuries and a-half which have elapsed since its first stone was set there have been many mournful periods when the Divine idea thus partly realised has seemed an utter failure, bound to perish by natural decay, and falling into ruin much faster than it was possible to repair and make good its breaches. Even to-day, when much more serious and united effort to build it up is visible than at any time since the days of the Apostles, when Christians are really striving together in one spirit and with one

mind for their common task, and when the earthly Temple of God is manifestly growing and extending, and revealing more and more of its fair proportions and long-hidden beauty; even to-day it is impossible not to be struck with the difference between the splendid conception of the Church in the New Testament and the realisation thereof as set before us in Christ's body, which we can see and judge as men in the flesh. The Church, as thus visible upon earth, is open to criticism and to blame on every hand. One is almost tempted to imagine that, as in the case of Cologne Cathedral, some portion of the inspired plan has been lost, and that for want of this the whole working out of the original idea is spoiled. Or, if that supposition is forbidden: if we are sure that the Divine Architect was well able to preserve His plan from Satan's craft and malice, and that the gates of hell cannot possibly prevail against the building of Christ's Church, we cannot help feeling that there is a great discrepancy between the idea which God has revealed to us in this Book and the structure which seems to correspond therewith in the world of actual existence. How comes it that the Church is so unfinished, so disappointing to its best well-wishers, so exposed to hostile criticism and mockery, so constantly in need of patching up and reformation even in its fundamental parts, so little answering to the glowing descriptions of prophets and poets who saw it by anticipation, "fair as the moon, clear as the sun, and terrible as an army with banners," having all its "stones laid with fair colours, its windows of agates, its gates of carbuncles, and all its borders of pleasant stones"?

I have set myself to explain to you the mystery of this apparent failure in the realisation of God's perfect idea of "the Church which is Christ's body, the fulness of Him that filleth all in all." The secret is very simple. If we were dealing with heavenly things alone, we might expect the outcome and result to be different. If the Church of Jesus Christ were composed of unfallen angels, sinless spirits, we might marvel at the imperfection and uncompleteness in its visible form; but why should we be surprised to see these features in the Church of Christ's Redeemed, who are not angels, but men—not sinless, but held still in the bondage of the sinful flesh, and unable to escape wholly therefrom until the wages of sin have been paid in death? The explanation

of the whole mystery lies just in this one fact: That the Divine idea has had to be developed and translated into reality through human elements and forms, and wherever human elements come into action, imperfection and shortcoming must make themselves felt. For, even in Christ's disciples, however willing the spirit may be, the flesh is weak. The Lord Jesus Himself, when He wore that flesh, was, by reason of it, "compassed with infirmity." It is recorded of Him that He could not do certain things which He desired to do because of these limitations of His earthly existence. Could it therefore be otherwise with His Church, which has to be built up from materials in which the fleshly and earthly and human are mingled in such large proportions? If men were to be redeemed at all, they had to be redeemed as they were—in the flesh; if the heavenly idea was to be visible on earth at all, it could only be as translated into earthly form. These two considerations are enough to account to us for all the disappointing variance between God's plan of the Church and the Church as we to-day behold it. And if any one of us permits himself to reflect upon the Divine omnipotence and wisdom for this thing, and to whisper the opinion that God ought to have found out some means of avoiding this imperfection in His work, I can only remind that bold critic that "the foolishness of God is wiser than men." He has His reasons for all that seems to us incongruous and strange, and when the day of completion arrives (for the Church shall one day be complete in Divine perfection through its head) His wisdom will be fully justified of all its operations. Why, even now we can see one glorious reason for the fact which surprises superficial minds. Why does Paul say that he had his Divine treasure in an earthen vessel, and made manifest Christ's gospel through much weakness and failure and defect of attendance and life? It was that "the excellency of the power might be of God and not of us"; that God might be the more glorified in the end, through the triumph of His idea over the weakness of the elements in which it was necessarily clothed, just as an artist amongst ourselves who had a stubborn and flawed material to carve, and yet produced a splendid statue, would win greater honour than he would have done had his marble been perfect and easy to his hands. So, in recognising the many present defects of

the Church in which we are members and living stones, we can predict the nobler triumph of the Divine Builder by-and-by, when He shall "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but altogether holy and without blemish"; and we can say of the body corporate what Paul says of his individual body: "Most gladly, therefore, will we rather glory in its infirmities, that the power of Christ may rest upon it. His strength is made perfect in weakness."

THE ENRICHMENTS OF FAITH.

IT is not too much to say that the values of things are determined, in the last place, by a standard entirely subjective.

Bread, for instance, in times of famine, is worth to the famishing more than its weight in gold; while gold itself has been assigned its value, not for its intrinsic qualities alone, but because those qualities are recognised as worthy of acceptance by the world's civilisation. Its value, in other words, is decided by faith.

Faith is the measure of values in our estimates of each other. When mistrust comes into the heart, business and home alike become impossible. In business affairs, the withholding of faith is succeeded by the withdrawal of credit, prices fall in the market, and commercial concerns fall to the ground; while the spiritual and sacred edifice of home, which owes its happiness and even its existence to those beautiful and tender affections that are rooted in faith, cannot hope to stand when this foundation disappears. The life which we now live in the flesh we live by faith, even if looked at only in reference to our earthly relationships. We are rich only in the measure of our beliefs.

The same law holds true of man's relationship to Christ. Christ's worth to the individual is measured by the individual's faith in Him. To the stolid Roman soldier Jesus is reckoned as a harmless fanatic; to the Jewish formalist His Cross is deemed a stumbling-block; to the critical Greek it is foolishness. Only to those to whom faith has given keener eyes is it the power of God and the wisdom of God.

When we consider a believer's estimate of Christ, we find that it varies according to the notions he cherishes as to the benefits which Christ is supposed to confer. One Christian, for instance,

may value the Saviour in much the same way as an individual caught in the flames of a burning house, values a fire-escape. Christ is simply a means of rescue from a terrible doom. Another thinks of Christ only as One who has smoothed his way for entrance into a delightful paradise, the Door by which he enters heaven. Now both of these views may be taken from the standpoint of a genuine Christian faith, and they disclose a preciousness in Christ with which a whole universe of created things is not to be compared. Deliverance from death, an immortality of happiness—these are gifts not purchaseable with gold, though as freely given to the believer as the air he breathes or the water that slakes his thirst. A keener insight of faith, however, will show that such estimates, high as they are, fall ridiculously short of the full reality. For a little reflection will show that when we make either safety or happiness our aim, we are presupposing some chief good in life other than Christ Himself, for the attaining to which we are using Him simply as a stepping-stone.

But it is *Christ* we have to seek, and it is only as the heart seeks after Him that faith can bring its full rewards. Christ must be regarded, in short, not as the means by which salvation is attained, but as the end for which salvation is given. In a deeper sense than is often understood by the phrase, there is no salvation "outside of Christ," for Christ Himself is Salvation. The doom of the impenitent is to be where He is not, and the glories of heaven are summed up in the fact that He is there. When He promised paradise to the penitent thief, that promise was first to be "with Me." That in itself was paradise sufficing.

Christ's best gift to men, then, is Himself. This is true both in reference to the next life and to this. "Lo, I am with you always" is the most gracious assurance the Church on earth can cherish; it is also the hope which is heaven's brightest crown. All things else are loss. To win Christ, and to be found in Him—there is no higher conceivable good. When Paul spoke of "departing," it was not the pearly gates, nor the golden floor, nor any other external grandeur he was yearning for. It was to be with Christ, which was very far better.

The wealth derived from this Divine companionship is inward and imperishable. The hallowing influences of Christ's Spirit

touch and transform the heart, so that life becomes purified at its roots and enriched with Christ's own beauty. It is thus, and only thus, that souls are saved from sin. For when man enters and abides in that Holy of Holies, the angels of God keep watch without with flaming swords, and this living wall of fire keeps the powers of evil away.

JAMES BLACK.

CURRENT QUESTIONS FOR THINKING MEN. By Robert Stuart MacArthur. Dr. MacArthur, the eloquent pastor of the Calvary Church, at New York, deals in these addresses with such themes as Scholarship and Culture, Baptist Principles and Polity, Reasons for being a Baptist, the Organisation and Development of the Church, the True Function of a Minister, &c. To these points he brings a fulness of knowledge and breadth of experience which render his words of high value. He indicates various sources of ministerial and church failure, and shows in all cases "the more excellent way." The addresses are lively and sparkling. Possibly the book might have been improved here and there by a more rigid revision, as the style of addresses is not always suitable for literary purposes. The counsel given to young students on the selection of a church is wise, and ought to be universally followed. Dr. MacArthur wisely advocates a modified observance of the Christian year.—**IDEAS FROM NATURE**, by William Elder, D.Sc., consists of talks with students on design in Nature as proving the existence of a God, and objections to the argument, on Energy, on Natural Law and Miracle, and on Nature as a Manifestation of God. Dr. Elder, who is Professor of Chemistry in Colby University, makes a bold attempt to grapple with the problems which everywhere face thinking men. He is a trained scientist, as well as a devout Christian, and illustrates the Christian position with a cogency of reasoning and a wealth of illustration which should convince all reasonable minds and render his book at once delightful and profitable.—**A YOUNG MAN'S DIFFICULTIES WITH HIS BIBLE**, by D. W. Faunce, D.D., is an enlarged edition of a work which has already established its place in popular apologetics. Its seven chapters were originally delivered as sermons to crowded Sunday evening audiences. The author's aim is to show that the Bible is entitled to credence and to its place of supremacy, honour, and authority in the guidance of life, notwithstanding difficulties which there is no need to ignore, and which are not really insuperable, if we do not wish to make them so. No abler or more adequate volume could be placed in the hands of young men. We cannot but feel that there is a need for such occasional lectures in most of our churches, as so many of our young people are affected by the unbelief which is in the air. All these works, published by the American Baptist Publication Society, can be procured from the Baptist Tract and Book Society, 16, Gray's Inn Ro. d, London.

THE ILLICIT LIQUOR TRADE ON THE WITWATERSRAND.*

THE illicit drink traffic on the Rand is a subject on which I may speak with some claim to the authority of knowledge, as my work brings me into daily contact with the directors and managers of gold mining companies, and as my Sundays are frequently spent with managers and others who live along the reef. One has but to go out on the veld, near the mines, to see the extent of the evil. The other day a member of the Chamber of Mines stated that every Sunday 30 per cent. of the "boys" in companies with which he was connected were drunk. Mr. N. J. Scholtz, who was in the chair, said at once that his experience was that 50 per cent. were drunk. That means that on Monday they are "sick," and on Tuesday they are too "muzzy" to be of much use. Now, according to the official returns, about 100,000 natives are employed in the mines, but owing to the bad administration of the Pass Law, the number of "boys" who desert may be put down at 30,000 annually. These "boys" take out fresh passes, and some are registered two or three times over. My own estimate is that the mines employ about 70,000 "boys." If, say, 21,000 of these "boys" are drunk every Sunday, what is to be

* In the BAPTIST MAGAZINE for July and August, 1897, there appeared two articles on "Missions" and "The Drink Traffic" in West Africa, suggested by Miss Kingsley's brilliant volume of travels. These articles led to an instructive correspondence, Miss Kingsley's reply to our criticisms (the only reply she made to any of her reviewers) being given at length in our October number. Reference is also made to the correspondence in the popular edition of Miss Kingsley's work. The present article, which deals with the drink traffic in the Transvaal, was suggested by the others. Miss Kingsley frankly states that her book deals only with West Africa, and adds that "the reports from South Africa show that an entirely different and a most unhealthy state of affairs exists there from its invasion by mixed European nationalities, with individuals of a low type, greedy for wealth." The writer of the present article, the Editor's son, who has lived for several years in South Africa, has often referred to the subject in his letters. The condition of things in the Transvaal is indeed deplorable, and some means should be found of mending it. The condition of things in Rhodesia and other parts of South Africa may be dealt with subsequently.

thought of the condition of the country and of the Government which allows such things to be ?

I cannot here go fully into details. The efforts of the Chamber of Mines to get the sale of liquor to natives prohibited have been continuous since 1890. The Government, as usual, bungled and shuffled ; but at last, in 1896, the industry, after almost super-human efforts, succeeded in getting a law passed which, under very severe penalties, totally prohibited the sale of drink to natives. The law came into force on January 1st, 1897. The improvement for a month or so was marked. Sunday—on which day only five per cent. of the boys may work*—ceased to be a day of drunkenness; the full staff was at work on Mondays and Tuesdays. But this state of affairs did not last long. Once having tasted drink the Kaffir, like too many white men, will have more drink. It is a mistake to suppose that the natives are teetotal. They brew and drink Kaffir beer, and hold immense orgies known as "beer-drinks." Even in Bechuanaland, Natal, and Matabeleland, where the sale of drink to natives is rigidly and successfully prohibited, the Kaffirs brew their own beer, also a particularly poisonous brandy made from mealies; and it is a curious fact that since the sale of drink, being totally prohibited, began to flourish in the Rand, boys from Khama's country have begun to seek work in the mines. The evil began through Russian and Polish Jews, locally known as "Peruvians," who found that they could make the sale pay and afford the risk of a £35 fine. They began by adulterating ordinary spirits, and selling stuff which cost them tenpence a bottle at ten shillings a bottle. The stuff was decocted and decanted into bottles, which were put into sacks, and soon the itinerant vendor of "sweet potatoes" became a familiar figure on the Rand. One of my colleagues, being at a considerable distance from any other means of conveyance, once got a lift on the cart of one of these gentry, a Russian Jew, who frankly confessed that he was an illicit vendor. In very rough German he told my colleague that he was a profound disciple of Tolstoi and an Agnosticated Christian

* As in the English collieries, a certain amount of Sunday work must be done on the producing gold-mines.

Socialist; also that he would throw up the trade when he had made enough money to live the contemplative life, variegated with hand labour. The method of these gentry was to employ a native "runner," who went to any given compound, and told the boys where liquor was to be had. The police were easily but unsystematically bribed. Afterwards, when the trade became so profitable that even two or three £35 fines did not matter, syndicates were formed, and distilleries were established in Johannesburg. Then certain of the police began to find themselves in financial difficulties, and to borrow money from the members of the syndicates. It is easy for them to be out of the way when liquor is being vended illicitly. The method at first was simplicity itself. An agent of the syndicate took a cartload of liquor along the reef, placing it in an old cutting, or some secure place. The runner got £1 to £5 to bring up the boys from the neighbouring compounds—and, by the way, the statement lately made in a London newspaper that the "boys" never leave the compounds is ludicrously untrue. Sometimes the "boys" had to drink a bottleful at once—that is the way Kaffirs prefer their liquor. Sometimes they would buy a sack actually containing fifty bottles, and said to contain a hundred (for which they paid), and, secreting these, hold a gorgeous orgie on the Sunday.

Walking over the veld, I once came upon a cutting where, on a Sunday afternoon, we counted thirty-five boys either riotously drunk or sleeping off the effects of drink. About a year ago I lived in New Doornfontein, not far from a placid-looking draper's shop. But there was a back shop, in which from thirty to forty Kaffirs would make Saturday night and almost the whole of Sunday hideous and dangerous, for you never can tell what a drunken Kaffir will or will not do. I saw the Chairman and the Secretary of the Estate Company which owned the place, telling them that I had warned the police four weeks previously. They gave the holder notice to quit forthwith, but before he could quit the police trapped the building by sending a native to buy liquor there. The Jew vendor tried to compel him to drink the stuff forthwith out of the bottle, but he bolted out of the door and gave it to the police. When the vendor was arrested the marked money was found upon him. The back yard was dug up, and over six hundred bottles of

spirits were found buried there. The case was duly tried, the vendor was fined £60, which was paid by his principal, and next day he was walking about as if nothing had happened. Now the syndicates have adopted a new plan. They get their stuff from Delagoa Bay, whence by the Netherlands Railway Agreement it is imported free of duty; they adulterate it in Johannesburg with a tea made from coarse tobacco, and with anything else, hurtful though it be, that will add to its bite; they decant it into bottles—the price of old bottles has risen tremendously in Johannesburg of late—pack it in sacks, which they load into cabs. These are driven along the reef after midnight, and on Saturday nights, especially when there is moonlight, a roaring trade is done. At one canteen in Fordsburg, close to some of the biggest mines on the reef, as many as two hundred sacks were sold every Saturday until the place was trapped. But although the facts were perfectly well known to a score of people, the police decided that they had no case against the proprietor, and he was allowed to go free. Similar instances by the half-dozen might be quoted.

At the beginning of the year the Government appointed about a dozen detectives, as a special service, to put down the traffic, but the Raad refused to supplement the salary of Mr. Ferguson, the Chief Detective, who now has to undertake both the ordinary and the special work. It was announced that new "tecs" would be taken on for this service at a given time and place. Every man who applied was snap-shotted as he entered the building, and every illicit dealer of importance has a photograph of each member of the staff. Furthermore, the detectives are made to warn the police of their intention to raid a given canteen, and the warning is, in some way or other, usually passed on to the canteen keepers, who are well supplied with spies of their own. I take the following extract from the speech of Mr. Hamilton, the acting Chairman of the Chamber of Mines, delivered at the usual meeting on May 26th last:—

"Mr. Ferguson, the Chief Detective, supplied them with a return for the month of April, showing the number of arrests to be 141, of which 67 were whites and 74 coloured; 101 were sentenced, 10 were discharged, and 15 referred to the Public Prosecutor. Most of the cases coming under the head of discharged were of men who turned State evidence. The fines

imposed amounted to £3,310, of which £150 only was paid, whilst the native liquor seized amounted to 3,220 bottles, and 3,000 gallons of Kaffir beer; 5 or 6 cases included in the report were occasioned through the instrumentality of companies acting privately. In 3 cases in which he was directly concerned there was one group of mines between this and Elandsfontein where 5 or 6 convictions were secured through the instrumentality of private detectives. Going beyond Elandsfontein, there was another group, where 5 convictions were secured, the fines amounting to £600, or 15 months with hard labour. Further east another company secured 6 convictions, the fines being £525, or 3 months with hard labour."

The figures seem large, but Mr. Hamilton only quoted them to give expression to a profound and general dissatisfaction. Having gone closely into the subject, I don't believe that one illicit vendor in twenty is trapped. But even if one vendor in twenty is trapped, that means that over 66,000 bottles of the deadliest possible poison, and over 60,000 gallons of Kaffir beer, are sold every month, to, say, 70,000 natives. Even these figures seem paltry in comparison to one's experience. It is impossible to get an accurate census, for the reason that only the small men who have one or two bottles to sell are captured; but in spite of the strong detective force the syndicates go almost unharmed.

Now all this appeals very strongly to the mining industry, both commercially and from the humanitarian point of view. I shall show how it affects them commercially, by quoting from a speech delivered by Mr. Harold Strange at the annual meeting of the New Primrose Gold Mining Company, held on May 25th. I discussed the figures with another leader of the industry who has more practical experience of the central part of the Rand than Mr. Strange, and he agreed with me that the case is exceedingly understated. Here are Mr. Strange's words, anyhow:—

"I cannot leave the question of native labour without dealing with the greatest drawback to its efficiency. Speaking for the New Primrose Mine, the first two days in every week (Monday and Tuesday) find us in this position: out of the ordinary shift of 700 boys (1,400 in a day) employed underground as mine boys, no less than 140 or 150 per shift, instead of being patient, ready workmen in the mine, are reduced to a state of either raving madness or absolute stupidity by consuming illicitly sold drink. I do not want, in view of the agitation which exists with regard to this liquor question, to take an unfair view of the effect which it has upon the mine, but a careful estimate which has been prepared by our general

manager has astonished me, and cannot fail to impress you. He considers the actual loss to us directly in consequence of the drunkenness of a portion of our native labourers to amount to no less than £300 sterling per week. This figure may require some little explanation, and, briefly, the explanation is this. The shortness of the shifts on Mondays and Tuesdays means paying overtime at the end of the week to keep all going. Overtime is paid usually at rates of about 50 per cent. in excess of an ordinary day's wage. This overtime means not only overtime for the natives, but also overtime for the white men in charge. It means also food for the natives who are not working but idling; inefficient work in the rest of the week by those natives who have been drunk and incapable for the first two days, apart altogether from the unnecessary risk to the lives of all in the mine through natives who have undermined their health and their strength by consuming poison. To take these figures week by week and month by month, and add them up, presents you with a striking total, no less than £14,400 a year, no inconsiderable reduction to make from your profits. Figure it out for yourselves, gentlemen, and it comes to very nearly another five per cent. dividend, and if this is the state of affairs which exists when the sale of liquor is forbidden by law, I am afraid to contemplate what will happen if the sale of liquor is once more recognised. Gentlemen, I do not wish to pursue the matter further; but if you were to take some statistics of this kind throughout the Rand, and calculate what this iniquitous traffic in liquor is costing you year by year, you would feel with me the necessity of speaking strongly on the subject."

Mr. Strange has lately spoken at four company meetings: at each he had the same complaint to make. I read as part of my daily business the report of every company meeting I do not attend personally. I know of no mine that is crushing, no mine that is developing, whose manager does not make the same complaint. Now the total issued capital of the companies which are developing or crushing on the Rand—I omit the capital of "wild cats," or companies which should be liquidated—is £41,415,599. Therefore, taking Mr. Strange's figure, the loss to the Rand is about £2,070,775. By another method I have worked the loss to be £2,750,000 on a basis of tons mined annually, but my calculation is purely empiric, because one cannot get at the precise number of rock-drills used in stopping instead of hand labour, directly because of this liquor curse.

Do not for a moment let it be supposed that the industry is solely preoccupied with the monetary aspect of the question. Mr. Labouchere will have it that the financiers of Johannesburg are merely sordid vendors of scrip. From personal intercourse with

the leaders of the industry I am able to tell a different tale. They are eager to support any project that will tend to the solidification of the country, and they are very anxious to bring the natives into line with civilisation. In every compound the Kaffirs are well housed and well fed; they have free medical attendance, good wages—ininitely better wages than are paid elsewhere in South Africa—and they are encouraged to become expert miners. The men who are most eager for the general prosperity of South Africa are working hardest for the total prohibition of this infamous and monstrous traffic, and to them it is a cause of great and grave disappointment that not a word of sympathy or encouragement reaches them from England. That hurts, for, as I have shown, the odds are heavy and bitter.

The question has been forced upon the notice of the Government. The Acting State Attorney has proposed the adoption of the Gothenburg system. He suggests that the native liquor trade should be put into the hands of officials, that "chits" or tickets should be bought by the mining companies, and sold or distributed by the compound managers to the natives, who should receive a "tot" of liquor for each chit. The industry rejects the plan, which, apart from the difficulty of trusting the officials, offers no guarantee that the illicit liquor traffic will be put down; and we all know that the Kaffir who has had one drink wants more. The illicit vendors themselves say that they would welcome the Gothenburg system. Finally, Messrs. Lewis and Marks have a concession for the manufacture of spirits and the sale of spirits to natives, which is the simplest and most stringent of all the monopolies that disgrace the Transvaal. They have represented to the Government that total prohibition is an infringement of this concession. Lately, Messrs. Hamilton and J. P. Fitzpatrick, representing the Chamber of Mines, Messrs. De Jong and De Gheest, representing the Lewis and Marks concession, and Messrs. Van der Leeuwen (the Acting State Attorney) and De Waal, representing the Government, have had several conferences, including one conference with Mr. Kruger and the Executive. Also the Landdrost of Johannesburg—who is working hard and sincerely to put down the traffic—has been called into consultation with the Landdrosts of Krugersdorp, Boksburg, and Heidelberg, and will shortly make a

special report to the Government. But as the representative of the licensed victuallers and the chief of the wholesale wine and spirit merchants are also being consulted, there is little hope that the abuse will be rectified, especially as the anti-prohibitionists are working hard and spending money like water.

Meanwhile, the only protest on exclusively Christian grounds has come from the Synod of the Dutch Reformed Church in the Transvaal, and, less emphatically, from one of the Jewish synagogues in Johannesburg. The Churches of the neighbouring colonies and states are silent. The voice of Christian England is silent. The Aborigines' Protection Society is silent. The temperance societies are silent. Why ?

The fact that this iniquitous traffic affects by five or ten or twenty pounds a year the pockets of thousands of small investors of the same class as the investors in the Liberator Society is infinitely less important than the moral aspect of the question. Within a stretch of country twenty-five miles long by two miles wide from 17,000 to 21,000 Kaffirs are drunk every Sunday—not on the spirits that are known in England, but on a poison that incapacitates them from Sunday till Wednesday morning. Since I have been editor of the *South African Mining Journal* the number of accidents to Kaffirs on the mines has increased terribly. A year ago the State Mining Engineer told the Second Volksraad that more than ten per cent. of these accidents are directly due to the drink traffic. Several doctors along the reef put the figure much higher, and all the doctors I know who have to deal with Kaffirs declare that drink is at the root of more than half the accidents. Yet for these Kaffirs also Christ died and the voice of Christian England is silent.

Johannesburg.

JOHN STUART.

The argument of the foregoing article is illustrated in other directions by the following paragraph from Mr. Bryce's "Impressions of South Africa," a work which was reviewed at length in our issue for February last:—

"One law specially applicable to natives has been found most valuable in Natal, as well as in the territories of the Chartered Company, and ought to

be enacted in Cape Colony also—viz., an absolute prohibition of the sale to them of intoxicating spirits. The spirits made for their consumption are rough and fiery, much more deleterious than European whisky, or brandy, or hollands. Unfortunately, the interests of the vine-growers and distillers in the Colony have hitherto proved strong enough to defeat the Bills introduced for this purpose by the friends of the natives. Though some maintain that the Dutch and anti-native party resist this much-needed measure because they desire through strong drink to weaken and keep down the natives, I do not believe in the existence of any such diabolical motives. Commercial self-interest, or rather, a foolish and short-sighted view of self-interest—for, in the long run, the welfare of the natives is also the welfare of the whites—sufficiently accounts for their conduct; but it is a slur on the generally judicious policy of the Colonial Legislature."

In the Orange Free State the selling of drink to the natives is successfully prohibited. Their condition is therefore more favourable, both from a commercial and philanthropic standpoint. The whole subject demands more careful attention from Christian Englishmen than it has hitherto received. The action of the Orange Free State amply proves that legislation is not powerless. It would not be in the Transvaal were the Government equally resolute. But laws are useless, unless they are effectively administered.

EDITOR.

MESARS. GEORGE BELL & SONS are proceeding with their re-issue of Mr. Sadler's Commentaries on the New Testament. We have now on our table the volumes on the third and fourth Gospels. That on the Gospel according to St. Luke is one of the fullest and most elaborate of the entire series, and for hermeneutical and homiletic purposes is specially valuable. The sections on Our Lord's temptation, the objective character of which is ably contended for, and on the Parables of Luke xv., are notable parts of a notable volume. Of the notes on St. John's Gospel there have been no fewer than seven reprints. The introduction, defending the traditional view of the authorship of the Gospel, is concise, and, in our opinion, conclusive. In the notes (here as in other volumes) Mr. Sadler availed himself of the best help which could be derived from his predecessors, Westcott, Godet, and Stier among the moderns, and Augustine among the ancients. The teaching of the notes is too sacramentarian for our taste, being that of the High Church party, as represented by such men as the late Dean Church and Canon Liddon, or (except in regard to Biblical criticism, perhaps) Canon Gore. Mr. Sadler's works ought to be studied by Nonconformists who wish to obtain the clearest and most tersely expressed view of the teaching to which they are opposed.

WERE THE EARLY CHURCHES IN OUR COUNTRY BAPTIST CHURCHES ?

WE may now approach (IV.), the very interesting and much-debated question of what Augustine demanded of the British ministers at the celebrated conference at Saint Augustine's oak in A.D. 603. Three demands were made. The first was to keep Easter at the Roman time. This apparently unimportant matter was really of great importance; it was a sign or symbol of submission to the dictates of the Papacy. It involved the great question of freedom or conformity in matters of religious practice, and the spirit of Nonconformity has ever been instinct in the dwellers in this free country. The third demand, that they should join in preaching the Gospel to the English people, is seen to be, when the circumstances of that time are considered, simply a piece of impertinence. The second demand was the really practical one. It was, according to Bede, "*Ut ministerium baptizandi, quo Deo renascimur, juxta morem sanctæ Romanæ et apostolicæ ecclesiæ compleatis.*"* "To administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic Church."†

There has been considerable difference of opinion on the meaning of the term "*compleere ministerium baptizandi.*" By some it is overlooked that the verb, whence comes our word complete, was not always used in this sense, but generally meant to do a thing properly. Anyhow, it is agreed that Augustine asserted that there was something wrong or incomplete in the baptism as administered in the British churches, which he asked to have corrected, which request was very definitely refused. The supposed imperfection may have been in the individual administration or in general idea. By many it is supposed that what Augustine asked was the addition of Roman ceremonies to complete the rite in individual cases. Such as—(1) trine instead of single immersion, (2) unction or the chrysm, (3) the ceremonial

* "Bede," Lib. 11, cap. 2.

† Dr. Giles's "Bede," p. 70.

washing of the feet. These have each been suggested and argued.* These practices have ever been considered of secondary importance, and all Roman authorities assert that baptism may be valid without any one. It is improbable that Augustine would have placed such a demand in a foremost place. There is no evidence that he regarded the matter as of importance. He was the representative of Gregory the Great, from whom he took his authority, and whose instruction to Augustine on his second question taught that customs of lesser importance need not be interfered with. † All Romish authorities assert that baptism, if in the name of the Trinity, is valid, even if by heretics. The demand of Augustine may fairly be translated to mean: "Complete your baptism by administering it to children as well as to confessors, according to the practice of the Roman and Apostolic Church." A request of such far-reaching consequence as this would be worthy of the occasion. And it is remarkable that Fabyan, the only other writer of old times who throws any light upon the words of Bede, says, in effect, that this was their meaning. All other chroniclers whose works have been preserved, such as Holinshed, Stow, Harding, and Foxe, add nothing that can clear the difficulty. Grafton refers to Fabyan. Fabyan gives the first and third demands of Augustine in the same sense, though not in the same words, as Bede. He appears to have placed more reliance on some other writer unknown to us. The second demand, he says, was, "That ye geve Christendome to the children in the maner that is used in the chyrche of Rome." ‡ Robert Fabyan was an Alderman of the City of London, where he died A.D. 1511 or 1512. His writings show refinement, learning, and research. He was an excellent French scholar, "and no layman of the age he lived in is said to have been better skilled in the Latin language." He was a wealthy merchant, although he declined the mayoralty on the pretext of expense. He had a mansion in Essex. His "Concordance of Histories" appears to have been the great work of his life, to which he lovingly devoted wealth and leisure. He refers to forty-eight different works, some of them

* Warren's "Celtic Church," p. 64.

† Bede Lib., 1, ch. xxvii.

‡ Fabyan par. v., ch. cxix.

being manuscripts, of which no copies are now extant. He lived just previously to the terrible destruction of books and manuscripts, in the early part of the days of the Reformation.* He wrote with care. Now and then we find such a remark as, "To this report every man may gyve credence as hym lyketh. For I fand nat this wryten in the Gospell, nor yet in no book of Holy Scripture."† In another place he says: "The Frenshe Cronycle sayth that by the meane of the takynge away of ye lyfe of ye kynges chylde a chylde of the sayd Monuole was restoryd to helth whiche before was in great ieopardy, which is for folys to believe."‡ In another place in relating a story he adds: "Hardely me semeth to be credence gyven unto."§ He certainly called his critical faculty into exercise, for we find him placing a low value upon some of his authorities and recognising the existence of prejudice: "Also it is the more suspecte for if this matyer spekyth no thyng maister Robert Gagwyne, which levyth no thyng out of his boke that may sounde to the avauncement of the Frenshe nacyon."|| It is the fashion with some to speak slightly of the authority of Master Fabyan. It is true he relates some surprising things, but so does Bede, and so do all ancient chroniclers. Their work was to put down faithfully what they found recorded. Now Fabyan had the works of "Holy Beda" before him, whom he evidently held in very high estimation. He appears to have had access to a considerable amount of information upon the life of Augustine, for he says: "Long it were to tell the circumstance of the lyfe of this blessed man, wherefore I passe over."¶ He does not mention Bede as his authority on this part, but evidently had other sources of information.

Fabyan frequently refers to "The Polycronicon." It is curious that in that work the passage needed is overlooked entirely. In lib. v., ch. 9, we find Augustine's demand thus stated—I quote from Trevisa's translation: "And then he charged them that they sholde preche Goddes worde to the Angles wyth hym. And also

° Six Articles, Act 31 Henry VII., ch. xiv.

† Fabyan, Pars. v., ch. xviii.

‡ Fabyan, Pars. v., ch. xvi.

|| Fabyan, Pars. vii., Philippi Quarte.

§ Fabyan, Pars. vii., ch. xlv.

¶ Fabyan, Pars. v., ch. xix.

yt they sholde amende some other errorrs among hemself, and specyally of thusage of the Ester tyme."

There are five editions of the Cronicle of Fabyan. The first was issued by Pynson in A.D. 1516. In that the passage in question is—"The seconde yt ye geve cristendome to the children in ye maner yt is used in ye chyrche of Rome." In the second edition, that of 1533, it is identical. In the third edition, that of 1542, we find—"The seconde that ye geve christendome to chyldren." A fourth edition appeared in 1559, which has the passage identical with that in 1542. Another edition was published in 1811, edited by Mr. Henry Ellis, of the British Museum. It was a reprint of the edition of 1516, carefully collated. It gives the passage as stated at first, noting that the second clause is omitted.* These alterations may have been occasioned by the change of public opinion at the Reformation period. At the least they indicate a careful examination of the passage under consideration, so that the change could not have been caused by the neglect of the printer, as some have thought, or by an unauthorised interpolation by some unscrupulous Anabaptist compositor, as was recently suggested by a Professor of Church History.

Many considerations lead us to place a high value upon the chronicle of Fabyan. He was not, as some would have it, a pedantic citizen, but a man of learning, leisure, and patient research. His will has been published, which reveals him as a Romanist having a great belief in the petty ceremonial observances of his church. Had the request of Augustine been concerning these, the chronicler was just the person to have noted it. In his age, of all Christians, Anabaptists were the most bitterly misrepresented and persecuted. It is almost incredible that he should have inserted anything in their favour, except in the interest of truth. Fabyan is quite as reliable as Bede, who also lived long enough after the circumstance to be dependent on documents or tradition.

A Baptist ought to consider a question like the one before us without allowing his judgment to be warped by prejudice.

* Dr. Evans, in his "Early English Baptists," notes these, but not accurately.

Neither proof nor disproof of the authenticity of the record can affect his faith or practice. His authority is the Bible, and the Bible only. But if a question of history is considered, it ought to be in a cold, clear light, alike free from a bias in favour of previous conviction, or an anti-bias bias. With many Baptists there is a singular readiness to reject evidence from history in favour of their practice from a notion that it shows breadth of thought, knowing well the strength of their appeal to the New Testament. That, however, is not the true historic spirit which seeks only fact, and in an inquiry neither yields nor neglects any portion of the truth. You may not have any care for what Augustine demanded of the early churches of our country, or what their practices were. If so, do not care, there is no need that you should. But if you do examine into the question, do not allow the consideration, whether it will tell for or against your convictions, to govern your inquiry and decision. Faithfulness in little things is of importance in every department of life.

J. HUNT COOKE.

P.S.—Since writing the above, Mr. Conybeare's work, "The Key of Truth: a Manual of the Paulician Church," has been published. This is perhaps the most valuable and original contribution to Church history that has appeared for some time. The writer says (p. clxxix.): "We have no documents of the Early British Church which have not come down through the hands of Catholics and been subject to recension. But it is natural to suppose that the heresy of which it was accused so vaguely by Bede and others was really Adoptionism." "The leading error in which they were implicated concerned baptism, and it is here that we touch the very centre and origin of the chief heresies of Adop'ionists."

Mr. Conybeare has proved that they rejected infant baptism, putting baptism off till a believer was thirty years of age (p. cxxi.): "It is almost natural to suppose that the reason why the British bishops refused even to eat with St. Augustine was this, that the Church of the latter having adopted baptism, was no longer a Christian Church at all." In the preface Mr. Conybeare adduces further evidence.

THE NOURISHED LIFE. A Series of Homilies on Hosea xiv. 5, 6, 7. By Rev. E. Aubrey. A. H. Stockwell, 17, Paternoster Row. 2s. 6d.—This is a series of simple, but well-considered and admirably illustrated homilies on a favourite section of Old Testament prophecy. The chapters are short, terse, and well written. If preached as sermons they would be pleasant to hear, nor can they fail to be read with profit.

MR. LAURENCE BINYON'S POEMS.*

A HIGH place among the younger poets of the closing decade of the century may justly be claimed for Mr. Laurence Binyon, the accomplished author of "London Visions" and "Porphyrion and Other Poems." We know nothing of him, save what we have gathered from the volumes we have named, but this is sufficient to convince us that he must be a man of keen poetic sensibilities, refined feeling and vigorous imagination, with much of the Wordsworthian sympathy with nature, especially in its power to calm and ennoble our feverish, distracted life; while he has also a kindred sympathy with the struggles and distresses of the poor and suffering. Mr. Binyon would perhaps object to be classified as an ethical or didactic poet, because he does not, like Wordsworth, formally propound a philosophy, nor directly set himself to solve "the riddle of the painful earth." But it would be still more unjust to represent him as a devotee of the æsthetic school whose only principle is "art for art's sake." There shines through all his work a pure and lofty idealism, and amid the subtle and often bewitching harmonies of his strong and stately muse we catch the deep undertones of faith and hope, clear echoes of the eternal law of righteousness and wistful pleadings of the infinite love. He is no recluse, keeping himself proudly apart from his kind, contemplating, like the selfish soul in "The Palace of Art," the toils and struggles, the failures and woes of the world. He has looked upon them all in their very midst, with large and kindly eyes, and has been saddened by the wasted energy, the baffled hope, the weary, useless effort of men, the sin and sorrow, and all the terrible wreckage of human life. Some of his descriptions, as in "The Dray," "Martha," and "The Supper," are vividly realistic pictures, photographing with unmistakable fidelity aspects of life and types of character with which no dwellers in our modern Babylon can be unfamiliar. These descriptions afford relief to the poet's pent-up feelings, and suggest, at any rate, the working of a beneficent power behind the strange and perplexing dance of circumstance. The poet is not a philosopher, but he stands with firmly-planted foot on the mount of vision and sees the bright light behind the cloud; and the thoughts which such "hours of insight" awaken within him fling their radiance over the whole field of his observation, and conquer the feelings which are begotten by scenes of depression and in inevitable "hours of gloom."

Mr. Binyon has formed himself largely on classic models, and writes with severe taste and firm restraint. His words are selected with care, with a view not only to their accuracy but to their rhythmical effect. They are often stately and sonorous, and here and there approach the grand style of Milton and Tennyson.

* "Porphyrion and Other Poems," by Laurence Binyon. London: Grant Richards. 5s. net.

The poem from which the volume takes its name is based on a legend of a young ascetic, whose desert solitude is disturbed and whose peace is destroyed by the appeal of a woman who, in her sore distress, seeks shelter in his cell. His vow never again to set eyes on a human face is gradually relaxed as he is haunted by the apparition of magical loveliness.

“ Sweet was the voice : doubting, he answered slow.
 Thou troublest me. I know not who thou art
 That coms't so strangely, and I fear thy voice.
 What wouldst thou with me? Enter : but my face
 Seek not to meet. . . . Then he unclosed the door,
 But turned aside, and knelt apart, and strove
 Again to enter the sweet house of peace.
 Yet his heart listened, as with hurried feet
 The woman entered; and he heard her sigh,
 Like one that after peril breathes secure.
 Now the more fixedly he prayed; his will
 Was fervent to be lost in holy calm,
 So hardly new-recovered; but his ear
 Yearned for each gentle human sound, the stir
 Of garments, moving hand, or heaving breast.
 Amid his prayer he questioned, Who is this
 That wanders in this wilderness alone?
 And, as he thought, the faint voice came to him :
 I hunger. . . . Then, as men do in a dream,
 Obeying without will, he sought and found
 Food from his store, and brought, and gave to her.
 But as he gave, he touched her on the hand :
 He looked up unawares, then turned away ;
 And dared with venturing eyes to look again ;
 And when he had looked he could not look elsewhere.
 O what an unknown sweetness troubled him !
 He gazed : and as wine blushes through a cup
 Of water slowly, in sure-winding coils
 Of crimson, the pale solitude of his soul
 Was filled and flushed, and he was born anew.
 Instantly he forgot all his despair
 And anguished supplications after peace.
 Not peace, but to be filled with this strange joy
 He pined for, while that lovely miracle
 His eyes possessed, nor wonder wanted more.
 At last his breast heaved, and he found a voice.”

After a while he goes forth and mixes with men and women, tastes all social pleasures, shares in the revel and the dance, is thrilled by the wild joy of battle, engages in a ministry of compassion and mercy, pursuing all

the time his lost ideal. He then dies at the hands of the very soldiers whom he had led to victory and reward. At last the vision reappears, and—

“Stretching forth his arms,
Into the unknown vastness, eagerly
He went, and like a bridegroom to his bride.”

The poem is grand and stately, and marches with a kind of processional dignity. It abounds in vivid descriptions, in noble and graceful lines, in exquisitely finished details. Take the description of the banqueting hall and its gay revellers at Antioch—

“ Pillars in lovely parallel sustained
A roof of shadowed snow, enkindled warm
From torches pedestalled in order bright;
Amid whose brilliance at a banquet sat,
Crowned with sweet garlands, revellers, and cups
Lifted in laughing, boisterous pledge or gazed
Earnest in joy, on their proud paramours.
Pages, with noiseless tripping feet, had borne
The feast aside; and now the brimming wine
From frosted flagons blushed, and the spread board
Showed the soft cheek of apricot, or glory
Of orange burning from a dusk of leaves,
Cloven pomegranates, brimmed with ruby cells,
Great melons, purpling to the frosty core,
And mountain strawberries. Beyond, less bright,
Was hung mysterious magnificence
Of tapestry, where, with ever-moving feet,
A golden Triumph followed, banners waved
O'er captive arms, and slender trumpets blew
To herald a calm hero charioted.

Just when a music, melted from above,
Over the feasters flowed, and softly fixed
The listening gaze, and stilled the idle hand,
Porphyry entered; all those faces flushed,
Lights, flowers and laughter, and the trembling wine,
And hushing melody, and happy fume
Of the clear torches burning Indian balm,
Clouded his brain with sweetness, like a waft
Of perished youth returned; those wonders held
His eyes, yet were as things he might not touch,
And, if he stretched his hand out, they would fade.”

The most Wordsworthian of the poems is “The Renewal,” with the attitude and tone of which every lover of nature will sympathise as far as it

goes; though, as we have often had occasion to point out, the restorative and soothing power of nature is insufficient of itself to meet the needs of suffering and sin-burdened souls, and must be supplemented by the nobler power of the Gospel of Christ.

“Thou that with native overbrimming sense
 Takest the light of Beauty's effluence,
 As from the morning, in May's festal prime,
 The young green leaves of the swift-budded lime;
 That drawest all glad things, they know not why,
 By some dear magnet of felicity;
 And mournful spirits from their yoke of pain
 Enchantest, ti'l they lift their necks again,
 And looking in thy bright and gentle eyes
 To thee devote their dearest enterprise;
 Thou whose brave heart could its own pain consume
 And turn to deeper tenderness, in whom
 Looks, thoughts, and motions, speech and mien persuade,
 Immortal Joy hath his own mansion made;
 How shall my too full heart, my stammering tongue,
 Bender thee half the song which thou hast sung
 Into my being, by no web of words
 Hindered, and fluid as the note of birds?
 Or tell what magic of sweet air is shed
 On me, so radiantly comforted?”

“He that this light hath tasted, asks no more
 Dim questions answerless, that have so sore
 Perplexed our thinking: in his bosom flow
 Springs of all knowledge he hath need to know.
 Nor vaunts he the secure philosophy
 Self-throned, that would so easily untie
 The knot of this hard world: and judging straight
 Pronounce its essence and declare its fate.
 How should the universal heart be known
 To him that can so hardly read his own?
 For where is he that can the inmost speak
 Of his own being? Words are blind and weak
 Perplexing phantoms, dim as smoke to fire,
 Mocking our tears, and torturing our desire,
 When soul with soul would mingle; even Love
 Never availed yet, howsoe'er he strove,
 But, like the moon, to yield one radiant part
 To the dark longing of the embracing heart.
 And Earth, shall her vast secret open lie
 Before the brief gaze of mortality?”

The strongly conceived dramatic poem "The Supper," in which "a rich youth invites to a sumptuous feast a chance company of guests from the street—a blind beggar, a sandwich man, a tramp, two women, and a thief, all fallen in the world"—is a powerful satire on unwise schemes of benevolence, and makes the inevitable tragedy of fallen life appear even more tragical. No wonder that such cheap, easy-going benevolence as is here depicted should lead to remorseful desperation.

"The Vision of Monica and Augustine" is a fine poem based on a well-known passage in the Confessions. The scene is nobly represented by Ary Scheffer in the painting now in the National Gallery.

"Peace

Descended then, and touched us; and we knew
 Our joy, attired in light, and felt it true.
 Dust of the journey, the hot din of Rome
 Fell from us: with an aspect kind, like home,
 The silent and interminable sea
 Our longing matched with his immensity;
 We followed the far sails that, one by one,
 Were drawn into the huge and burning sun;
 And our souls set to freedom; and they cast
 Away the soiled remembrance of things past,
 And to the things before, with radiant speed,
 Ran on in joy, eager as captives freed,
 Far to the last horizon's utmost bound,
 Onward and onward, and no limit found.

"Forsaking fear,

We rose together to that ampler sphere,
 Where the sun burns, and in his train the moon,
 And myriad stars upon the darkness strewn,
 Illumine earth: on splendour past access
 Of fleshly eye, revolving weariless,
 We gazed; yet even as we gazed, the pang
 Of the eternal smote us: then we sprang
 From those bright circles, and each boundary passed
 Of sense, and into liberty at last,
 To our own souls we came, the haunted place
 Of thought, companionless as ancient space,
 Her lonely mirror; and uplifted thence
 Sighed upward to the eternal Effluence.

"Sustained a moment in that self-same sphere
 By wings of ecstasy, we hung, we drew
 Into our trembling souls the very hue
 Of Paradise, permitted the dear breath
 Of truth; us also ignorance of death
 Made mighty, and joy beyond the need of peace."

On the shorter poems, excellent as they are, our space will not permit us to dwell. We have given sufficient specimens to prove that this is no commonplace volume. If the poetic note is not heard in verse such as we have quoted we know not where to look for it. It is not, indeed, perfect. Its rhythm is occasionally at fault. Words occur here and there which have a strangely prosaic sound, and mar the harmony. So, too, there is an occasional lack of virility and force. But, after making all possible deductions, Mr. Binyon has given us a body of poetic work of which even an experienced writer might be proud.

EDITOR.

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—THE BOW IN THE CLOUD. WHAT DOES IT SAY?

READ GEN. IX. 12-17.

WE all know what a rainbow is, and I should think we are always glad when we see one. It is so beautiful, with its clear bright colours, and its graceful curve, shining out against the dull black cloud behind it. But perhaps some of you do not like rainbows at all. You say that whenever one comes there is rain about, and you do not like rain. Well, I know that boys and girls are often disappointed when showers come pouring down and put an end to their games in the open air. But then, if rain is bad for their games, remember that it is needed for the grass and the corn, for the trees and the flowers. They cannot grow without it. You do not like to be thirsty. Just think how mean it sounds to say that you are sorry the plants are having a drink to keep them from being scorched by the heat of the sun. Most of you would rather have the flowers and the fruit that the rain helps to grow, than never have showers at all. And there are many other reasons why we need rain, but we must not stay to talk about them now. There is another and a better reason why we should all be glad to see the rainbow. It has a message for us every time we see it. Let us see if we can find that message. You all know the story of the flood, I am sure; how all the people on the earth lived in wickedness except Noah, and how God sent a great flood to destroy them because they would not listen to Him, nor give up doing what was wrong. Only Noah and his family were saved. But when Noah came out of the ark there was still a great black cloud in the sky, and perhaps Noah thought that the terrible flood was not really over, and that the rain-storms were coming again. But against that cloud shone out a bright, beautiful rainbow; and God said to Noah: "The rainbow is a sign of My promise to you and to all men. Whenever you see it, it will remind you that I have promised never again to destroy men by a flood. If the cloud looks black and makes you fear, the rainbow will help you to remember that *God cares for you.*"

But we do not always see a rainbow when we see a cloud. Do you know

why? There are two reasons. Unless the rain is falling we cannot see a rainbow, for it is not the big dark cloud but the tiny drops of falling water that give back the beautiful light. It was only when the rain fell that Noah needed to be reminded that God had promised that there should be no great flood again. And then, we cannot see the rainbow unless we have our back to the sun. When he was looking at the bright light of the sun Noah would fear no flood; for there were no storm clouds about to pour their rain down on the earth. The clear light alone was enough to make him feel safe. But when the rain was pouring down and he was beginning to feel just a little afraid again, suddenly there would be a break in the clouds and the sun would peep through, and all at once—what was that against the dark cloud? It was a rainbow. And then Noah would remember God's promise, and the cloud would trouble him no more.

Of course, it should be just the same with us. If the rain is not falling on us we need not be always worrying because there are clouds about. We should not need to be told when the sun is shining brightly, and the sky is clear, and the breeze is fresh, that God cares for us. The earth looks so happy bathed in God's sunshine that we ought never to forget it. And when we are happy and our lives are full of brightness and pleasure, when we have kind and loving parents and friends, and nothing to make us miserable—at any rate, for many minutes together—that is sunshine, and it means that God cares for us. But perhaps we do not think of this. All our life is so full of gladness that we never think of trouble or of people who have troubles to face. But just as the clouds come and the rain streams down from them, and everything looks dark and desolate, so troubles often come to men in this world. If His sunshine will not touch us, God sends His rain, and though it prevents us from doing what we want to, it teaches us patience. And when the rainbow comes, how quickly we forget our discontent. It is going to clear up. Everything will be bright again soon. Well, without rain there could be no rainbow. Without trouble there could be no consolation. You know what consolation is. When a child falls and hurts himself and his mother takes him on her knee and comforts him and helps him to bear the pain, that is consolation; and I daresay he feels that it was quite worth while falling to get it all. He had his little cloud, but his mother's comfort was the rainbow. And when troubles come to us like clouds, God sends His consolation as He sends His rainbow. I am g'lad to say that you do not know much about troubles yet: and it is a good thing that your lives should be as bright and happy as they can be. Clouds come fast enough. But you have your little clouds now. When you cannot get your own way, perhaps, or when your lessons are very hard, and so on. Well, *always look for the rainbow*. It's sure to be there; and its message is "God loves you." I'm sure it's worth a little trouble to be told that.

And if God loves us, He is asking us to love Him. Let the rainbow bring that message to you too. I remember a pretty story that was told long

ago which I would like you to think of whenever you see a rainbow. There was a little child who loved God and used to pray to Him night and day, and God loved to hear the little one's simple, trustful, trembling prayer. Then the child died and went to heaven, and the story says that God heard the song of the new angel in heaven, a song with no fear in it, but strong and clear; and He loved the song and rejoiced in it, but He missed the trembling prayer of the little child. What a loving Father He is for the little ones to pray to. This is what the rainbow says to me. Does it say so to you?

J. A.

THY KING.

HE came a King, Heaven's King to earth come down,
 And angels were His escort to the gate
 Whereat He laid aside His radiant crown,
 His robes resplendent, and there bade them wait
 Till He should come again in kinglier state.

They saw the path He took, but could not go—
 He was their King, and He had bid them stay—
 Else gladly had they bent their wings to throw
 A shining covert o'er His lonely way—
 He was their King, and He had bid them stay.

He trod the long, rough road of man's despite;
 They yearned the dread encounter to foreclose;
 From Bethlehem's morn to Calvary's bitter night
 His way lay through thick hosts of frenzied foes,
 And they, His legions, dared not interpose.

Until at length they saw Him crowned again,
 Crowned with sharp thorns, and on the cross enthroned,
 Sole sovereign so o'er all the hearts of men
 For whose dire sins His poured forth blood atoned:
 More kingly thus indeed, the angels owned.

And when again He reached the heavenly gate,
 In the lone King of suffering's glorious guise,
 They understood why He had bid them wait;
 Each nail-print shone more lustrous in their eyes
 Than all the stars in the eternal skies;

And prostrate at His feet the angels fell,
 Awed by the great Redeemer's wondrous mien;
 Heaven was more radiant now, and they would dwell
 Henceforth more near to God than they had been,
 Because that they at length His heart had seen.

Wilt thou not, too, bow down, thou poor, proud soul?
 Bow at His feet who bowed in death for thee,
 Then rise with ransomed spirits to take part—
 As angels cannot—through eternity
 In the glad song, "He gave Himself for me."

R. WRIGHT HAY.

NOTES AND COMMENTS.

OUR COLLEGES.—We are glad to see that the question of the amalgamation of our Northern Colleges, though it has received several serious checks, is not to be allowed to drop. The negotiations between Rawdon and Brighton Grove, Manchester, have unfortunately not been successful, mainly, we understand, because of legal difficulties which block the way. The trust-deed of the Manchester College provides that only Strict Communion Baptists can be tutors, students, or members of committee, so that unless the deed can be altered, there is no possibility of union that way. Manchester might absorb Rawdon, but Rawdon could not unite with it on equal terms. If the trustees, however, are eager for amalgamation, the Charity Commissioners will doubtless enable them to remove this difficulty, and surely a just and equitable basis of union is not impossible. The negotiations between Rawdon and Nottingham are happily being continued. There is no trust-deed difficulty here, and we are hopeful that the union which is being aimed at will sooner rather than later be accomplished. It is on many grounds desirable that these two should become one. Meanwhile, we are glad to observe that intercourse between the Colleges frequently takes a practical form. At Rawdon, the annual address to the students was delivered by the Rev. Principal Gould, M.A., of Regent's Park College, while the Rev. Professor Medley, M.A., of Rawdon, gave the corresponding address at Manchester. In this connection it may be noted that the Rev. T. Witton Davies, B.A., Ph.D., is removing from Nottingham to become Professor of Old Testament Literature at the Bangor Baptist College and Lecturer in Semitic Languages at the Bangor University. We heartily wish him success in his new and important sphere.

THE CONFERENCE OF BAPTIST STUDENTS.—We are glad to hear of the success of the effort to bring together in conference the students of our various Baptist Colleges. The gatherings, which were held in London, were well attended, and were marked throughout by enthusiasm and earnestness. A capital start was made at the public meeting in Westbourne Park Chapel, under the presidency of D. Lloyd George, Esq., M.P. The Rev. J. W. Ewing, M.A., delivered a stirring and helpful address on "How to Retain our Young People." He urged that the pastor should bind himself to the young in and around his church by a four-fold tie—the *personal* tie, gaining their love and respect; the *doctrinal* tie, teaching them to be able to give a reason for the faith that is in them; the *experimental* tie, bringing them into personal union with Jesus Christ; and the *practical* tie, setting them to work. Dr. Clifford, who was several times referred to as the youngest man among us as well as the hardest student, urged, in his

own vigorous and impassioned style, as a remedy for the absence of men from public worship, a fearless, confident, zealous preaching of a real Gospel by true men. The later sessions dealt with our denominational systems of education, and with settlement work in general. It is to be hoped that these conferences will be continued year after year. There are many matters in which the Colleges have a common interest and certain possible defects in our congregational system of church government, especially relating to probationary preaching and the calling of men to pastorates, in which students should have a voice. By wise united action they may do much to remedy evils which have often given anxiety to our leaders.

THE PRESIDENT OF THE WESLEYAN CONFERENCE.—A few weeks ago, in a small company of friends, we heard the Rev. Hugh Price Hughes declare, in answer to a remark made by one of the company, that he had never received from the officials of Methodism any favour or even been so much as asked to go on a Conference deputation. This is perfectly true. But as was said at the time he would soon receive the highest favour which Methodism, whether official or non-official, could confer upon him. And so indeed it has been, for the Conference now assembled at Hull has, by an overwhelming majority, elected him to the Presidency. The honour is well deserved, and had it been delayed longer there would have been not only disappointment but strong indignation. Mr. Hughes is but little over fifty years old. Yet he has made a deeper mark on the Methodism of the latter half of the nineteenth century than any of his contemporaries, and has an influence on British Christianity outside Methodism, and on our national life, such as none of them possess. He is a man of boundless and unwearied energy; the most prominent leader of the Forward Movement, which, indeed, is due to his initiation. He is distinguished as preacher and platform speaker, as editor and author, as social reformer and leader of Free Church Federation, with which he is in heartiest sympathy. His proposal to visit during his year of office the principal towns and districts of the country for the promotion of spiritual life, and to devote to this purpose a considerable part of every week, is to be heartily commended, and in this important work we heartily wish Mr. Hughes God-speed. The good wishes of all our readers are in every sense with him.

THE WORLD'S THIRD SUNDAY SCHOOL CONVENTION has been one of the great events of July. The first Convention was held in London in 1889, the second at St. Louis in 1893, and the third again in London. The attendance was much larger than on either of the previous occasions. There were present about 2,300 delegates from all parts of the world, 250 being from the United States, with considerable numbers from Germany, France, Italy, &c. There was a brilliant reception at the Bible House by the Committee of the British and Foreign Bible Society, and a further reception at

the Mansion House by the Lord Mayor and the Lady Mayoress. The meetings were eager and enthusiastic. Among the speakers none had a more hearty reception than Dr. Clifford, who commended the idea of the Convention, and said that the Free Churches regarded Sunday-school teachers "as in the true apostolic succession—possessors of the spiritual heritage of Peter, to whom it was said, 'Feed My lambs.' Five sixths of their harvest was reaped from the Sunday-school field. All the Lord's people are prophets, but prophets can be improved by training, and it ought to be possible to organise such a continuous training as to draft all our young people into Christian service." At a meeting discussing "Sunday-school Reform," a paper written by Mr. B. F. Jacobs, who was unable to be present in consequence of illness, was read, in which he stated that the increase of teachers and scholars in America ran to something like 1,150 every day for three years. There existed in America nearly everything that reformers want. "In fact, Sunday-school workers have kept up with everything except their own ideals." Among the ideals he advocated were better-trained teachers, some salaried, and more men—men of the best sort—to teach male and adult classes. Mr. F. F. Belsey stated that "during the last five years a million scholars and about 30,000 teachers have been added to the Sunday-schools of Great Britain and Ireland, though the figures are less encouraging than they look. The increase is chiefly in England and Wales, where twenty-five new Sunday-schools have been opened every Sunday. In Scotland, new schools have only been opened at the rate of one a month, and in Ireland at the rate of seven in the year. There ought to have been 80,000 teachers instead of 30,000. When we grow scholars by the million we must have teachers by the hundred thousand. The churches should have supplied 50,000 teachers." Dr. Samuel G. Green contended that while the International system of Lessons was by no means perfect, it was on the whole the best, and in the hands of properly qualified teachers would be effective. Our readers should secure a full report of the Convention.

THE ECCLESIASTICAL SITUATION.—Since we wrote our last note there has been no material change in the position of affairs. Mr. Kensit's action, however objectionable in its form, has succeeded in arousing the country to a sense of the danger by which we are threatened. The Romanising section of the English Church has received, at any rate, a temporary check. The Bishops are troubled and prepared to take action against extreme men when they can do it without "irritating the clergy"! The strong protests in Parliament have not been useless, and it is evident that more caution is to be exercised by the law breakers. We have not, however, much hope of real and permanent improvement. The Bishops as a body lack courage, and the Church is permeated through and through with the spirit of ritualism. Lord Salisbury has given great offence to many of his supporters by declaring that there is no discipline in the Established Church. The Benefices Bill

will prove a lame and impotent measure. We have no sympathy with the "No Popery" cry when it is intended to interfere with the civil and religious rights of Romanists, and to curtail their freedom of worship. We do sympathise with it when it is intended to stop Romish practices in a Church which is by its very constitution and position Protestant and a secession from Rome. The House of Lords, by a majority of 83, has carried a motion legalising marriages between a man and his deceased wife's sister in any of the British colonies. The Bishops were, of course, among the non-contenters. But it is significant that the *Guardian* doubts whether it is our business to oppose the Bill. "When the advisers of the Crown decided not to disallow colonial Bills which legalised marriage with a deceased wife's sister it became only a question of time how soon these colonial unions should be held legal in England." It counsels Churchmen to concentrate their opposition, "on securing the exemption of the Church from any share in sanctioning or giving effect to" the changes which may be made. This is a distinct advance, but can the clergy of a State Church refuse to carry out the decrees of the State or brand as unlawful what the State declares to be lawful? Free Churchmen are not bound by State decrees as State Churchmen must be.

THE OBSERVANCE OF THE LORD'S DAY.—We are thankful that this subject continues well to the fore. At the recent meetings of the London Baptist Association a valuable paper was read by the Rev. J. W. Ewing, M.A., on "The Invasion of the Lord's Day by Amusements and How to Counteract It." This paper was published verbatim in the *Freeman* for July 8th, and we hope it will be universally read. There is also a good article by Dr. Marcus Dods in the *Sunday Magazine* for July, entitled "Is Sunday a Common Holiday?" in which he shows that the origin of the day must determine the character of its observance. "We have this day's freedom from work because of the resurrection, and the manner in which we observe it should reveal this. . . . It is a day of emancipation from the ordinary drudgery, a holiday, a day in which we need not toil to keep ourselves in life, but may live. But the origin of the day reminds us what ideal human life is, what man's true rest is, and what sentiments should prevail and should be fostered by our observance of the day. This, then, is the fundamental principle which must govern the observance of the Lord's Day. He only observes it well who is in sympathy with the Lord in His triumph over death and sin, and in His joy in bringing to men salvation, and in accomplishing their union to the Father." As to the risks which are run by sanctioning in a mild form the lax observance of the day, Dr. Dods wisely remarks: "If the first step of providing an amusing Sunday be taken, the second will not long be delayed of abolishing the rest altogether; for many people would prefer to go on with their work than indulge in any of these relaxations. There are many persons whose work is so congenial or

so light, or whose physical vigour is so abundant, that they feel no need of resting. The artist will take a few hours in his studio; the literary man will add a few pages to what he had in hand; the farmer will ride round his fields and have a look at his cattle, or make a bargain over the hedge, and I cannot see on what grounds anyone can object if Sunday is a common holiday." There is much more in this sober and carefully considered article which deserves attention.

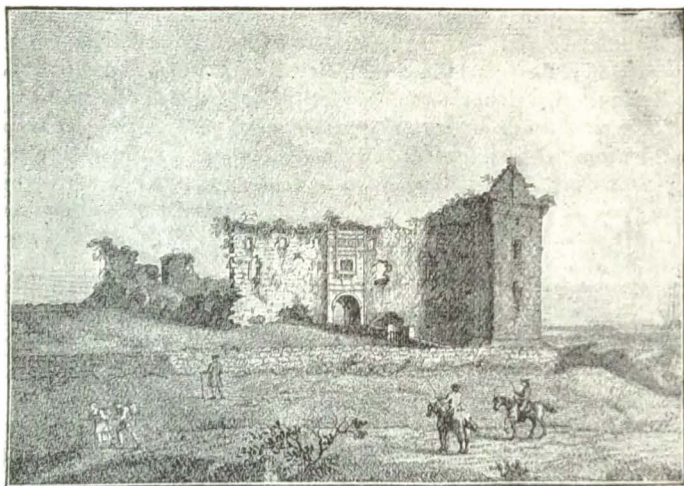
THE FRIENDSHIP OF AMERICA AND GREAT BRITAIN.—Every patriot and every philanthropist on both sides the Atlantic must be delighted with the growth of a more actively and openly expressed friendly feeling between the two great nations of the Anglo-Saxon race. They have many interests in common, and few in which they are necessarily hostile. Their common origin, their unique inheritance in language, literature, and religion should bind them together by a stronger than three-fold cord. We are uncompromisingly opposed to an alliance for warlike purposes, and we have no aggressive end in view, save such as is enforced by considerations of humanity and religion. We are indignant at the idea which has apparently been propounded in some influential quarters of America and Great Britain *versus* Europe. We desire no union which is not pacific in its tendency and animated by the spirit of righteousness. Such movements as work for the brotherhood of men deserve universal approval. After righteousness, the greatest of all national interests is peace, and it is because we believe that the best and most influential feeling in America is with us in this respect that we anticipate, from the growing friendship of the two nations, the most beneficent results.

THE DRINK TRAFFIC ON THE CONGO.—Speaking on this question some time ago, the Rev. Philip Davies, our missionary on the Congo, says:—"One has only to travel down the African coast, and go ashore at the different ports, to be thoroughly convinced of the iniquity of the traffic. The great factor in maintaining the liquor trade is that a shilling's worth of spirits has far more purchasing power than a shilling's worth of either Manchester or Sheffield goods. The vile nature of the article supplied may be seen from the fact, that all traders agree in regarding the white man as doomed who carries his taste for intoxicating liquors so far as to indulge in the trade article himself. At Watham Station, Ngombe, 140 miles from the nearest point where liquor can be unshipped, we are not at present appreciably affected by the liquor trade, as the high rates of transport make it more profitable to carry cloth and other legitimate articles up country; but we much fear for the people when the railway shall be completed, as then it will be possible to carry up spirits at profitable rates. The chief reason for our fear lies in the fact that the tribes about us, as all the tribes that I know or have heard anything of in the interior, are drunkards to a man."

LITERARY REVIEW.

BIBLE CHARACTERS. By Alexander Whyte, D.D. Oliphant, Anderson, and Ferrier. 3s. 6d.

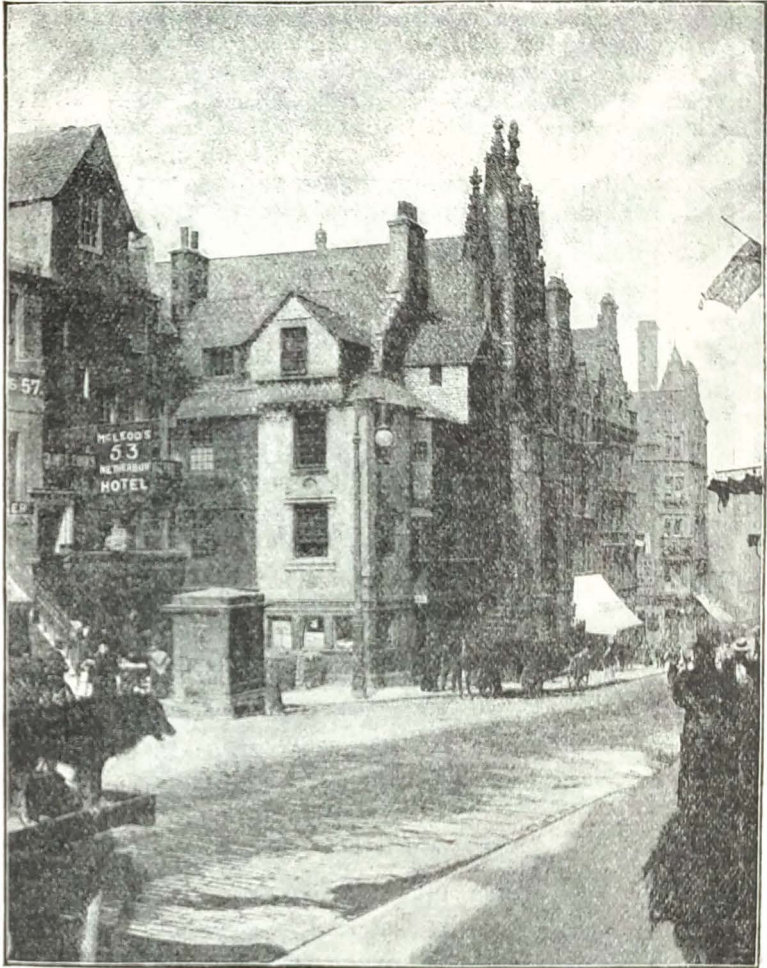
DR. ALEXANDER WHYTE'S Sunday evening lectures are one of the most famous features of Edinburgh city life, and week after week draw large audiences. They are reported in several newspapers, and so secure a large circulation. Each lecture bears the marks of Dr. Whyte's strong personality, and could have been written by no other man. The second series, consisting of twenty-one lectures, ranges from Gideon to Absalom. They are all distinguished by their graphic portraiture and keen analysis of character, their probing and balancing of motives, and their searching spiritual power. Those on Samson, Saul, David, and Solomon, are profoundly impressive.—The same publishers send out a charming little



CASTLE OF ST. ANDREWS.

book on **JOHN KNOX AND HIS HOUSE**, by C. J. Guthrie, Q.C., 2s. Many years ago the General Trustees of the Free Church of Scotland wisely determined to purchase the well-known house of John Knox in the High Street, which had long been one of the shrines of Edinburgh. It was in a dilapidated state, and has had to undergo many repairs, but substantially it is, of course, Knox's house, the place in which he lived, and which must ever be associated with his memory. We are no more in favour of the worship of Protestant than of Roman Catholic saints, yet it would be foolish, even if it were possible, to ignore the magnificent work

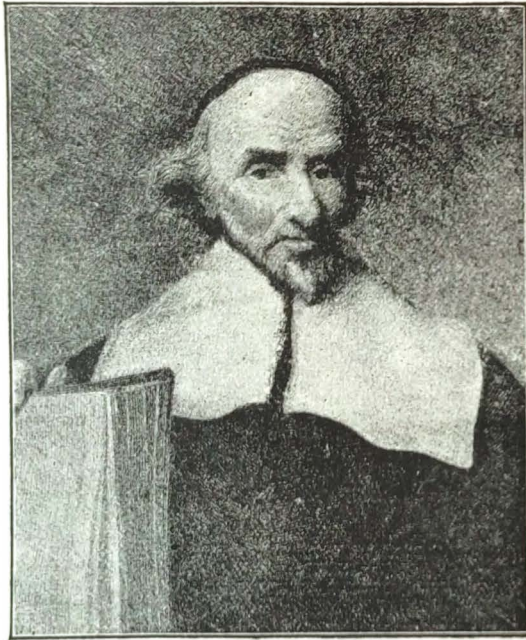
accomplished by Knox and other of the Reformers, and it is at once our duty and our interest to keep it well in remembrance and to spread a knowledge of it among our young people. Mr. Froude, whom none will



JOHN KNOX'S HOUSE IN 1897.

suspect of undue prejudice in his favour, says: "John Knox was the person who, above all others, baffled the French conspiracy, and saved Queen Elizabeth and the Reformation. . . . Good reason has Scotland to be proud of Knox! He only in the wild crisis saved the

Kirk which he had founded, and saved with it Scottish and English freedom." The house itself is well adapted to preserve the memory of Knox and his fellow-actors in those stormy scenes. "It is impossible," says Sir Daniel Wilson, "to traverse the ruined apartments of this ancient mansion without feelings of deep and unwonted interest. To the admirers of the intrepid Reformer, it awakens thoughts not only of himself, but of the work which he so effectually promoted; to all it is interesting as intimately associated with memorable events in Scottish history. There have assembled the Earls of Murray, Morton, and



THE SOMERVILLE PORTRAIT OF KNOX.

Glencairn; Lords Boyd, Lindsay, Ruthven, and Ochiltree, and many others, agents of the Court as well as its most resolute opponents. Within the faded and crumbling hall, councils have been held which exercised a lasting influence on the national destinies." Or again, to quote Mrs. Oliphant: "Knox alone, of all the animated groups who withstood or who followed him, has left us not only a number of books which disclose his mind with all its powers and imperfections, but the very dwelling in which he passed at least the latter part of his life, intact and authentic, a memorial more striking and attractive than any 'storied urn or animated bust.'" The house has become a kind of Knox Museum, and there are in it many

relics of the great Reformer. Mr. Guthrie has written this hand-book at the request of the Trustees of the Free Church, and in it gives a full description of the contents of the house. The illustrations are numerous and good; there are several connected with places associated with KNOX's work, and portraits of the men and women, royal, political, and ecclesiastical, with whom he came in contact. The illustrations which, by the courtesy of the publishers, we are permitted here to give are, first, the CASTLE OF ST. ANDREWS, or what remains of it; secondly, KNOX'S HOUSE as it exists to-day, with a Free Church erected in recent years next to it; and third, the SOMERVILLE PORTRAIT OF KNOX, which Thomas Carlyle held to be the only genuine one, though to our thinking this is doubtful. The book is full of deep and varied interest, and will be valued not only by visitors to the renowned house, but by all who are in sympathy with the great Reformer's work.

DAVID BROWN, D.D., LL.D., Professor and Principal of the Free Church College, Aberdeen. A Memoir. By William Garden Blaikie, D.D., LL.D. Hodder & Stoughton. 6s.

DR. BLAIKIE has given us another thoroughly good biography. He has written it in a quiet, familiar, and unexaggerated style, concealing as far as possible himself, and being content with delineating his friend, his strong sympathy with whom he has not allowed to disturb the balance of his judgment. Dr. Brown was not, perhaps, a man of the highest rank; even in his own church there were men more influential and more widely known than he, but he was nevertheless a man of distinguished ability, both as a preacher, professor, and author. After his student days he became assistant to the celebrated Edward Irving, at Hatton Garden, in London; then minister at Ord, in Banffshire, and afterwards of Free St. James, in Glasgow. In 1857 he was appointed to a chair in the Free Church College, Aberdeen, where the duties were as perplexingly manifold as those of our own professors, the subjects of which he had charge being Apologetics, Church History, and New Testament Exegesis! In May, 1876, he was appointed Principal of the College, having long before that time gained general recognition as an able commentator and expert theologian. He was invited to join the New Testament Revision Committee, and there formed many valuable friendships. He was never more at home than in a simple evangelistic service, and delighted in what has been called "Revival Christianity." His life of Dr. Duncan (the Scotch Rabbi), his work on the "Second Advent," and his Commentaries on the Gospels and certain of the Epistles have been universally appreciated. Special interest attaches to the account of the Robertson-Smith controversy and to the lessons which may be learned therefrom. For the most part, Dr. Blaikie's position in regard thereto is sound. Dr. Brown's correspondence with the late Cardinal Newman and with Dr. Martineau will be to many welcome as an illus-

tration of large-minded evangelicalism. Strength of personal conviction and definiteness of belief are no foes to large-hearted charity.

HELBECK OF BANNISDALE. By Mrs. Humphry Ward. Smith, Elder, and Co. 6s.

MRS. HUMPHRY WARD has given us another novel which deals with the problems of the spiritual life, the ablest of her productions since "Robert Elsmere." In this work, as in that, there are positions which are scientifically invalid and logically untenable. Mrs. Ward is still, if we read her aright, an apostle of unbelief, at least in the creed of Christendom, and revolts not only from the false ecclesiasticism and sacerdotal tyranny of Rome, but from the faith of which it is a perversion and a caricature. We are charmed as before by the boldness of her conceptions, the dexterity of her literary art, the grace and frequent brilliance of her style, and her power to enchain the attention, though we are confirmed in our belief that her view into the heart of things is remote and from the outside, that she sees no more than she wishes to see, and that she is more largely than she is aware of "the product of an environment." The love story of Helbeck, the Catholic enthusiast and ascetic—the slave of the Romish priesthood—and Laura Fountain, the daughter of a materialist and agnostic, whose ideas she had unreasoningly imbibed from simple loyalty to his memory, is sufficiently absorbing in its interest, though it might have had a happier and more artistic ending; but it is more than all else a psychological study—a study of the conflict of faith and no faith, of superstition and irrational unbelief. Helbeck's catholicism and Laura's agnosticism were alike inherited, though one of them had been trained to understand the meaning of his inheritance, whereas the other had not, and so she became a child of impulse and a victim of circumstance. That two such natures should be captivated by each other may seem on the face of it unlikely. But given the circumstances in which they were placed, the unexpected might easily happen. Helbeck is conquered too evidently by Laura's youth and beauty, her high spirits and her undoubted physical charms, while she feels the force of his more powerful and cultured personality. There is, however, in the nature of each of them a deep and imperious element which rebels against their union, a voice within which will not acquiesce. Had Laura been intellectually stronger, or better equipped for the conflict, its issues might have been different. Her father's old friend, Dr. Friedland, said truly: "Fountain took Laura out of her generation, and gave her nothing in return. Did he read with her, share his mind with her? Never! He was indolent, she was wilful, so the thing slid. But all the time he made a partisan of her—he expected her to echo his hate and prejudice—he stamped himself and his cause deep in her affections. And then she must needs fall in love with this man, this Catholic! . . . What happens? Why, of course, the girl's imagination goes over! Her father in her, her temperament, stand in the way of anything more. But where is she to look for self-respect, for

peace of mind? She feels herself an infidel—a moral outcast. She trembles before the claims of this great visible system. Her reason refuses them, but why? She cannot tell. For heaven's sake why do we leave our children's minds empty like this? 'If you believe, my good friend, educate! And if you doubt, still more—educate, educate!'" From which, by the way, we may ourselves learn the necessity we are under to educate the young people committed to our care, and to familiarise their minds with the great principles of our faith. The novel is timely as an exposure of the weakness and fanaticism of Roman Catholicism, of the abject submission it exacts and too frequently receives, of the scheming of its priests, and of its subtle hostility to the best elements of our English life. In this respect the book is a strong indictment of Rome, and illustrates Mr. Gladstone's famous saying, which roused such resentment more than twenty years ago, that "no man can become her convert without renouncing his moral and spiritual freedom, and placing his civil loyalty and duty at the mercy of another." In this respect the story will serve a good purpose, and tend to enlighten people as to a present-day danger. The picture of the Masons is not attractive, and neither to the Evangelicals nor to the Primitive Methodists is Mrs. Ward just. She is at her best in her descriptions of scenery, as the following extract will show:—"A Westmoreland wood in daffodil time—it was nothing more and nothing less. But to this child with the young passion in her blood it was a dream, an ecstasy. The golden flowers, the slim stalks, rose from a mist of greenish-blue, made by their speary leaf amid the encircling browns and purples, the intricate stem and branch-work of the still winter-bound hazels. Never were daffodils in such a wealth before! They were flung on the fell-side through a score of acres, in sheets and tapestries of gold—such an audacious unreckoned plenty as went strangely with the frugal air and temper of the northern country, with the bare walled fields, the ruggedness of the crags above, and the melancholy of the treeless marsh below. And within this common lavishness, all possible delicacy, all possible perfection of the separate bloom and tuft—each foot of ground had its own glory. For below the daffodils there was a carpet of dark violets so dim and close that it was their scent first betrayed them, and as Laura lay gathering with her face among the flowers, she could see behind their gold, and between the hazel stems, the light-filled grays and azures of the mountain distance. Each detail in the happy whole struck on the girl's eager sense and made there a poem of northern spring—spring as the fell-country sees it, pure, cold, expectant, with flashes of a blossoming beauty amid the rocks and pastures, unmatched for daintiness and joy." There are many paragraphs equally fine.

MESSRS. MACMILLAN'S BOOKS.

THE ROMANES LECTURE, 1898. TYPES OF SCENERY AND THEIR INFLUENCE ON LITERATURE. By Sir Archibald Geikie, D.C.L., F.R.S. 2s. net.

Sir Archibald Geikie's discourse will prove to many a charming holiday companion, though it is, of course, much more than that. He develops and illustrates the idea that scenery has a direct influence on the character, the genius, and, therefore, the literature of a country, this last influence being seen especially in its poetry. Confining himself to Great Britain, he divides it into Lowlands, Uplands, and Highlands, taking as the representatives of the Lowlands Cowper, Thompson, and Burns; of the Uplands, or Border country, the balladists Sir Walter Scott and Wordsworth; the Highlands include North Wales, the Lake District, and the Scottish Highlands, the representative poets being Ossian, Wordsworth, and Scott. The theme is by no means threadbare, and Sir Archibald Geikie's treatment of it is vigorous. He never falls into the falsehood of extremes, but recognises the limitations to which his theory is subject, and points out essential modifications.—Messrs. Macmillan have also sent out *PERSEPHONE* and other Poems, by Charles Camp Torelli—a choice little volume full of promise. Subjects and metres are alike varied. Mr. Torelli has a good command of the hexameter and of the elegiac measures. The triolets and rondeaux are specially notable. He has undoubtedly acquired a fine mastery of the art of versification. Art everywhere dominates his work. He has been a close student of classic models and of modern French metres. If the poetic instinct is not his primary passion, its presence is manifest throughout, and, here and there, there are notes as spontaneous and thrilling as they are vigorous and cultured. Nature, as it is seen in earth, air, and sky; life, as it passes before us in its myriad forms in the mighty city, inspire Mr. Torelli's muse. How closely he identifies himself with the life of Nature is evident from the conclusion of "In the Valée des Vaux, Jersey":—

" My pulses beat in time

With the vast pulse of universal life,
 The throbbing heart of Nature; I am one
 With all the sights I see, and with the sounds
 That fill the air my spirit sings in tune.
 I am no more a stranger in the house,
 But kin; the light clouds greet me as they pass,
 The glowing sun beams a fraternal smile,
 My sister breezes, hovering, kiss my cheek,
 The trees delight to shade me, the green earth
 Lovingly takes the pressure of my limbs;
 I feel my veins a-tingle with the stream,
 The bounding flow of life that flows and flows
 Ceaseless through all things, and almost I hear
 What the Great Mother murmurs in her sleep."

We like best the charming allegory, "The Grotto of Han." The Leese suddenly disappears under the cliff, and, after two miles underground, re

emerges into the open. The visitor who embarks on the subterranean stream is rowed out into daylight.

“ We turn, and out beyond the dark, between
 High leafy banks, the gleaming river flows,
 And warm upon a world of waving green
 The golden sunlight glows.
 Some day a grimmer bark shall bear us hence—
 Poor shades for ever lorn of life and love—
 Upon a vaster stream, in gloom more dense ;
 And silent we shall move
 Through subterranean caves, while Charon wields,
 Morose and taciturn, his silent oar—
 Ah ! shall we see God’s sunshine on green fields
 Upon the farther shore ? ”

“ An Apocalypsee in Fleet Street ” is full of suggestive beauty. We are depressed by the toiling weary crowds, the rush and hurry, the sombre gloom of the sky. But the sky brightens ; a new glory arises.

“ Then gradual over all there spread a glow
 Subdued, and faint, and soft—an overflow
 Of trickling light dispersed far and wide ;
 And spreading deep and deeper did it grow.
 It grew, and o’er the roofs from westward came
 A flash—the widening splendour of a flame—
 That things familiar strangely were described,
 And naught of all that had been seemed the same.
 It was the Wizard of the Western Beam
 Had touched and torn the clouds, that thence a stream
 Rolled rosy under hanging banks of dark,
 And men and things were fused in a glamour of dream.
 In this poor House of Life, so meanly plumed,
 Moments there are when walls and roof expand,
 And when we learn, if only we will mark,
 How near our dusty world is Fairyland.

To the Golden Treasury series Messrs. Macmillan have added *POET’S WALK* ; an Introduction to English Poetry, chosen and arranged by Mowbray Morris, new and revised edition, 2s. 6d. The volume was first published in 1882, and though, of course, it could not displace Mr. Palgrave’s classic selection, it was accepted as a welcome supplement to it. Its range is different, but to boys its appeal will probably be stronger. To read it will certainly be to acquire a love and an enthusiasm for the best poetry. Its inclusion in the distinguished series to which it is now admitted is well deserved, and will ensure to the work fresh popularity.

THE LIFE OF GERHARD TERSTEEGEN. By H. E. Govan, M.A. J. Nisbet and Co. 3s. 6d.

THE author of the well-known hymns, "Lo! God is here," and "Thou hidden love of God," was one of the Pietists or Mystics of Germany, born at Meurs, and brought up at Mulheim. He was not, as is often imagined, an ordained minister of the Lutheran Church. In early life he was apprenticed to a ribbon-maker, and for many years pursued that trade. He also acquired the medical art, turning his house into a dispensary or hospital. He was, however, intensely devoted to study, especially the study of the Bible, and practised a life of devotion. The evangelistic fire burned in his soul, and he carried on a laborious, but "irregular" ministry, preaching in various places, much to the disgust of the ordained clergy and to the annoyance of the municipal authorities. He became a sort of Evangelical father-confessor to thousands of souls, who went from near and far, even from England, Sweden, and Switzerland, to consult him in their spiritual difficulties. The opposition from which he suffered did but drive him nearer to his Lord, and the selections here given from his writings show how clearly he discerned and how strongly he grasped the secret of spiritual life and progress. We are indebted to Mr. Govan for a delightful book.

MESSRS. FUNK & WAGNALL send us PAUL AND HIS FRIENDS, a Series of Revival Sermons, by the Rev. L. A. Banks, D.D., 6s. They are literally revival sermons, delivered in a series of evangelistic meetings in the beginning of the present year, when they were instrumental in leading large numbers to Christ. They deal with several aspects of Paul's own life, and give graphic sketches of the people with whom he came in contact. Dr. Banks is a popular American preacher, who addresses himself not to students and recluses, but to men in the thick of the toil and conflict of life. He writes at white heat, and, as his sermons are full of illustrations and anecdote, we need not be surprised at their power.—THE SPANIARD IN HISTORY. By James C. Fernald. 3s. 6d. In all probability this monograph, which must have been some time in preparation, has grown out of events in Cuba, and the indignation excited by them in the United States. The war now raging makes the appearance of the work opportune, and will secure for it a wide circulation. The author's aim is not, of course, to present a complete history of Spain, but to portray its leading characteristics, and to show how it has acted at various great crises, both in the New World and the Old. Mr. Fernald has established the fact that the character of the Spaniard remains the same in all ages, and contains the germs of its own downfall. He has produced a valuable work, clear, concise, and comprehensive, and it is justly claimed that he has demonstrated the existence of a wonderful unity of character and purpose in the Spanish race for four centuries past, to which the preceding centuries were steadily leading up, so "that none of the wrongs and atrocities of recent days in Cuba and the

Philippines are accidents or sporadic instances of perfidy or cruelty, but the direct outgrowth of deeply-rooted traits of Spanish character, and that, as Admiral Cervera recently declared, "Spain to-day is the Spain of all time."

THE PARALLEL PSALTER: Being the Prayer Book Version of the Psalms, and a new Version arranged on opposite pages. With an Introduction and Glossaries. By the Rev. S. R. Driver, D.D., Lit.D. Oxford: Clarendon Press. 6s.

THE Psalms have an unflinching attraction both for doctrinal and practical uses, and constitute the best book for devotional purposes either in the Bible or out of it. No English version is absolutely perfect. The Authorised and the Prayer Book versions are the most widely used, but Ewald's, Perowne's, Cheyne's, and Dr. Alexander Maclaren's all possess specific excellences. To these Canon Driver has added another, in the form explained on his title page. His version is exact, scholarly, and graceful, expressing with fine delicacy the meaning of words, which, vital as they are, admit of, and, indeed, require occasional modifications. It often throws new light on the text, and practically acts as a commentary. The glossaries appended to the volume are the result of extensive philological research, and suggest unexpected shades of meaning in the words used.

MESSERS. A. & C. BLACK have sent out two new volumes of the Church of Scotland Guild Text Books—**HYMNS AND HYMN MAKERS**, by Rev. Duncan Campbell, B.D., and **CHURCH, MINISTRY AND SACRAMENTS**, by Rev. Norman Macleod, D.D. Mr. Campbell's manual is intended to illustrate some of the hymnals now in use in Scotland—six in all—and is evidently the product of extensive research, of a thoroughly catholic spirit, and marked soundness of judgment. The author is familiar with the rich stores of hymnology, and understands how effectively they contribute both to theological enlargement and the development of Christian life in its most varied forms. For those who wish to study the subject minutely Dr. Julian's Dictionary and other large works are still required, but as a popular hand-book this volume contains everything that is necessary. Dr. Macleod's small volume is a model of the *multum in parvo* type, discussing its great theme with a breadth and comprehensiveness of learning, a force and lucidity of judgment, and a reverence of spirit, which must commend it even to readers who may not assent to all its propositions. There are points which, as Congregationalists and Baptists, we cannot endorse, but, speaking generally, the book is worthy of all praise.

FOOTPRINTS OF THE SAVIOUR. By W. Boyd Carpenter, D.D. H. R. Allenson. 2s. 6d.

A BOOK which has already won the suffrages of young readers, and will long be a favourite with them as well as with people of riper growth. Its method is to speak in simple language of the events which cluster round such places as Bethlehem, Cana, Sychar, Bethany, Gethsemane, Calvary, &c. and to unveil their deep and abiding significance.

LIVES OF THE SAINTS. Vols. XIV-XV. By S. Baring-Gould. London: J. C. Nimmo. 5s. each net.

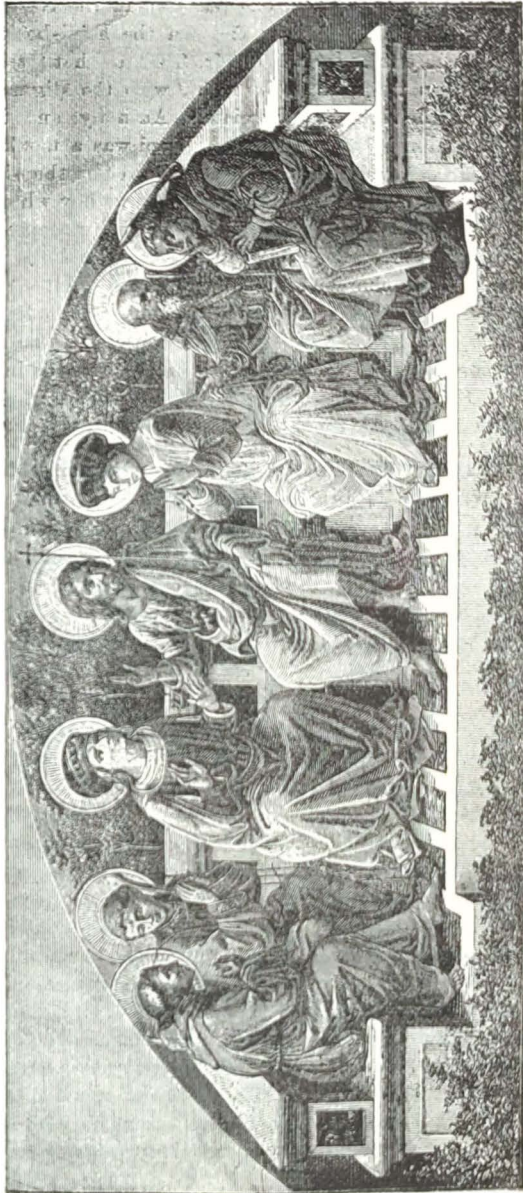
WE have so often noted the characteristics of this monumental work that there is little need to touch upon them again. We are not, it is superfluous to say, among the worshippers of the saints, nor among those who invoke



ST. MARTIN OF TOURS DIVIDING HIS CLOAK.

their aid as intercessors, nor do we, above all, restrict our conception of sainthood to the Calendar of the Romish Church. But it would be foolish, even if it were possible, to ignore the part which some of these saints have played, both in secular and ecclesiastical history. Many of them were among

the true makers of nations, and have left their impress upon institutions existing to-day. Mixed up with the accounts of their lives are absurd and fabulous incidents, which, however, can generally be separated from the true by the exercise of a little discrimination. In the volumes before us there are many lives of world-wide interest, such as Charles Borromeo, St. Edmund of Canterbury, Martin of Tours, Theodore of the Studium, St. Wilibord, Francis Xavier, Hilda of Whitby, Clement of Alexandria, St. Ambrose, and St. Columbanus, together with innumerable lives of less known men and women. Mr. Baring-Gould has laid both Protestants and Romanists under deep obligations by this unique work. For different reasons, and in different ways, they will make effective use of it. We are enabled to give two illustrations. One after a picture



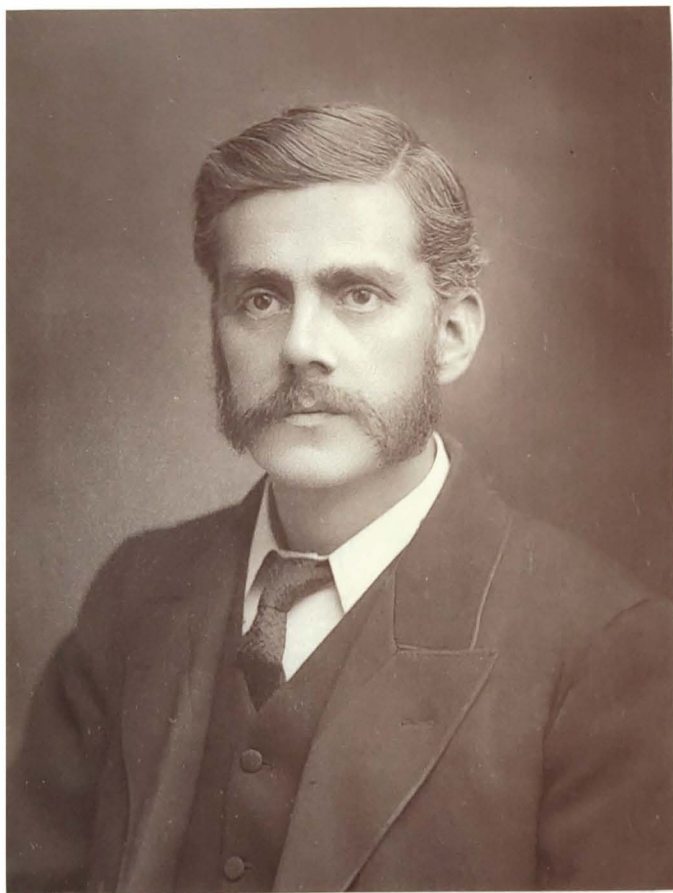
JOHN THE BAPTIST AND THE SAINTS. FROM THE FAMOUS PAINTING IN THE NATIONAL GALLERY BY FRA LIPPO LIPPI.

by Rubens, in the possession of the Queen, represents a well-known scene in the life of **ST. MARTIN OF TOURS**, when he cut his own cloak in two and gave part of it to a naked beggar. The other is an engraving from Fra Lippo Lippi's curious painting in the National Gallery—**JOHN THE BAPTIST**, with St. Francis, &c. In the hand-book to the Gallery we are told—largely in the words of Mr. Ruskin—that "the 'other saints' are St. Francis (on the spectator's right, with the stigmata), Lawrence and Cosmas; on the left Sts. Damianus, Anthony, and Peter Martyr—this last a particularly 'human' saint. Lippi was a monk himself, and drew his saints in the human resemblance of good 'brothers' that he knew. 'I will tell you what Lippi must have taught any boy whom he loved. First, humility, and to live in joy and peace, injuring no man—if such innocence might be. Nothing is so manifest in every face by him as its gentleness and rest.' It is characteristic of Lippi, too, that the saints should be represented sitting in so pretty a garden. Secondly, 'a little thing it seems, but was a great one—love of flowers. No one draws such lilies or such daisies as Lippi. Botticelli beat him afterwards in roses, but never in lilies.'" Simply as a painting, this St. John the Baptist excites general admiration. Happily the mediæval conceptions of saintship are not ours.

TIN TACKS FOR TINY FOLKS; and other Outline Addresses. By Charles Edwards. H. B. Allenson. 2s. 6d.

A CAPITAL box of tacks, such as will help preachers and teachers to drive home and fasten in the memory truths of universal and life-long importance. Mr. Edwards keeps his eyes and ears open, and has the happy knack of seeing resemblances and differences in objects not always brought into contact. His divisions are simple and telling, and his Bible illustrations appropriate and pointed.

THE Baptist Tract and Book Society have printed and published for the Deacons of the Church **CHRONICLES OF THE BAPTIST CHURCH AT MARE STREET, HACKNEY, 1798-1898**. Compiled and Edited by John E. Bennett, B.A., Pastor. And useful and inspiring chronicles they are—recording a century of grave and honourable history, and of pastorates which deserve to be, and which will be, held in everlasting remembrance. Men like Rance, Cox, and Katterus (to name first those who have passed away) were distinguished pastors and preachers, and had around them a band of godly men and women whose labours are telling on the life of to-day. There has been general progress during the century in education, wealth, and social influence, but membership often meant more, and, therefore, accomplished more, in the old days than it does now. Mr. Bennett has done his work modestly and well, displaying both good taste and sound judgment. Subsequently the pastorate at Mare Street was held by the Rev. S. R. Aldridge, LL.D., and the Rev. Evan Thomas, now of Ealing. The church is a hive of busy workers. Long may its prosperity continue,



Woodburyprint.

Waterlow & Sons Limited

Heartily yrs

John L Parille

THE
BAPTIST MAGAZINE

SEPTEMBER, 1898.

REV. JOHN C. CARLILE.

THE subject of this sketch was born in old Southwark in 1861. He has crowded a short public career with hard and varied work, and to-day is almost loved by men who are generally supposed to hate ministers of all sorts and sects.

His father was in business in the silk hat trade, but all his interest was in the new reform movement; with Thomas Cooper and other Chartists he went up and down the country speaking and organising, while his business at home failed.

His mother, of whom he delights to speak, made a brave struggle to help her husband, and, to save expense, taught her boy at home instead of sending him to school. This shut him off from many advantages which are only to be obtained in a public school, but the home was the meeting-place of men who lived by teaching and public work; from them the sharp boy learned much, and more from the sweet and gifted mother.

As a lad he went to Great Ormond Street College, and afterwards with a scholarship to the Science Schools, where he sat at the feet of Dr. Huxley, Dr. Zerkie, and Romanes.

After his conversion, which was through the instrumentality of the lady who for years has been his wife, he attracted considerable attention by his preaching Christ as the Saviour from sin. Large audiences of men would gather at the street corner to listen to the new voice. The Rev. C. H. Spurgeon was interested in him, and urged him to devote himself to study for the ministry.

Two years' residence in Cheltenham followed before he entered the Pastors' College and at the same time became pastor of the old church in the street where he was born. Some of the old members had nursed the new minister. College over, Mr. Carlile engaged in journalism in order that he might not be a burden upon his

devoted people; for years he spent his income in social work among the dock-workers.

In Bermondsey he became quite an institution; crowds would gather to hear his message. At the music hall a thousand men would come to hear him on a Sunday afternoon. Agencies of various kinds came into existence—a Society for Clothing Fatherless Children; a School Dinner Society, which provided free dinners for five hundred children each week; a Saturday Half-holiday Club, a lantern service, and many activities in addition to the ordinary round of organisations.

During the dock strike he became, with Cardinal Manning, a sort of dockers' conscience. To the efforts of these two ministers we owe it that London was saved from riot.

When the great labour war ended the men wanted to present Mr. Carlile with a testimonial. The offer of money he declined, but his portrait was painted upon their banners and societies named after him. No minister, excepting the late Cardinal Manning, has been so welcomed by the trades councils all over the country. Upon the London School Board Mr. Carlile represented the constituency in which he was born. For six years he did good solid work in the cause of education, and acted as joint secretary with the Bishop of Winchester upon the Christian Education Committee.

The working men paid the entire expenses of the two contests in which he engaged. His removal from Bermondsey caused much regret. He was the recipient of a gratifying proof of the wider range of his influence in the form of an address from friends outside the congregation, conveying their appreciation of the public service he had rendered, "not only to Bermondsey, but also to London during the last twelve years, in temperance, social, municipal, and educational work." That address was signed by F. B. Meyer, B.A., J. Scott Lidgett, M.A., Percy Alden, R. K. Causton, M.P., A. Lafone, M.P., and representatives of all denominations.

Mr. Carlile became pastor of Trinity Chapel, John Street, Edgware Road. A year after the *Christian World* thus described the place and its minister:—"Trinity Church is one of many such chapels in London which are the despair of their denomination. Once prosperous, they have dwindled, owing largely to changed

local circumstances, and minister after minister has tried in vain to fill the empty pews. The conviction gains ground that they are doomed, but now and again there comes a man who puts the pessimists to shame, and partly by his personal inspiration, and partly by devising new methods, the old chapel renews its youth. Such a man was the lamented Mr. Hurndall, at Westminster, and such a man is Mr. Carlile, at Trinity."

For more than four years the work went well, until, like most of our young leaders, he attempted too much—not even pastors can break the commandments without injury. No man should work seven days a week. Sleeplessness followed overwork, then a long holiday in America and Canada, during which he lectured for the Associated Colleges and Summer Schools. In New York, Chicago, and Boston he had the honour of special receptions from the Educational and Press clubs, and in Canada he took part in the British Association reception and was the guest of the Minister of Education. Upon his return the church gave him a hearty welcome and £40.

In the last year of his pastorate fifty-two additions were made to the church membership, a new organ was built and paid for, and over a thousand pounds raised. When he resigned the church presented the following address:—"Presented to the Rev. John C. Carlile upon his retirement from the pastorate of Trinity Church, W. On behalf of the members of the church and congregation we beg to express our deep regret at the retirement of our dear friend and pastor, after a four and a half years' faithful and successful ministry. This severance of the close union of pastor and people is a great grief to us. We desire to record our testimony to the affectionate relations that have at all times existed between us, as well as to the great blessings resulting from his peculiar ability as a teacher and the attractiveness with which he always presented the Gospel of Jesus Christ to his hearers. In bidding him God-speed our prayers go with him that the Divine blessing may continue to rest upon his ministry." This address was signed by all the deacons.

Mr. Carlile became pastor of the church at Folkestone in May last; the wisdom of the people in inviting and the pastor in accepting the invitation is justified by the results.

The work has revived beyond the expectations of the most hopeful. The chapel is filled at each service, the income has largely increased, and, what is more important, men and women are professing to have found Him who is the Saviour of the world. A noticeable feature is the attendance of young men.

In this lovely play-garden by the sea there is a large class of educated young people, among whom Mr. Carlile should, and doubtless will, do great good.

Nonconformity, so far as Baptists are responsible, has not been too active here. The Rev. W. Sampson, the predecessor of Dr. Booth as Secretary of the Union, did good work, and for years Mr. Jeffery was a strong force, but the spiritual side of the church's work has not developed as it should; to this Mr. Carlile is giving all his strength with the most happy results. In a year or two the church should recover all its old influence and strength.

As a preacher Mr. Carlile is always thoughtful, and has the saving grace of humour. He talks good newspaper English, in a racy style, which gives a freshness to the topic in hand and holds an audience.

He appeals to the intellect, perhaps, a little too much; but is always strong and definite; the absence of paper adds to the force of the argument or invitation.

He is known, too, by his little booklets on religion, as a teacher of the Evangelical school, and was also for some years actively connected with the Press. He edited *Duty* and the *Christian Weekly*. His character sketches are well known to readers of *Great Thoughts* and the *Review of Reviews*, in which Mr. W. T. Stead has reproduced them. He has contributed a number of short stories to the magazines and weeklies under a well-known *nom de plume* and occasionally over his own name. "The Story of the Baptist," a booklet telling the history and teaching of the denomination, has had a very large circulation.

Mr. Carlile is an elected member of the Baptist Union Council and keenly interested in denominational work. In the wider field of the Free Churches he is known as an effective speaker and ready helper. All his friends unite in expecting great things from him, and will watch the work at Folkestone, so promisingly begun, with deep and prayerful interest.

A. ADAMSON.

IS DEATH THE EXTINCTION OF MAN'S BEING ?

BY THE REV. JAMES CULROSS, D.D.

VI.—WHAT CHRIST REVEALS.

IT is through Jesus Christ that we are assured of a future life, not by "absorption into the Absolute" nor of Nirvana repose (which it is impossible to distinguish from extinction of being), nor of shades or disembodied spirits, but in the completeness of what constitutes our humanity.

He has told us in express words what shall yet be.* "The hour is coming in the which all that are in the grave shall hear the voice of the Son of Man, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of judgment." He has revealed it in many of his parables. Above all, He has revealed and confirmed it by His Resurrection from the dead. This, which has been described as "that exquisite fable of the Resurrection," is the keystone of the arch of hope. If Christ is not risen, all other reported risings are fables; our only light is gone out, and we are left in starless night, while yet the longing in our hearts is inextinguishable. Nothing has happened this year, or last year, or this century, or in all the centuries of the past, to throw light on the Beyond and the Hereafter, if the rising of Christ be a fable. No scientific discovery throws even a glimmer of light into the blackness; nay, reasoning from what we know, and taking into account all the *data* furnished by science and philosophy, we shall be able only to say—

"Thou madest life in man and brute,
Thou madest death, and lo Thy foot
Is on the skull which Thou hast made."

If the alleged fact of His Resurrection can be disproved, the foundation of hope is destroyed. It is just as the Apostle Paul puts it, "If Christ be not risen, then is our preaching vain;" it is

* Very little is told respecting the future life of the wicked; the curtain is just drawn aside for a momentary glimpse.

empty talk, with nothing in it, *vox et præterea nihil*; "and your faith is also vain"; it is simple folly, and can do nothing for you; and we (the preachers of the Gospel) are found false witnesses of God, because we have testified of God that He raised up Christ." "And if Christ be not raised, your faith is vain, ye are yet in your sins," in them as ye ever were, unredeemed, involved in their condemnation and curse. "They also who are fallen asleep in Christ are perished"; they are lost, undone, suffering the doom of sin—whatever that may be. And as for us who had trusted in Christ, "we are of all men most miserable"—the misery proportioned to the vastness and blissfulness of the hope we have lost. In other words, the Christian salvation is a chimera; and we lose the mightiest inspiration of life—that which is drawn from "the powers of the world to come," and lie open to the full force of the temptation to seek the pleasures of the senses, according to the Epicurean maxim, "Let us eat and drink, for to-morrow we die," or, as that ancient Jews' book, "The Wisdom of Solomou," represents the ungodly as saying, "Our time is a very shadow that passeth away; come on, therefore, let us enjoy the good things that are present; let us fill ourselves with costly wine; let no flower of the spring pass by us; let us crown ourselves with rosebuds before they be withered."

And as for dying friends, our parting from them in that case is eternal; we may kiss their brow, and with tearful eyes tell our love, and open the casement to let in the balmy air, and wheel their couch so that they may look once more on the lovely world they are leaving; but if Christ be not risen we shall never meet them more; His death darkens all death.

But, "Now is Christ risen from the dead, and is become the first-fruits of them that sleep." He has been at Golgotha, and has shown Himself there the Resurrection and the Life; He has entered the very Strengths of Despair and spoiled them, and planted his blood-red banner on their battlements. In the central and dimmest gloom of death's domains, He has lighted up an everlasting splendour; and even already we can begin the triumphant strain, "O death, where is thy sting? O grave, where is thy victory?"

A PURITAN KNIGHT AND HIS LADY.

A PERSONAL diary or a family record is sometimes of high historical value in rendering vivid the picture of a past age by the addition of those secondary details which escape the notice of the mere annalist. Sir Walter Scott peoples again the old castles, long since grass-grown and ivy-mantled; and by the aid of his wizardry we see living before us not only great historical figures, but homely personages and tender domestic scenes, and we are enabled to realise that the world which has passed away was not essentially different from our own. Our knowledge of any period is inadequate if it is gained only from State papers, or military despatches; or if the only figures we notice are those of monarchs, generals, statesmen, and other leading actors in the drama of the time. We need to learn how political and social conditions affected the ordinary household. Court intrigue, military strategy, parliamentary proceedings, public events, represent but a fraction of the historic interest of any age, which sometimes receives illumination and interpretation from unexpected sources. How much the Old Testament record would have lost, even in literary and historic value, if the story of Ruth had disappeared, or if the writer of the Book of Kings had passed over as trivial the story of the little maid in Naaman's household! What historian of Greece could afford to ignore the exquisite pictures of domestic life embodied in the quivering lines of the *Odyssey*? The materials for interpreting the Puritan period of the English nation are copious, for it was an age of great literary activity. Its deepest and most earnest thought, equally with its most daring imagination, found expression in its master-singer John Milton; but perhaps the most lively and fascinating narrative of the time is one written by a cultivated Christian lady, who was far from aspiring to the distinction of authorship, and whose sole purpose was to instruct and inspire her children by preserving to them the story of their father's life. Mrs. Hutchinson's memoirs of her husband, Colonel Hutchinson, is marked by something of classic grace, and has all the charm of a romance. It lay in manuscript among the archives of the family for nearly a

century and a half, until it was given to the world by its sympathetic editor, the Rev. Julius Hutchinson. On the outbreak of the Civil War Colonel Hutchinson was brought from his quiet home at Owthorpe, a few miles from Nottingham, to be the Governor of Nottingham Castle, the very centre of the storm in that stormful time; and he held the place against the Royalist forces, whose stronghold was at Newark, twenty miles away. As is well known, he was one of the signatories of Charles's death-warrant, and hence he is occasionally described as "Hutchinson the Regicide." His wife Lucy was born in the Tower of London, being the daughter of Sir Allin Apsley, lieutenant of that place. The mode of their acquaintance was in keeping with the romantic affection which characterised their whole wedded life. Hutchinson was staying with a family at Richmond, and there met, among a party of youthful visitors, a younger daughter of the Apsley family, a mere child, to whom he took a fancy and in whose simple companionship he found delight. Learning that she had an elder sister, he became desirous of an introduction to her, and his curiosity was especially piqued by the accidental discovery that the fair unknown had some modest pretensions to Latin scholarship. But his desire became restless and determined, when, being particularly charmed with a song sung by one of the party, and, some speculation following as to the writer of it, it was agreed by the company that none but Mistress Lucy Apsley could have composed it. On expressing an ardent wish to have the honour of the lady's acquaintance, he was authoritatively assured: "Sir, you must not expect that, for she is of a humour that she will not be acquainted with any of mankind; and however this song is stolen forth, she is the nicest creature in the world of suffering her perfections to be known; she shuns the converse of men as the plague." As Hutchinson himself, according to the lady's account of him, had been similarly indifferent to the tender passion until it came upon him in this humour some way, he was not daunted by the warning, but boldly resolved to try conclusions with the fascinating foe. A few days after he is made ill by a rumour, playfully circulated among the guests, that the lady had, with a sportive perversity, as if to have the laugh of her detractors, become the wife of some courageous man. Hutchinson is so affected that he has to retire

from the company with "a cold sweat over his body, and his mind in a distemper." However, he chided himself into a more reasonable mood, and afterwards discovered that the object of his dreams was still mistress of her heart, and that he might honourably make his suit. The courtship had, of course, its raptures and its pleasing pains, its alternations of hope and fear, of sweetness and agony; but it ended in a marriage of exquisite harmony and affection. Mrs. Hutchinson gives a fine picture of knightly chivalry in her Puritan husband:—

"I shall pass by the little amorous relations, which, if I would take pains to describe, would make a true history of a more handsome management of love than the best romances describe; but these are to be forgotten as the vanities of youth, not worthy of mention among the greater transactions of his life. There is only this to be recorded—that never was there a passion more ardent and less idolatrous; he loved her better than his life, with inexpressible tenderness and kindness; yet still considered honour, religion, and duty above her, nor ever suffered the intrusion of such a dotage as should blind him from marking her imperfections; these he looked upon with such an indulgent eye as did not abate his love and esteem for her, for she was a faithful mirror, reflecting truly, though but dimly, his own glories. . . . The greatest excellency she had was the power of apprehending and the virtue of loving his; so as his shadow she waited on him everywhere till he was taken into that region of light that admits of none, and then she vanished into nothing."

Hutchinson had no sooner won the lady's promise than she fell ill of smallpox, not only putting her life in "almost desperate hazard," but rendering her for a long time (according to her statement) "the most deformed person that could be seen," yet he married her immediately on her convalescence, and "God recompensed his justice and constancy by restoring her, though it was longer than ordinary before she recovered to be as well as before."

Mrs. Hutchinson, while giving a portraiture of her husband, unconsciously presents herself in a charming light. She tells her story simply and winsomely, but the way in which it is told manifests in the writer a woman of no ordinary quality, and in every way a proper mate for a gallant, cultivated, and courtly gentleman. Her interests, though focused with womanly intensity on her husband and children, are wide and intelligent as his own, and in her estimate of public characters and events she shows something of masculine strength. She shared not only her

husband's home, but his life. Here and there in the memoirs are passages which none but a woman of unusual powers could have written. Her review of the events which led up to the crisis of her time is keen in perception, careful in statement, judicial in temper, and comprehensive in its sweep, while it is presented with a masterly ease and grace. Some even of the incidental touches give evidence of a mind calm, strong, and reasonable, remarkable in a woman who had lived in the very furnace of political passion and party feeling, and who had much cause for personal resentment. Her estimate of the English Reformation is most enlightened.

“King Henry VIII., who by his royal authority cast out the Pope, did not intend the people of this land to have any ease of oppression, but only changed their foreign yoke for home-bred fetters, dividing the Pope's spoils between himself and his bishops . . . so that I cannot subscribe to those who entitle the king to the honour of the Reformation. But even then there counted not many who discerned the corruptions that were retained in the church and eagerly applied their endeavours to obtain a purer Reformation.”

She sketches the characters of Elizabeth and of James with a sure and clever hand. Her estimate of Charles I., though he was the great antagonist of the cause she loved, and though her husband's name was on his death-warrant, is just and generous. She accords unstinted praise to the king for his real excellencies, for “his temperance, chastity, and seriousness,” for his “encouragement of men of learning and ingenuity in all arts,” while she gives a searching examination of the weaknesses and crimes that led to his downfall. The essential principle of Nonconformity has seldom been stated with greater terseness, and hardly with greater eloquence than in a single sentence of hers, all the more significant from the wife of a soldier, who spent his life in fighting for a cause he held dear and holy:—

“We have spiritual weapons given us for spiritual combats, and those who go about to conquer subjects for Christ with swords of steel shall find the base metal break to shivers when it is used and hurtfully fly in their own faces.”

Mrs. Hutchinson shared all her husband's experiences during the long defence of the castle, often watching with him upon the ramparts from the rocky eminence outlooking the valley of the

Trent, as the forces of the enemy approached, providing for the garrison, and sometimes hearing the roar of the Royalist cannon as it played upon the castle from the steeple of the neighbouring church. And there is no sweeter picture in those fiery times than that of the Governor's wife, moving about as an angel of mercy among the wounded, both friend and foe, skilfully dressing their wounds, and speaking to each some word of gentle pity.

I have first given a description of the lady because the narrative comes from her pen. Hutchinson himself could hardly be adequately delineated without weaving in some of the history in which he so finely played his part. But, for considerations of space, we must be content with a notice rather of his personal and domestic features. He looks down from the canvas of his wife as a choice example of the very flower of Puritan chivalry. He has all the grace and courtliness of the cavalier, the courage and magnanimity of a born soldier, the religious devotion of a Puritan saint. Goodliness and godliness, amiability and energy, strength and sweetness are delightfully blended. To the advantage of good birth and breeding, a generous university education, and soldierly discipline, was added a saintliness of high type. Cromwell was quick to recognise the advantage which the Royalists possessed in the enlistment on their side of born gentlemen. "A set of poor tapsters and apprentices," he warned Hampden, "would never fight against men of honour." There was, however, one qualification for soldierhood higher than that of gentlemanly breeding—the strength which comes of vital godliness. "I would rather," he says, "have a plain, russet-coated captain that knows what he fights for, and loves what he knows, than what you call a gentleman and is nothing else. I honour a gentleman that is so indeed." Cromwell himself, rugged as a piece of unhewn granite, had the spirit of a gentleman, as his letters and papers fully bear witness. In the Governor of Nottingham he had a confederate who was a match for any of the aristocrats in the Royalist ranks, and who, in addition, had the sturdy Puritan virtues born of a living faith in God, and these gave a consummate finish to his character. He is a Christian gentleman, by nature and nurture a gentleman, by conviction a humble follower of Christ. Again quoting from the "Memoirs": "In the head of all his virtues I shall set that which

was the head and spring of them all—his Christianity, for this alone is the true royal blood that runs through the whole body of virtue." Though a man of action, he had a love of various kinds of intellectual culture, especially delighting in theology. His father's library contained a great number of books of polemical theology, and to the study of these Charles gave two quiet, happy years of his early manhood. "A study environed with many dangers," naively remarks the editor of the "*Memoirs*," himself a clergyman of the old school, and which, in his opinion, "led him into whatever errors he was guilty of, produced a constant and incessant opposition, augmented the vehemence of antipathy, fortified prejudice, and seemed almost to justify bigotry." This was a clerical view. Manifestly, the Rev. Julius Hutchinson regarded the energetic pursuit of theology by a layman as something of an aberration. Hutchinson was an Independent, but became, by conviction at least, a Baptist. His wife coming across some notes on Pædobaptism that had been seized in the house of some Anabaptist, where an assembly had been held, and, comparing them with the Scriptures, "found not what to say against the truth they asserted concerning the misapplication of that ordinance to infants, and communicated her doubts to her husband." He, after diligently searching the Scriptures, and reading many treatises on both sides, was "still more satisfied with the error of the Pædobaptists. He invited all the ministers of the neighbourhood to dinner, and propounded to them his doubts, which they were unable to resolve." Consequently, an infant born to the Hutchinsons about this time was not baptized. "Surely," says the Rev. Julius, in a quaint footnote, "this shows an unbecoming propensity to speculate in religion"; then magnanimously, "the story is however told with candour." The Governor was a powerful friend to all, of whatever persuasion, who had to suffer for conscience' sake. After the Restoration, when the reign of religious liberty was over and the reign of the libertines had begun, a certain Palmer was arrested by the Mayor of Nottingham for preaching on the Lord's Day, and along with some of his supporters was thrown into gaol. Hutchinson befriended him, sent him money, and, on his release, received him in his house at Ordthorpe, where he preached in the village church. Again, the comment of the

clerical editor is interesting. "How far it was discreet in Col. Hutchinson at such a juncture to let this man preach at Ordthorpe, on whom a mark had been set, is doubtful." Similarly, some years previously, when George Fox, in his suit of leather, was arrested in Nottingham, for "addressing the people in the steeple-house," he protected him, and sent soldiers to disperse the mob gathered about him. A champion such as Hutchinson would not be likely to receive much consideration when the reign of the saints was over, although there were special circumstances which secured for him somewhat more tender treatment than the rest of the "regicides." He was the object of real or pretended suspicion of complicity in plots against Charles II., and on some pretext was carried off from his house at Ordthorpe, whither he had quietly retired, to the Tower of London, where in former years he had gained his bride. Thence he was conveyed to Sandown Castle in Kent, without receiving any formal trial, and here he lay for eleven months in delicate health, until death overtook him at the age of forty-nine. He was buried in the little church at Ordthorpe, where a simple monument in the north wall, with an epitaph written by his wife, marks his grave.

The glimpse we thus gain of a Puritan household is specially interesting as showing that the Puritan was not necessarily sour and severe. Hutchinson's personal appearance is minutely described, not without some touches of wifely pride: "His hair of brown, very thick-set in his youth, softer than the finest silk, curling with loose great rings at the ends; his teeth even and white as the purest ivory. He left off very early the wearing of anything that was costly, yet in his plainest, negligent habit appeared very much of a gentleman." When he has doffed the soldier's uniform he is a fine specimen of the country squire, "taking much pleasure in the improvement of grounds, in planting groves and walks and fruit-trees, in opening springs and making fish-ponds." He was fond of hawking, and piqued himself on his skill in dancing and fence. He had great judgment in paintings, graving, sculpture, and the liberal arts, had a great love for music, and "often diverted himself with a viol on which he played masterly." The Puritan Governor of Nottingham Castle is neither a rough-shod ruffian, nor a gloomy and forbidding ascetic, but a typical son of that "sweetness and light" so dear to the heart of Matthew Arnold.

E. ERNEST COLEMAN.

MRS. BROWNING ON THE RELATIONS OF RELIGION AND POETRY.*

THE "Letters of Elizabeth Barrett Browning," which were duly noticed in these pages at the time of their publication several months ago, form a valuable contribution to the literary history of the Victorian era. Their chief value, of course, arises from the fact that they throw new and welcome light on the character and relations of two of the most remarkable personages, who, by their writings, have helped to make that era "illustrious in poetry," and to invest it with a glory which does not pale, even before "the spacious times of great Elizabeth." The story of Mr. and Mrs. Browning's courtship and marriage is one of the romances of our literature. It is told in the course of these letters with a candour and frankness which should satisfy the demands of most intimate friendship, and with a grace and delicacy of feeling which the most fastidious taste will approve. The impression which the narration of it leaves on our mind harmonises in every detail with that which is created by the noble and impassioned "Sonnets from the Portuguese." It has an idyllic beauty of its own, worthy of a strong man's affection for one who was to him a

"Lyric love, half angel and half bird,
And all a wonder and a wild desire."

Readers of the letters will certainly be in a better position to appreciate the genius and understand the poetry of the poet-lovers, whose married life was lighted up by the rays of a pure and unselfish devotion on both sides, so that the one set herself to the other "like perfect music unto noble words." There are, no doubt, aspects of Mrs. Browning's character which indicate a certain lack of judgment and subjection to sentimental emotionalism, but the effect on the whole is to secure for them both a higher place in our esteem. It is pleasant also to see in the letters glimpses of other distinguished men and women, such as Thackeray and

* The "Letters of Elizabeth Barrett Browning." Edited with Biographical Additions by Frederic G. Kenyon. Two vols. Smith, Elder, & Co., London.

Dickens, Ruskin and Tennyson, Mrs. Jameson, Miss Mitford, Mrs. Harriet Beecher Stowe, and many more who are now numbered among "the dead but sceptred sovrans who still rule our spirits from their urns."

One aspect of the letters which even a casual reader cannot overlook is their deep and fervid religiousness. That religiousness was not on all points fully enlightened, and more than once feeling was allowed to dominate judgment.

The circumstances of Mrs. Browning's life, her fragile constitution, her long years of intense suffering, her enforced seclusion from society and from many of the most useful forms of practical work, were doubtless a grave disadvantage to her, and amply account for the occasional morbidity, the sentimentality, and the irrational spiritualism by which her views were disfigured and her healthiest influence impaired. But the full and final effect of the letters is to deepen the impression made by Mrs. Browning's poetry as to her sincere and earnest Christian faith, her reverence for the authority, her trust in the mercy, and her delight in the salvation of Christ. Her beliefs were in the main of a liberal Evangelical type. If she was not a Calvinist neither was she an Arminian. Her system was eclectic, and, to tell the truth, it was not in all respects compact and coherent. She had undoubtedly many of the defects of a self-trained mind, and would have been intellectually stronger and more consistent in her beliefs had she been subjected to a severer discipline under the guidance of a sympathetic and competent teacher. There are, however, expressions of her faith which seem to us of great value, and which deserve the attention of intelligent readers to-day. After the death of an aunt she assured a correspondent that her consolation was that she "died *in Jesus*." Love is stronger than argument, and "they who lie on the bosom of Jesus must lie there together." She held as her central doctrine the Godhead of Jesus Christ, and never at any point of her life did she feel drawn towards Unitarian doctrines. She declared that she would throw up revelation altogether if she ceased to recognise Christ as divine. "I hold," she avowed in 1854, "to Christ's invisible Church as referred to in Scripture and to the Saviour's humanity and divinity, as they seem to me conspicuous in Scripture." She was evidently no adherent of a merely naturalistic and

humanitarian creed. To her friend, Mrs. Martin, who was in deep affliction, she wrote:—

“I do hope that you have from the hand of God those consolations which only He in Jesus Christ can give to the so afflicted. For I know well that you are afflicted with the afflicted, and that with you sympathy is suffering, and that while the tenderest earthly comfort is administered by your presence and kindness to your dear friends, you will feel bitterly for them what a little thing earthly comfort is when the earthly beloved perish before them. May He who is the Beloved in the sight of His Father and His Church be near to them and you, and cause you to *feel* as well as *know* the truth, that what is sudden sorrow to our judgments is only long-prepared mercy in His will whose names are *Wisdom* and *Love*. Should it not be, dear friend, that the tears of our human eyes ought to serve the happy and touching purpose of reminding us of those tears of Jesus which He shed in assuming our sorrow with our flesh? And the memory of those tears involves all comfort. A recognition of the oneness of the human nature of that Divine Saviour who ever liveth with ours which perishes and sorrows so; an assurance drawn from thence of His sympathy who sits on the throne of God, with us who suffer in the dust of earth, and of all those doctrines of redemption and sanctification and happiness which come from Him and by Him.”

Mrs. Browning was a staunch and decided Nonconformist, believing in the unity of the Church—that Church which, as set forth in the New Testament, comprises all Churches, and hence she indignantly repudiated the idea that Dissenters are schismatics, because they do not conform to the National Church. “The Churches of Christ are many, and the ministrations of the one Spirit are many, and the aspects of truth to the human mind are many indeed.” Holding such views as to the nature and range of the Church, Mrs. Browning was no sacramentarian or sacerdotalist. To her friend, Mr. John Kenyon, she wrote:—

“In truth, I can never see anything in these sacramental ordinances except a prospective sign in one (Baptism), and a memorial sign in the other (the Lord’s Supper), and could not recognise either under any modification as a peculiar instrument of [grace, mystery, or the like. The tendencies we have towards making mysteries of God’s simplicities, are as marked and sure as our missing the actual mystery upon occasion. God’s love is the true mystery, and the sacraments are only too simple for us to understand.”

To Mr. Westwood she wrote:—

“In answer to a question which you put to me long ago on the subject of books of theology, I will confess to you that, although I have read rather

widely the divinity of the Greek Fathers, Gregory, Chrysostom, and so forth, and have of course informed myself in the works generally of our old English divines, Hooker, Jeremy Taylor, and so forth, I am not by any means a frequent reader of books of theology as such, and as the men of our times have made them. I have looked into the 'Tracts' from curiosity and to hear what the world was talking of, and I was disappointed even in the degree of intellectual power displayed in them. From motives of a desire of theological instruction I very seldom read any book except God's own. The minds of persons are differently constituted, and it is no praise to mine to admit that I am apt to receive less of what is called edification from human resources on Divine subjects, than disturbance and hindrance. I read the Scripture every day, and in as simple a spirit as I can; thinking as little as possible of the controversies engendered in that great sunshine, and as much as possible of the heat and glory belonging to it. It is a sure fact in my eyes that we do not require so much more knowledge, as a stronger apprehension, by the faith and affections, of what we already know."

On the question of a Liturgy the following words, which were first published in the "Literary Anecdotes of the Century," are noteworthy:—

"Will you—if I read your Liturgy—read Binney's pamphlet on 'Schism for me? For the rest, what if every word of the Liturgy were taken from Scripture? The argument of the deduction does not favour you with the Church of Rome to whom that Liturgy belongs. Without reading any book I will admit at once that much of the Liturgy is from Scripture and that it is (with some reserved points for objection) as beautiful a Liturgy as could be written or read, but why should not *we* for whom Christ died, and in whom the Spirit maketh intercession, speak to God out of the fulness of our hearts? If the Spirit crieth Abba in us, why should not we cry it with our lips, without reading a form of speech from a prayer-book? Was the publican's prayer a 'beautiful Liturgy,' or invented or arranged by men? And where many publicans meet together who shall forbid that all 'being agreed' they all pray together as well and unitedly as you of 'the Church.'"

Happily Mrs. Browning's religion influenced her poetry. She viewed with indignation the idea that her Christian faith and hope were not to find expression in the work to which she devoted the main strength of her life. The cry of "art for art's sake" would have been an abomination to her. Many years ago, in her essay on "The Greek Christian Poets," she wrote:—

"We want the touch of Christ's hand upon our literature as it touched other dead things; we want the saturation of His blood upon the souls of our poets, that it may cry *through* them in answer to the ceaseless wail of the Sphinx of our humanity, expounding agony into renovation."

Her practice, in accordance with this wise and rational theory, exposed her to criticism and even abuse, but she quietly held on her way. She sent some verses to the *Athenæum* which were not inserted. "Their religious character was a sufficient objection—their character of *prayer*. Mr. Dilke begged me once when I was writing for him to write the name of God and Jesus Christ as little as I could, because those names did not accord with the secular character of the journal"! A letter on this subject to her cousin, Mr. Kenyon, is worth quoting at length. By those who advocate a divorce between religion and literature it should be read again and again. To minds of intelligence and candour it can scarcely fail to carry conviction:—

"MY VERY DEAR COUSIN,—Your kindness having touched me much, and your good opinion, whether literary or otherwise, being of great price to me, it is even with tears in my eyes that I begin to write to you upon a difference between us. And what am I to say? To admit, of course, in the first place, the injuriousness to the 'popularity' of the Scriptural tone. But am I to sacrifice a principle to popularity? Would you advise me to do so? Should I be more worthy of your kindness by doing so? and could you (apart from the kindness) call my refusal to do so either perverseness or obstinacy? Even if you could, I hope you will try a little to be patient with me, and to forgive, at least, what you find it impossible to approve.

"My dear cousin, if you had not reminded me of Wordsworth's exclamation—

"I would rather be

A pagan, suckled in a creed outworn'—

and, if he had never made it, I do think that its significance would have occurred to me, by a sort of instinct, in connection with this discussion. Certainly *I* would rather be a pagan whose religion was actual, earnest, continual—for week-days, work-days, and song-days—than I would be a *Christian* who, from whatever motive, shrank from hearing or uttering the name of Christ out of a 'church.' I am no fanatic, but I like truth and earnestness in all things, and I cannot choose but believe that such a Christian shows but ill beside such a pagan. What pagan poet ever thought of casting his gods out of his poetry? In what pagan poem do they not shine and thunder? And if *I*—to approach the point in question—if *I*, writing a poem the end of which is the extolment of what I consider to be Christian truth over the pagan myths, shrank even *there* from naming the name of my God lest it should not meet the sympathies of some readers, or lest I should offend the delicacy of other readers, or lest, generally, it should be unfit for the purposes of poetry, in what more forcible manner than by that act (I appeal to Philip against Philip) can I controvert my own poem, or secure to myself and my argument a logical and unanswer-

able shame? If Christ's name is improperly spoken in that poem, then, indeed, is Schiller right, and the true gods of poetry are to be sighed for mournfully. For be sure that *Burns* was right, and that a poet without devotion is below his own order, and that poetry without religion will gradually lose its elevation. And then, my dear friend, we do not live among dreams. The Christian religion is true or it is not, and, if it is true, it offers the highest and purest objects of contemplation. And the poetical faculty, which expresses the highest moods of the mind, passes naturally to the highest objects. Who can separate these things? Did Dante? Did Tasso? Did Petrarch? Did Calderon? Did Chaucer? Did the poets of our best British days? Did any one of these shrink from speaking out Divine names when the occasion came? Chaucer, with all his jubilee of spirit and resounding laughter, had the name of Jesus Christ and God as frequently to familiarity on his lips as a child has its father's name. You say: 'Our religion is not vital—not week-day—enough.' Forgive me, but that is a confession of a wrong, not an argument. And, if a poet be a poet, it is his business to work for the elevation and purification of the public mind rather than for his own popularity; while, if he be not a poet, no sacrifice of self-respect will make amends for a defective faculty, nor ought to make amends. My conviction is that the *poetry of Christianity* will one day be developed greatly and nobly, and that in the meantime we are wrong, poetically as morally, in desiring to restrain it. No; I never felt repelled by any Christian phraseology in Cowper—although he is not a favourite poet of mine from other causes—nor in Southey, nor even in James Montgomery, nor in Wordsworth, where he writes 'ecclesiastically,' nor in Christopher North, nor in Chateaubriand, nor in Lamartine.

"It is not two days ago since I had a letter—and not from a fanatic—to reproach my poetry for not being Christian enough, and this is not the first instance, nor the second, of my receiving such a reproach. I tell you this to open to you the possibility of another side to the question, which makes, you see, a triangle of it."

With all her admiration of Tennyson, she states in one letter she would willingly secure "more exaltation and a broader clasping of truth. . . . I think of 'uses' and 'responsibilities,' and do hold that the poet is a preacher and must look to his doctrines." "He is not, up to this time (1843), a Christian poet, but let us listen and hear his next songs. He is one of God's singers whether he knows it or does not know it." Mrs. Browning would therefore have approved of the direction in which Tennyson's genius developed itself, and would not have complained that the ethical and spiritual elements of his poetry became too prominent. She would not have been shocked by the alteration of a certain famous

line into "A Mr. Tennyson, a clergyman," or have allowed that the poet was too much in the pulpit.

But on the other hand Mrs. Browning was not of those who think that only distinctively Christian themes are to be treated in poetry, or that Christianity means asceticism and withdrawal from the world. She disclaims fanaticism, and will not be restricted within the range of orthodox Evangelical formulæ. The sweep of the poet's vision is wide; nothing human is alien to him. Life in all its aspects and relations, its thought and aspiration, its toil and struggle, its conflict and triumph, its faith and fear, its sorrow and failure, and death, are proper subjects of poetic treatment, so long as they are viewed in the light of the Divine ideal. To Mr. H. S. Boyd, her valued friend and mentor, Mrs. Browning thus made her protest on this point:—

"It certainly does appear, to my mind, that we are not, as Christians, called to the exclusive expression of Christian doctrine, either in poetry or prose. All truth, and all beauty, and all music belong to God. He is in all things, 'the diapason closeth full in God.' I would not lose a note of the lyre, and whatever He has included in His creation I take to be holy subject enough for *me*. That I am blamed for this view by many I know, but I cannot see it otherwise."

The literary and poetic judgment expressed in these letters is, as it seems to us, sound and enlightened. It is surely incumbent upon us to claim for Christ authority to dominate all life. He is supreme in every department of thought and activity, and His sovereignty is everywhere to be acknowledged. We need not, in the realms of literature and art, speak of Him with bated breath "lest so despised a name should move a sneer." *Æsthetics* are not greater than ethics. Taste is neither the lord nor the foe of conscience. On the other hand, there is no department of life however secular, which is outside the sweep of Christ's knowledge or influence. He plants His foot in every part of the world's territory, and makes all things subservient to His will. Christ is with us wherever we go, and it is His prerogative to make sacred the secular, and to throw over common everyday affairs the glory of a Divine radiance. The themes of poetry and art need not be specifically religious. All that is required—and this is required most emphatically—is that they should have a decidedly Christian tone.

EDITOR.

THE CHURCH: DEVELOPMENT OF THE DIVINE IDEA THROUGH HUMAN ELEMENTS.

BY THE LATE REV. PRINCIPAL T. G. ROOKE, B.A.

II.

OUR subject, then, is the Development of the Divine Idea of the Church through human elements, which are necessarily imperfect and faulty, and disappointing. Let me point out three stages in that development, as both my texts* suggest it, from the laying of the foundation of the Spiritual Church to its present appearance and form, as manifested in ourselves and in all other Christian men who, in their several communities, hold by the one great body, and keep "the unity of the Spirit in the bond of peace."

I.—And first, let me say a word as to the ultimate and sole foundation of the Church: the person and the doctrine of Jesus Christ Himself; "for other foundation can no man lay than that is laid, which is Jesus Christ." And both my texts insist with emphasis upon the fact that He is "the chief corner stone"; "chosen of God, and precious" unto all sincere believers as the only resting-place and ground of their spiritual hopes.

"The chief corner stone" was the most important of all stones in an ancient building, for it determined the level and direction of the two sides of the structure at whose angle it was laid. It was always an enormous mass, bigger than many a house amongst ourselves, and when once in position it fixed the lines in which the rest of the foundation was to be set out, and also the profile of the walls which had afterwards to be reared thereupon. For, as these walls were built, they were tested continually with a plumb-line and a level to see if they followed exactly the direction, perpendicular and horizontal, of this model corner stone. As a matter of fact, that stone bound together two sides of the building in whose bottom course it stood; an angle of the building rested on it; if it sank, wholly or in part, the symmetry and security of the superstructure were destroyed; but if it stood firm and the walls were truly built upon its model and design, that symmetry and

* Ephesians ii. 20; 1 Peter ii. 4, 5.

security were perfect. And from this great importance of the corner stone, all the ideas which we connect with the whole foundation of a building came to be attached to it in ancient times. In Scripture, at all events, the two expressions "corner stone" and "foundation" are used quite interchangeably, and when Jesus Christ is called the chief corner stone of His Church, the meaning is that the Church rests altogether on Him, and that its form and development are absolutely fixed by Him.

That last is the principle to which I want specially to call your attention just now, for there is no need that I should delay by speaking about the grand security of the Church's foundation, or the impossibility that her walls can ever sink or be overthrown, seeing they are built upon this rock. Those are familiar matters; this, perhaps, is a truth less constantly present to our thoughts, that in Christ the building up of the Church is defined and strictly limited as well as gloriously assured. He, as her Head and Founder, determines the form she is to take, the doctrines she is to believe, the rites and ceremonies she is to practise, the ordinances she is to observe. In Him, as Paul says to the Ephesians, the whole body is fitly (*i.e.*, symmetrically) framed and compacted; everything in its development is bound to be after the pattern and model which is given in Him, and yet this uniformity is not to be a dead mechanical thing, but the product of a living spiritual sympathy with Him. He is "a living stone," and every stone built up upon Him as a foundation lives in Him and by Him, receiving the impress of His will through His own indwelling Spirit, for the Holy Ghost is the only guarantee and instrument of conformity between Christ and His members in the Church. And that mystery of growth into the likeness of our Head is set forth by an ancient prophet, under this very same architectural symbolism which my present texts suggest. In Zechariah we read how the Temple was to be built up fair and true by Zerubbabel, who was a type of Christ. And this was how Zerubbabel was to finish it: "By the plummet in his hand, even the sevenfold spirit of Jehovah . . . which runneth through the whole earth."

Lay up, then, in your minds this truly fundamental principle concerning the only Founder of the Church which is laid in Jesus Christ. He must fix—He has fixed—the whole form and develop-

ment of our spiritual house; nor may any builder transgress His limits, save at the peril of seeing his work condemned. No man, or body of men, may declare any doctrine or rite essential in the Church unless that rite or doctrine can be clearly traced to Christ; nay, more, no man, or body of men, is permitted to practise or teach anything in the Church as lawful and profitable, though non-essential, unless the authority for the same can be produced from Christ. This is "the simplicity of Christ" for which Paul contended so strenuously against Judaizing innovations and refinements. We must maintain the same contention, and must refuse all the tempting suggestions of human wisdom to improve upon the few grand lines which are traced for us in our head and corner stone; for, saith He, "in vain do they think to honour Me, teaching for doctrines the commandments of men." "As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him" alone. "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for in Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him who is the Head."

II.—Secondly, from the ultimate Founder of the Church as a "spiritual house," let us advance to consider the basement course and stay of the building; for the text which I have taken from Ephesians says: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." That is, the first development of the Church began with the apostles and prophets. They built, and were themselves built, upon Jesus Christ; we have in our turn been built by them and upon them as a secondary basement and foundation.

As to "the apostles," of whom mention is here made, I need say nothing. You all know who they were, and what was their calling and authority to carry on the work which their Master had begun amongst men. To one of their number—the foremost in the apostolic band—Jesus had said, "Thou art Peter" (the rock-man, for so is the name "Peter" by interpretation), "and upon this rock I will build My church." John also, in the Revelation, saw the city of the New Jerusalem—*i.e.*, the Church—descending out of heaven from God, bearing twelve foundation courses in its walls,

“and in them the names of the twelve apostles of the Lamb.” For those twelve men were the appointed witnesses of Christ, whose preaching was the means of adding daily unto the Church such as should be saved. They were both the first stones in the spiritual house, and also wise master-builders who reared up other stones in due order and succession, as one of their number says, claiming both characters, the active and the passive: “We are labourers together with God; ye are God’s husbandry, ye are God’s building.”

But whilst you all understand sufficiently this reference in my text to apostles, you may not all understand the reference to “prophets.” These were not the prophets of the Old Testament, but the inspired men of the New Testament; the second order of instruments whom the Divine Architect employed in working out His idea of the Church; as Paul tells the Corinthians, saying: “God hath set some in the Church, first apostles, secondarily prophets.” We meet with frequent allusions to the office and distinction of these men in both the Acts and the Ephesians, and from these we gather that they were favoured by special revelations, and were inspired to tell others what was the will of God in particular circumstances and emergencies, and in this way knotty points of doctrine, discipline, and procedure were settled in the Church of the first days; for the Holy Ghost spake by these prophets, and when there were many of them together He bore witness in the conscience of all to the revelation which He moved the tongue of one to utter. The “prophets” of the New Testament were powerful preachers, whose words converted sinners and brought them into the Church, and they were also trustworthy mouthpieces of Christ to deliver His laws and decisions concerning His kingdom as occasion constantly arose. We have the results of their inspired wisdom collected in this Book, the charter and statute-book of the Church, and as we dare not go beyond the lines which their Master taught them there to lay down, we may be most truly described as “built upon their foundation.” They and the apostles have given to us the mind and the teaching of Christ, and they are the only human authors whom we can admit as interpreting to us the Divine idea; for with them direct inspiration ceased, and the canon of revelation was sealed up and finished, as, indeed, the Holy Ghost distinctly declared “to His servants the prophets.”

But even in the case of these inspired and divinely commissioned men, the holy apostles and prophets, there comes in the first element and possibility of imperfection in the development of the Divine idea. They were but men, by no means infallible or free from our ordinary infirmities, both of judgment and temper and spirit, and even when guided by the Holy Ghost they often failed to reproduce in perfect form the designs and conceptions with which He filled their souls. There are exceedingly good grounds for believing that the first united action which they took in the upper chamber at Jerusalem, when they chose a twelfth apostle by lot, was a mistake, and we know that in another measure at Antioch the practice of two apostolic men, Simon Peter and Barnabas, was so unworthy and dangerous that Paul felt bound to withstand them to the face. Therefore we need not hesitate to affirm that the mere record of any practice or action by prophets and apostles in the early Church is no authoritative rule for the Church which is built upon them, as they were built upon Christ. We may safely accept their decision and model when they profess to speak directly by the Lord's command, as Paul does on not a few occasions; but we are by no means bound to follow their example in all things, nor precluded from judging their conduct by the spiritual insight which is in us quite as truly as it was in them. And if we lay down this practice in regard to men like Peter and Paul and Barnabas and James, I need hardly say that we reject indignantly the claim which some ecclesiastical practices make to bind us by the laws of "the fathers" and other uninspired and merely self-appointed interpreters of the Divine idea. Have Popes, or Councils, or Synods, or Convocations any power to regulate the development of Christ's Church? Are we built in any sense upon their foundation? Nay; but we say even to prophets and apostles: "We are followers of you only as ye are followers of Christ;" much more, then, do we disclaim the right of these uninspired men to shape our doctrines and our discipline, our ordinances and our forms, saying to them, "Jesus we know, and Paul we know, but who are ye?"

I should have liked to dwell a little longer on this matter, and to have shown how the apostles and the prophets have left an unmistakable impress of their human individualities upon the

earthly development of God's original idea in the Church as we now look upon her. It is, indeed, just as in that glorious cathedral which I used at the outset for an illustration of my subject, where in each separate portion of the building we can see the handiwork of a different artist and constructor; for in the Middle Ages the details were committed to master masons to work out according to their own free will, and thus there resulted the luxuriant diversity in unity which lends its chief charm to Gothic architecture. So, too, in the building up of Christ's Church we have a wide diversity of forms, both in doctrine and in practice, the details of which can be fairly traced to the influence of this apostle or that, this great prophet of the New Covenant or that; to John and Origen, for instance, in the East, to Paul and Augustine in the West, to Luther, to Wesley, to Knox, and to many others who in modern days have answered to the description of "prophets" in the primitive community. In all these cases we can recognise both the weakness and the strength of these human elements out of which the earthly Church has of necessity been constructed. But I must forego the discussion of that inviting theme, and bring you in a few brief words to

III.—Consider, in the third place, the part in the Church as a spiritual house which we ourselves sustain; for we are built upon Christ and upon His apostles and prophets, being ourselves "living stones"; and this is the final stage of development in which the Divine idea of the Church presents itself; first, the foundation, Christ; then the basement course of inspired and apostolic men; lastly, the innumerable stones of individual believers, each one of whom is brought safely into his place in the living temple, and helps by his character and life to give it its form in the eyes of God and of men.

Now think what is implied in this, both as to our privilege and our responsibility. It is a great blessing and honour that we are built immediately upon the Cornerstone, without the intervention of any human medium: that each one of us is specially joined to Christ, and can draw from Him the life which alone can justify our claim to be members of His Church. But how serious is the thought that as our privilege is direct and individual, so is our office to represent truly the Divine conception in the building of which we form a part. We cannot shift this responsibility upon

any vague abstraction of a Church, for the Church is nothing but the aggregate of believers who are severally builded upon Christ, and each one of whom must answer for his own share in the spiritual structure. What reason, then, had Paul for the warning which he gives to the Corinthian professors: "Let every man take heed how he buildeth; for every man's work shall be made manifest, when the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." "If any man defile the temple of God"—*i.e.*, if any living stone in that building mar the Divine beauty and corrupt the Divine perfection of its plan—"if any man defile the temple of God, him shall God destroy; for the temple of God is holy; which temple are ye."

The phraseology in both my texts points very strikingly to the present incompleteness of the Church, which cannot stand forth a finished structure until all the elect of all ages and from all countries are gathered in, which will not be before the last great day. "Ye are being built up," says Paul to the Ephesians, and Peter to the readers of his First Epistle; the process is still going on, has been going on for eighteen centuries, will continue to go on until the last ransomed soul is brought into living communion with Him who has redeemed and sanctified and saved it.

What is there, then, surprising in the fact that as yet the Divine idea is incomplete in its development? That is the necessary weakness of its earthly interpretation, its translation into human elements and forms. But yet a little while and we ourselves, the faulty and frail materials of the building, shall be changed. "This corruptible must put on incorruption, and this mortal must put on immortality." The living stones will be transfigured into the perfect likeness of the head—the Divine foundation itself—and then how glorious will be the completed temple of the Church! The King shall say unto her: "Thou art all fair, there is no spot in thee!" He shall crown her with the crown of acceptance and perfection for ever and ever. "He shall bring forth the headstone with shoutings, grace, grace unto it!" Amen.

THE GLORY OF THE CROSS.

“God forbid that I should glory, save in the Cross of our Lord Jesus Christ, whereby the world is crucified to me, and I unto the world.”—
GALATIANS vi. 14.

THESE words are illustrative of the apostle's ability to put his finger upon the central facts in the Christian revelation, and more especially upon that one fact of the Cross which was of supreme importance in the life of Jesus Christ, and upon which the most tremendous issues hung. A class of men had accepted Jesus Christ as the Messiah who thought that they must still retain and conform to the ritual of the ancient Church. It seemed to them that what had been divinely instituted could never be abrogated, and that hence some points of ritual in connection with the Old Testament Church should still continue, and be incorporated into Christian thought. These men sorely troubled the apostle for many years. More than once his life was endangered by them, and in this letter, as he looks at their contention, and sees its valuelessness, he says in effect, that as these old forms had served their purpose, the only thing remaining is for them to give place to the higher economy, the higher thoughts and aspirations to which Christ has given utterance; and, seeing that, he exclaims, “God forbid that I should boast, save in the Cross of our Lord Jesus Christ.” Here were men who boasted that they were in the line of continuity in regard to the Old Testament truths; they boasted that these things were of Divine origin; that they belonged to the Church through which and to which God had made so many revelations; and that they wished to keep the Word of God intact, the Old Testament truths together with the New. When the apostle listens to all this boasting he says, “God forbid that I should boast, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.” There he puts his finger upon the central fact of Christianity, he sees the depth and sublimity of the meaning of the Cross of Christ, the relation in which it stands to humanity, and the place it occupies in the Christian revelation. You can test a man's character by that which he admires. Two men are thrown together, and as the days

pass various commonplace communications take place between them. There is one man who has been touched by the spirit of the eternal Christ. Because of this the whole of his affections, desires, and aspirations will have undergone a change, and if he has any true perception of the meaning of Jesus Christ and His mission to humanity, there will be some such feeling in regard to the tragedy of the Cross as is expressed here. The other man, who has never been touched by any such feeling, who has had no such awakening, will perhaps have the most opposite desires and tendencies to those which are found in the man already alluded to. The lives are grounded in different principles. All the elements that build up the character and make the men are different; the worlds in which the two men live are entirely opposite, and so there will be directly opposite feelings and tendencies in the two lives. You may multiply this distinction. One man is an artist, and art to him may be the medium of expressing the divinest as well as the tenderest thoughts that the human mind can conceive; but another man who follows the same profession may have utterly different conceptions respecting the mission of art itself, and the work produced will be an indication of the character of the men. Here is a man so deeply moved by Jesus Christ, and sees so clearly the meaning of His sacrificial death, that this fact of the Cross rises above all else, is to him the one fact in human history on which the mind should concentrate itself, and from which has resulted greater and sublimer issues than from anything else, and therefore he says, "God forbid, may it not be, that I should glory, save in the Cross of our Lord Jesus Christ, whereby the world is crucified to me, and I unto the world."

What is the cross of which this man is speaking and of which he makes his boast? There is in the Cross of Jesus a three-fold revelation. From it you may read three things.

First of all you may read the heart of man. Just outside the old city gates of Jerusalem was the little hillock of Calvary. On that knoll there are three crosses erected; on the central one hangs Jesus Christ, on either hand there is a robber, probably a common highwayman, suspended; but the central cross is the attraction of the world. Open your New Testament and see all that occurred in connection with the death of Jesus. Behold how men wreak

their evil passions. You see them surging about Jesus Christ like an angry sea, and presently as the storm rises, and the billows swell higher and higher, you lose sight of that Divine figure, and the voice in which was heard the music of heaven is silenced for ever. You look, and on the gibbet they have spiked incarnate goodness. He who was incarnate conscience they have nailed there and exposed Him to open shame. Why? Because in them there was the incarnation of evil; incarnate evil and incarnate goodness were brought into conflict one with the other, and incarnate evil has nailed incarnate goodness to the cross. *There* the heart of man is revealed; we see to what depths man can descend; the evil in man is drawn out by the goodness and perfection of Jesus Christ, and He who came to save and to bless; here is the answer that is made to Him, and here is the way men treat Him.

This Cross revealed the heart of Jesus Christ. Strange that the Man who day after day seems to have been baffled by nothing, who could cut through little pieces of sophistry as through a spider's web, that the Man to whom nothing seemed hidden, to whom all was an open secret, who seemed to be acquainted with the laws of the universe, and could so formulate them in His daily ministry that they appealed to men's hearts, and touched all who came in contact with Him; strange that He who by a word could open the eyes of the blind, cleanse the leper, dispossess of demons, and raise the dead, should meet with a fate like that! Is that to be the end? Is that all that has to be said? There were three alternatives before Jesus Christ in reference to this matter. Jesus Christ could have evaded this crucifixion, and left the men who would have inflicted it unscathed; or by a look or a word He could have annihilated the men who put Him to this death; or there was the third alternative; it must be seen that His love was unutterable, that nothing could quench it; that to the very lowest depths of the degradation which men could heap upon Him, He would bear this and still be the gentle minister of the love of God, of God's pity and tenderness, and from the gibbet speak the divinest word and accomplish the divinest act that could be wrought in the sight of man. Christ chose the last alternative. There was force in the taunt that men flung at Him as He hung there, "If thou be the Son of God come down from the

cross and we will believe." Precisely. If Thou hast omnipotence at Thy beck, step down from the gibbet and we will believe. Oh, yes; but if Christ was to bear the world's burden, if Christ was to atone for the world's sin, and to enter into all experiences possible for the human heart, then was it true that there was no possibility of His coming down from the cross and still be the Redeemer of men. Jesus, if He was to be a man's Redeemer, must die upon the cross.

The Cross revealed again the heart of God. Granted that Jesus spoke the truth, and knew what He was speaking, that He came out from God, and, as a consequence, knew God's thought, was acquainted with God's mind and will, and had lived prior to His being seen here by men, then it comes to this—all that is seen in Christ, the whole of this exhibition of the tragedy of the Cross does but reveal the patience, tenderness, and love of God to mankind. Yes, "God so loved man that He gave His only begotten Son, that whosoever believed in Him should not perish, but have eternal life." There may be mysteries in connection with this matter of the crucifixion, of the doctrine of the atonement, but one thing is clear, the perfect exhibition of a perfect love, the appeal to the common heart from that gibbet; and the fact remains to-day that from that hillock of Calvary Christ made His appeal to the nations and somehow or another there is a glory around that cross which is as the glory of God, and which appeals to the human heart and all of the deepest instincts of human life.

The Cross of Christ is what has often been called the symbol of all sacrifice. It is not simply a fact that Jesus Christ died this death, but it is a fact also that in dying that death Christ has shown us the way to true life. In that cross there is expressed on His part the sublimest act of sacrifice, and all life, all institutions in society, every one of them is founded upon this fact of sacrifice, and only as it discharges that function it really answers any vital purpose in the thoughts and in the heart of mankind; and when it ceases to answer that purpose it becomes defunct, and is swept out of the way. Is that true? How is it in the family circle? In a minor degree is it not true that home can only be realised just as there is thought and consideration, and as acts of sacrifice are perpetually being made one for another? Is it not true that there can only be home

just as the spirit of Jesus Christ in all its largeness and tenderness and beauty is constantly exemplified by the inmates? And just as this is exemplified so is there home, so comes there to be peace, and so does each household find that the name of the great Father is written above it, and on its heart, and that it too has a place in the Divine economy, and that in that economy God is perpetually meeting it with His love. It is so, or it should be so. It should be so in the Church. Can you have a Church without it? You may have an institution, you may have an ecclesiastical organisation, you may have something that has usurped the name of Church, but can you have a Church unless the spirit of sacrifice as seen in the life and death of Jesus is part and parcel of the vital interest of that community? You cannot have it. It is only as one seeks to serve the other, it is only as all combine in service, it is only as all are receivers of this power and spirit of Jesus, it is only as they view themselves, to use an apostolic word, as Christ's bond-servants, it is only as they see themselves called to be channels of Divine love and pity and wisdom to humanity, only as the institution called the Church is a power to serve the whole interests of humanity, as it takes hold of all that concerns man, as it smites all evils, as it seeks to uphold all righteousness, as it tries to follow Christ faithfully in His life and teaching, can you have a Church with any of the power of Jesus Christ in it. Wherever that force is embodied in the life there you will find a community that is filling with redemptive force the neighbourhood in which it is situated, there you will find a true apostolical succession, and there you will find that there has been a Day of Pentecost to the community, and to the life of each member of such Church. Not only upon the Galilean fishermen nearly two millenniums since, but to-day, when the Divine Spirit comes to the individual life of men and women there are the cloven tongues of fire, there is the realisation of the meaning of Christ's revelation, of Christ's kingdom, and there is seen, too, what Christ's mission in society is, the realisation of the trust which has been committed to the Church. Yes, it is just as this spirit of Christ, this sacrifice, becomes a vital fact in human life that there is power in the Church to do the work of Christ. But of course it has a wider meaning, or at any rate we may extend its meaning beyond the Church to all the institutions

of society. As I have said, it is just as these answer their purpose, exert a vital influence, respond to men's wants and minister to their needs, as they discharge vital functions in regard to the body politic, that they can possibly be of any use, and that it is possible for them to continue to exist. You may limit this term sacrifice, as it is too often limited with the term faith to an ecclesiastical notion, but the fact is, the whole life of society is built upon it; you find it throughout creation, this same law which has its highest expression in the person of Jesus Christ, and therefore it is that this man who had such a deep insight into Christ's mission, and into the nature of Christ's kingdom, exclaimed here with such heartiness and fervour, "God forbid that I should boast, save in the Cross of our Lord Jesus Christ." To my mind it is one of the most wonderful things on record. *Mark*—Only something like thirty years had passed since Jesus Christ was crucified. At the time of the crucifixion the cross was the symbol of the deepest degradation and infamy to which a man could be exposed. It was written in the old book, "Cursed is everyone that hangeth upon a tree"; and the last and deepest insult that could be heaped upon a life was to nail the man to this instrument of torture. Now, here is a man who can say, "We preach peace through the blood of the cross"; here is a man who can stand up before the civilised world and say, "We preach Christ crucified, to the Jew a stumbling-block, and to the Greek foolishness; but to those who are being saved, Christ the power of God, and Christ the wisdom of God." Here is a man with all his wide experience, with his education in those Old Testament principles, a man who was acquainted with the fair creations of Greece, a man who knew the iron rule of Rome, who as he looked out upon society and into past history could stand up and say, "God forbid that I should boast, save in the Cross of our Lord Jesus Christ." The cross within twenty-five or thirty years from being a thing of shame has come to be a symbol of glory, and the highest exhibition of love and sacrifice that could be offered to mankind. It was a revolution, was it not? A wonderful change had come over the scene. This man saw in the cross, in the very shame that was heaped upon his Lord, that very thing which gave a higher glory to the Lord Himself. He saw that it was a thing that needed to be incorporated into the thought

and spirit of society; and here is the way by which it was to be realised—"By whom, or whereby, the world is crucified unto me and I to the world."

What was the cross? Not the two bits of wood that were nailed together. The cross is not the crucifix. The Cross of Jesus was this—infinite patience contending with human passions; unsullied purity battling with all the degradation and vice that found expression in human life; the burden of the world's sorrow upon the heart of Christ, and the heart so burdened that it would seem as mere matter of physical fact that He died of a broken heart. That was the Cross of Jesus, and that is meant by Jesus being the Lamb of God that taketh away, or beareth away, the sin of the world; all that is meant by Jesus putting Himself in our place, becoming sin for us; that constituted the Cross of Christ. Well, what was the world? "By whom or whereby the world is crucified to me, and I to the world." What was the world? God made the world and all things that are therein. Not that world, with all its infinite variety and beauty, with all its energies and life, that was not the world to which the apostle was crucified. "God so loved the world that He gave His only begotten Son." Was the apostle crucified to the world—that is, become dead to the world, which God loved enough to give His first-born to redeem? Certainly not. There is another sense in which that term "world" is used in the New Testament: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father." What is it? That little term "world" is just a summary of all the passions, all the evil tendencies, of all that blights the life of men to-day. Paul says, "I am crucified to that; whereby I am crucified to the world, and the world to me."

There is a time in a man's life when the world has its seductions and fascinations for him, that in the sphere of those evil passions and tendencies and fears to which I have alluded a man finds himself entangled, and perhaps enslaved; there is a time when this world is so much with him, and there is so much of it in him, that it is his master. Paul says, "The world is crucified to me." What does he mean? He means that the whole set of these

things has been taken, and, as it were, literally nailed to the gibbet and exposed to shame and death, and that the world is no longer a living power or force to him, no more than an ugly headless corpse that hangs upon a gibbet. "The world is gibbeted to me and I to the world; the world is dead to me and I am dead to the world." What is it, again? This—that the man has literally grown out of and passed on and beyond what once affected him. What once touched him, influenced him, and had power over him, has no longer any power or fascination whatsoever; the world is dead to him and he is dead to the world. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

This matter of the Cross of Jesus has a profound significance, but I should like to turn the thought in another direction for a moment. Remember that we only learn its true meaning just as we see the relation of the Cross of Jesus to the cross or crosses of our own life. That one great cross, with all the agony, all the passion, embraced all the crosses of humanity; and if any of you are bearing some heavy cross, beneath which, like the great Master, it seems that you must faint, remember that it is from that cross of His that you will get strength to bear it, in Him you may learn its meaning, and *from it* there may yet spring up and shine out in your life that which shall be the best, the most hallowed, as well as the mightiest force in the whole of your career.

Upon that little hillock yonder outside the old city there stands this cross, these two bits of wood that have been nailed together. What have they become? They have become the throne on which the Christ of God sits, from which He speaks His divinest words, and from which He makes His strongest and most cogent appeal to the heart of man. Wrapped in shame and darkness, we look back now that the tempest has ceased, and like the rocks that the billows have lashed, only to dash themselves into ten thousand wavelets, they have left the rock whitened, and as the sun shines upon it, it sparkles as with a glory. So now that the surges of evil have ceased, you look back and behold the glory of God that shines in all its beauty from the cross that was reared on Calvary.

CHARLES BRIGHT.

SUNDAY MORNINGS WITH THE CHILDREN.

IX.—THE LIGHT OF SCOTLAND.

PERHAPS some of my young readers have paid a visit to the beautiful city of Edinburgh. It contains many quaint antique historic buildings. Some of them carry the mind back to the days of the old feuds between the Scottish clans, and the great fight for the faith of the Gospel in which so many true-hearted Protestants died the martyr's death. The eastern entrance gate of the city was called the Nether Bow Port. It was a ghastly-looking structure when the heads of traitors were stuck upon the spikes over the massive gateway to awe the people into loyalty. That old gateway has gone, but close by there stands a building believed by many to be the oldest house in Edinburgh. Every year hundreds of people from all parts of the world visit this house, with its queer gables and its strange old rooms, not simply because it is a memorial of the olden times, but because it was the place where John Knox, the light of Scotland, lived and died 300 years ago. The Scotch are very fond of their heroes, so they have turned this house into a museum of relics of the great Reformer. This is one of the many ways in which they seek to keep his memory green.*

It was very dark in Scotland in those times. You can hardly imagine how dark it was. Some copies of William Tyndale's Testament had found their way across the Border. The Scottish bishops discovered that the study of the Gospels was turning the people from their faith in the Romish Church, so in 1532 they prohibited the sale or possession of the Bible in the English or the Scottish tongue. Amongst those who refused to obey was a loving, gentle-spirited young preacher named George Wishart, who in 1546, at the age of thirty-three, was taken out of the castle at St. Andrews with a rope about his neck and a chain of iron about his middle and his hands tied behind his back, and burned at the stake in view of Cardinal Beaton and his friends, who were sitting on soft pillows in the windows of the castle that they might enjoy the sight of his sufferings. John Knox heard the story of his cruel death and heroic fortitude, and was determined to follow him, and became the leader of a little band of Reformers who refused, at peril of their lives, to submit to the superstitions of Rome. Soon afterwards he was seized by the French and put on one of those long heavy boats called galleys, where for nearly two years he was a slave chained to the oar. Attempts were made to bring him back to the Church of Rome, but when at last he was released and found his way home to Scotland, he was firmer than ever in his testimony for the Reformed Faith. When he preached there was fire in his eyes and such boldness in his voice that his

* See the review of JOHN KNOX AND HIS HOUSE, with illustrations, in this magazine for last month, pp. 396-399.

hearers quailed before him. He was called by his enemies "a crafty little fox," but those who knew him best said that he was bold as a lion. When he was laid in his grave—that is now covered over with a stone marked "J. K., 1572," in Parliament Square, formerly St. Giles's Churchyard—the Earl of Morton, pointing to his coffin, said: "Here lieth a man who in his life never feared the face of man."

I want my young readers to understand the secret of his greatness.

1. *His Reverence for the Scriptures.*—He believed in the Bible and loved it. He held that no ordinances or sacraments that were contrary to the Scriptures should be practised by Christian men. He took his stand upon the Word of God alone. The Romish Mass Book or the English Prayer Book had no authority for him. The fountain of authority, the source of all his teaching, was the Bible. He helped to make a nation of Bible readers and Bible lovers, and even to-day the light he kindled is burning brightly in thousands of old Scotia's homes. You sometimes sing, "We love the good old Bible." You are fond of the story of the Queen giving a Bible to an African chief and telling him that it was the source of England's greatness. See that you really love it. He only loves who obeys it. David said: "Thy word is a lamp unto my feet and a light unto my path." But it will not only enlighten you, it will make you a light. You may not be the light of a nation, but you may be the light of a home, or a class, or a little circle of friends, if you reverence the Word of God.

2. *His Hatred of Idolatry.*—When Knox was a galley slave a figure of a glorious painted lady representing the Virgin Mary was brought to him to be kissed. He refused. It was then thrust into his face and put betwixt his hands, so he took it and cast it into the river, saying, "Let our lady now save herself; she is light enough, let her learn to swim." His biographer says: "After that was no Scottish man urged with that idolatry." Some people are trying to draw the English people back to the idolatries of popery. The young are easily captivated by the music and the ornaments and the pictures and the gay robes that they see in the Romish and High Church services. It would be an awful thing for England if she were to depart from the simple faith of our Protestant fathers, and lose the blessing of the influence which such men as John Knox left behind them. I think if the Apostle John were here to-day he would gather the children round him, and say as he did of old, "Little children, keep yourselves from idols."

3. *His Great Trust in God.*—This was the secret of his fearlessness. He was often brought into the presence of the lords and nobles of Scotland, and more than once was called upon to face that beautiful but subtle and crafty young creature Mary Queen of Scots. She had a lovely face. You may see several original portraits of the fair girl, just budding into womanhood, in Holyrood Palace. Very few could resist her flatteries. She could break the hearts of princes. But there was one who was unmoved in her presence, and unawed by her power. "Why should the pleasing face of a

gentlewoman affray me," he asked. "I have looked in the faces of many angry men, and yet have not been affrayed above measure." So he told her of her sins as plainly as he would have spoken to one of the most wretched women of the wynds of the Cowgate or the Grassmarket. He had no fear but the fear of God, and that made him like one of the old prophets in his boldness. He knew that his cause was God's, and, although dark plots thickened around him, and the Queen swore to take revenge when he opposed her schemes, he went forward in his work without trembling. There is no grace more worthy of cultivation than faith in God. You do not know what trials you may have to meet. Some of you may, in the coming days, be called upon to defend the Truth. God wants you all to be bold for Him. Seek for the trust that will make you strong, and, if there should be evil days of trial and persecution in front of you, He will help you to meet them in the spirit of this old chieftain, who was the light of Scotland in the dark days of old.

Totnes.

G. D. EVANS.

NOTES AND COMMENTS.

THE AUTUMNAL MEETINGS AT NOTTINGHAM.—Although the full programme of the meetings has not been published at the time of our writing this note, we are in a position to state that it will be specially attractive. There ought to be, and doubtless will be, a large attendance of ministers and delegates from all parts of the country, Nottingham being a specially convenient centre. We trust that, in the interests of the churches and of the men themselves, means will be found of ensuring the presence of the pastors of small churches who are not in a position to pay their own expenses. This is a matter in which a word to the wise will be sufficient; but, if it were needful, that word should be spoken again and again. It is twenty-five years since the autumnal session was last held at Nottingham, under the presidency of the venerable Dr. Underhill, who happily is still spared to us. There were many memorable speeches on that occasion, the most eloquent and effective being that by Dr. Landels on "Ritualism" in the Established Church, a speech which is many times more applicable now than it was then, and which might wisely be reprinted. Under the presidency of the Rev. Samuel Vincent the Nottingham meetings will lack neither inspiration nor guidance, while, with such speakers and preachers as Dr. Lorimer, of Boston; R. J. Campbell, of Brighton; Charles Brown, of Ferme Park; Dr. John Watson, of Liverpool; and, above all, our friend, Dr. Maclaren, of Manchester, we may anticipate a treat such as has rarely been enjoyed. The testimonial to Dr. Booth will also be a notable feature of the meetings.

THE COMING WINTER'S WORK.—By the time these lines can be read most of our readers will have returned from their summer holidays and be contemplating the requirements of their winter's work. The rest enjoyed in a

holiday is of value for its own sake, and ensures to weary and exhausted nature new health and vigour. But its main value is prospective. It is a means to an end, and fits us to resume our labour with new energy and hopefulness. It puts us in a better position for fulfilling the great tasks of our life, and ought to stimulate us to increased fidelity and to facilitate more marked success. There should, at this season, be an intelligent and prayerful forecast of the future, based upon the experience of the past. We know within certain well-defined limits what demands are likely to be made on our churches and their pastors, our schools and their teachers; what needs are likely to arise in regard to the preaching of the Gospel, and the unfolding of all the counsel of God; the instruction of the young, the visitation of the sick, the guidance of inquirers, the quest after the wanderers, and the convincing of unbelievers. For all our work—work as varied as it is momentous, relating to evangelism and to edification, contemplating the interests of old and of young, of wise and unwise, of rich and of poor—we need to be endowed with power from on high. There must be foresight and preparation, intellectual and spiritual equipment, study, watchfulness and zeal; but, after all, "it is not by might nor by power, but by My Spirit, saith the Lord," and only he who in prayer conquers God will have power to prevail with men for their repentance and salvation.

CHRISTIAN ENDEAVOUR SOCIETIES SHOULD HELP THE CHURCH.—In discussions as to the value of the Christian Endeavour movement it has been frequently asserted that it is a hindrance rather than a help to the Church, that it weakens the ordinary services, both Sunday and weekday, and tends to division by creating a church within the Church. This may occasionally be the case where the movement lacks wise and sympathetic guidance, but it is not necessarily so, and we know of cases not a few in which the reverse is emphatically true. The movement is intended to aid the churches, and it fails of its purpose when it does not aid them. If the members of the various societies share the spirit and follow the advice of the founder of the movement, there will assuredly be no ground for complaint on this score. Speaking at the recent International Convention at Nashville, Tenn., Dr. Clark reasserted the time-worn, but never time-worn-out, principle that Christian Endeavour exists not for itself, but for the Church. "We have always," he said, "proudly borne on our banner, 'For the Church.' Amid derision and criticism and cynicism we have not lowered this standard." Then he asks, "By what particular service to the Church can we make the coming twelve months memorable? Let me answer: In many churches, by throwing our energies more fully into the Sunday evening and mid-week services." He would not have the young people be daunted by the fact that it is a difficult task—one which many churches have given up as too hard to solve (alas, that in so many cases it should be so!). Christian Endeavour has never sought the easiest tasks, but is prepared for hard work. "Let us make this problem ours. Let us feel that these services

are peculiarly ours to sustain and foster by presence and prayer, and many a discouraged pastor will rise up to call you blessed." We commend these wise and timely words to all our readers, especially our young readers.

NONCONFORMITY IN WALES: A Striking Testimony from a High Churchman.—In the last volume of his great work, "The Lives of the Saints," Mr. Baring Gould, in an essay on the Celtic Church, deplors the fact that a religious system foreign to the genius of the people has been forced upon the Welsh, and affirms that "they have attempted in Nonconformity to set up what is a spontaneous and living expression of their aspirations and needs." He further records a testimony which, if it had proceeded from a Congregationalist or Baptist, would have been set down as an ignorant or malicious exaggeration, but which, coming as it does from the pen of a High Churchman, must be above suspicion—viz., that "to a century of Nonconformity Wales owes more than to eight centuries of the Church. Welsh Nonconformity has transformed and regenerated Wales. It has cultivated both the spiritual and the intellectual powers of the people to a most remarkable degree. The Welsh peasant of to-day is a head taller, intellectually, than the English labourer. He takes his stand beside the Scotchman. The Nonconformist ministry has produced men of first-rate ability and true leaders of men; not only so, but students passionately devoted to learning. In the century of its existence, Nonconformity has passed through and out of the initial stage of an emotional religion. At first it was the appeal to the religious hunger of the unsatisfied soul. But all emotional religion is dangerous, as conducive to the substitution of feeling for moral obedience. Nonconformity in Wales has gone out of this stage, and is now cultivating the reasoning faculties of its members. The rock ahead on which it may split is Rationalism. It may, in its zeal for the cultivation of thought, lose its power over the spiritual part of man; and here it is that there is hope for the Church. That always appeals to the devotional instincts of the soul, and when Nonconformity ceases to do that, then the Church will recover her old grasp on the Welsh people. But that will only be when the Apostolic spirit is revived in her, and when place-hunting, astuteness in controversy, and in manipulating promotions and clutching at places, are not prime considerations, but rather the turning the hearts of the disobedient to the wisdom of the just." This clear and generous testimony is as honourable to its author as it is just to the men who, against great odds and under frequent obloquy and persecution, have been loyal to their conscience and their God. It shows us the true secret of spiritual power, and we doubt not that our brethren in Wales as in England will be careful not to dash against "the rock ahead." We are none of us inclined to depart from the faith of our fathers.

THE RESIGNATION OF DR. WHITSITT.—We have not of late referred to the Whitsitt controversy in America, mainly because we regard it as outside

our denominational polity. The President of the Southern Baptist Theological Seminary is a sound Baptist, in so far as that term expresses the belief that baptism is immersion and that it can be administered only to those who profess faith in Jesus Christ. This is the Baptist position and contention in a nutshell. But Dr. Whitsitt further holds that immersion was not practised in England prior to 1641, that it was not practised in America till a much later date, and that probably Roger Williams was not immersed but sprinkled. These are doubtless points of great interest, but they do not enter into the essence of our faith. We think that Dr. Whitsitt is wrong. He has misread the history of the seventeenth century and misinterpreted its silences. But he should not therefore be prosecuted as a heretic. The hostility to which he has been subjected is unworthy of the Baptist history and tradition. Dr. Whitsitt stood firm so long as the hostility was directed against himself, but now that it has been directed against the Seminary of which he has been so distinguished an ornament, and in its interests he has resigned. This is a matter for deep regret, and we agree with our valued contemporary the *Standard* (Chicago) in thinking that "sad and disturbing though the controversy has been, its settlement has been dearly purchased by the resignation of Dr. Whitsitt." It will be an ill day for Baptists if freedom of historical research and liberty in non-essentials is to be disallowed.

THE POPE'S LETTER TO SCOTLAND.—In one view the elaborate epistle of Leo XIII. is unworthy of notice, in another it demands attention as a sign of the times. It is an illustration of the determination of the Papal authorities to carry on their "Propaganda" for the conversion of the Protestant nations to the Catholic Faith," and shows the need of unceasing watchfulness on the part of all Evangelical Protestants. The letter is, as we might expect, subtle and specious, full of unfounded assumptions and misleading assertions. The Pope claims credit for his Church for founding the famous seats of learning at St. Andrews, Glasgow, and Aberdeen, and for the judicial system which has been adopted in Scotland. He praises the Scotch for their tolerance and kindness towards Catholics, for their reverence and love for the inspired Scriptures, wherein they are in agreement with the Catholic Church, to whose never-failing vigilance the preservation of those writings is due. The Church is, according to him, the only interpreter of Scripture. Scotland has suffered deplorable loss through the cessation of the daily mass—"the most holy sacrifice, in which Jesus Christ, both Priest and Victim, daily offers Himself to His Father through the ministry of His priests on earth." All this, in view of the plain and emphatic teaching of those Scriptures which the Pope professes to revere, is utterly beside the mark, and it will not be among the countrymen of John Knox that converts will be won (or perverts made) by such flimsy and sophistical reasoning as this.

THE RITUAL CONTROVERSY.—It is impossible even to chronicle all the incidents connected with this powerful agitation. We may, however, note the light in which it is regarded by those who are in one way or another interested in it. Its promoters regard it as a fight for Reformation principles which are being set at nought, to the danger of English Protestantism. A High Churchman, whose opinion is greatly valued by the *Guardian*, regards it as "an attempt to suppress the High Church party as a whole, and to choke up the stream of the Church movement of 1833," which is true within limits and so far as that movement logically leads to Rome. Others acknowledge that it is not directed against reasonable latitude in ritual or doctrine, but against the utter disregard of authority and the violation of solemn vows. It is an attempt to put down, as the late Archbishop Tait declared, "a conspiracy against the doctrine, the discipline, and the practice of our Reformed Church." The *Catholic Times*, looking on the situation with an amused and contented feeling, declares that "the Anglican bishops cannot or will not restrain the Ritualists, knowing that, if they attempted to do so, a large secession to Catholicism would be the sequel. On the other hand, the uneducated and half-educated masses are Protestant to the backbone, and if the nation once realises that the attempt to Catholicise the Established Church is succeeding, she will insist on the divorce of Church and State. The Anglican bishops must put down pseudo-Catholicism or submit to Disestablishment. There is no other alternative."

THE BISHOP-ELECT OF CALCUTTA.—It is announced that the Rev. Dr. Welldon, head master of Harrow School, has accepted the bishopric of Calcutta, which, according to another rumour, is to be made an archbishopric. For our own part, we wish that Dr. Welldon had replied with the conventional *Noli episcopari*, as he already occupies a growingly influential position at home, and would, in course of a little time, have been sure of more distinguished promotion. He must, however, have yielded to a sense of duty, for the income in India is considerably less than at Harrow. Dr. Welldon is in every sense a strong man. A month ago we reviewed his work on "Immortality," and our eulogy of it was indeed, if anything, less than its merits deserved. He published, some years ago, through Macmillans, a volume of sermons of high merit. While a decided Churchman who might have cherished the prospect of an English bishopric, he is free from intolerance and bigotry. He is one of the few Churchmen of the Episcopal Church who understands and cultivates friendly relations with Nonconformists. During his residence at Dulwich he was a frequent hearer of the late C. H. Spurgeon, and on the death of the great preacher spoke of him in terms of fine appreciation. His utterances on the anti-gambling question and on Armenia were specially memorable. It is scarcely selfish of us to hope that in a few years Dr. Welldon may be restored to England.

OBITUARY.

THE REV. WILLIAM TULLOCH, who died in Glasgow on July 30th, was a well-known and highly respected minister of our denomination in Scotland. He was, we believe, the son of a Highland minister, was educated at the University of Edinburgh, began his ministry at Elgin, and afterwards removed to Edinburgh, where he had charge of the church in the Tabernacle, Leith Walk, founded by Robert and James Haldane. This church subsequently removed to Duncan Street, Newington. Mr. Tulloch was an earnest and faithful preacher, and an indefatigable worker. He resigned his pastorate to become Superintendent of the Baptist Home Mission for Scotland, in which capacity he rendered invaluable service. He was afterwards appointed Secretary for the Baptist Union of Scotland, and justified the confidence of his brethren by his wise counsel and untiring zeal. He received the highest honour which the Union could confer upon him when he was elected its President. Such man as he have been the strength and glory of our churches in the North.

THE REV. EDWARD WHITE, who passed away on July 25th, in his seventy-ninth year, was a man of mark in our Free Churches. Born in London in 1819, he entered the University of Glasgow in 1837. He held pastorates at Cardiff and Hereford before coming to Hawley Road, Kentish Town, in 1852, the pastoral charge of which he abandoned in 1888. He was a clear, incisive thinker; a pleasing, forceful speaker; and a man of devout and courageous spirit. His ministry was highly successful, though many were offended not only by his peculiar theological views, but by his strongly expressed opinions on other matters and his too free use of sarcasm. His name is identified with the doctrine known as "Life in Christ," which involves a denial of the natural, inherent, and necessary immortality of man, and teaches that immortality, as distinct from blessedness, is conditional. After a certain time, subsequent to the resurrection, all who are out of Christ will perish—i.e., cease to exist. There is much in the letter of Scripture which favours this position, but less in its spirit, while it involves us in immeasurably greater difficulties than those from which it seeks to free us. Mr. White was a Baptist, but he and his church joined the Congregational Union largely, if we remember rightly, because of what he regarded as the undue influence of Mr. Spurgeon. In 1886 he was elected Chairman of the Congregational Union. He edited for some years that vigorous magazine the *Christian Spectator*, and published several volumes of considerable value, such as "The Mystery of Growth," "The Minor Moralities of Life," &c.

THE LATE PRINCIPAL CAIRD.—In the death of the Very Rev. John Caird, D.D., Glasgow has lost its most illustrious citizen and Scotland its most distinguished preacher. After a brilliant career as a student in the University of Glasgow, Dr. Caird, who was born at Greenock in 1820, was

ordained minister of Newton-on-Ayr in 1845, was transferred to Lady Yester's, Edinburgh, in 1847, left that coveted position in 1849 for the sake of securing greater quiet for study, and became minister of Errol, in Perthshire. Here he remained for eight years, and would have been content to remain longer, but could not resist the pressure which was brought to bear upon him to become the first minister of Park Church, Glasgow. In 1862 he was appointed Professor of Divinity in the University of Glasgow, and eleven years afterwards was made Principal and Vice-Chancellor. Dr. Caird has given distinction to every position he has held. He at once sprung into the front rank as a preacher. He was, to use the common expression, a born orator—an orator of superb and unrivalled power. In point of pure and simple eloquence he had among his contemporaries no equal. It is difficult to give to those who never heard him an adequate idea of his power. The subtlety of his thought, the vividness of his imagination, the beauty and force of his language, the wealth of his illustration, and his intense passion, were aided by a voice deep, rich and sonorous, organ-like in its compass and flexibility—at once magical and majestic. As Mr. Silvester Horne has aptly said: "You may tell us who used to hear him that men as eloquent have preached to this generation, but you must not expect us to believe you." We have seen audiences swayed by his eloquence as the cornfields by the summer breeze. Those who witnessed it will never forget the effect produced by the peroration of his sermon on "Self-Ignorance," or by his use of Babbage's theory in the sermon on "Nature a Witness Against the Sinner." Probably no preacher since Thomas Chalmers or Robert Hall has so entranced his hearers as Dr. Caird, or carried them beyond themselves in a very rapture of delight. He was, however, more than a brilliant rhetorician and a dramatic orator. As a specimen of philosophical eloquence his Inaugural Address as Professor of Divinity (though it is unfortunately unpublished) has never been surpassed. Of his sermon on "Religion in Common Life," preached before the Queen and the late Prince Consort, and published by Royal command, some 60,000 copies were sold in the shilling edition, and in its cheaper form a still larger number has been issued. The late Dean Stanley considered this the greatest single sermon of the century. We have heard Dr. Caird in his ordinary ministry (when we always appreciated him most) as well as on various "great occasions," and at the distance of many years can recall, as distinctly as though it were but yesterday, the impressiveness and charm of that unique oratory. His theology was doubtless broad and at one time somewhat indefinite, but there was always a keen grasp of the deepest ethical and spiritual verities of the Gospel, and it was a man's own fault if he did not come away from a sermon of Caird's humbler, more reverent, purer, and more eager to reach the perfection of Christ. The volume by which he became known to fame was issued with the bare title page, "Sermons, by John Caird, M.A., Minister of Errol." This was in

entire keeping with his character. He was a man of simple and unaffected piety, frank, genial, and at times playful. He was in no sense narrow or exclusive. He recognised the spirit of Christ under whatever forms it exists, and in that rather than in any formal creed he found the bond of unity. He had friends in all the churches and was willing to help all churches. In addition to his Sermons, he published a small volume on Spinoza, and the substance of a series of Baird lectures, an "Introduction to the Philosophy of Religion," which are really an exposition of Neo-Hegelianism on its spiritual side, into a discussion of which it would be fruitless here to enter. We trust that his executors will see their way to publish not only the recent Gifford Lectures, but a selection from his sermons, and professorial lectures. There have been, and are, greater Biblical expositors, greater evangelists, greater pastoral organisers, and greater ecclesiastics than Dr. Caird, but as a pulpit orator we shall not look on his like again.

THE LATE DR. JOHN MACLEOD.—"The ablest of the Macleods after Norman" has been removed by a death of almost startling suddenness. Dr. John Macleod, of Govan, has for many years past been a familiar figure in the ecclesiastical life of Scotland. He was a son of the manse in the Highland parish so racy described in *Good Words* for 1863, and, like Dr. Caird, began his ministry at Newton-on-Ayr. He was afterwards transferred to Duns, Berwickshire, and in 1875 commenced at Govan the work by which he will be best remembered. He has been a model parish minister; he would not, perhaps, have objected to be described as a "parish priest." He was a Presbyterian High Churchman—the virtual founder of the Scottish Church Society, whose principles and proceedings we have frequently had occasion to canvass. The movement received the benediction of the *Church Times* and of the Anglican ritualists generally, for in its logical outcome it leads to Anglicanism, and ultimately, as we hold, to Rome. We have frequently met Dr. Macleod, and have been charmed by his intelligence, his candour, and courage. He was at one time of his life greatly influenced by the Irvingites. He laid far too much on the accident of the Church's establishment, and fought hard in the interests of what he considered Church defence. His interest in the Church of Scotland was not, however, merely academic. He was not only the means of building a new parish church in Govan, but secured the building of four or five other churches in the neighbourhood, and it is estimated that through his efforts a sum of something like £60,000 was raised for church extension. We commend this fact as an example to those English Baptists who have fought shy of Mr. Shakespeare's scheme and are content to leave things "as they were." It should be at once a rebuke and a stimulus to us all.

THE REV. ROBERT NEWTON YOUNG, D.D., an eminent Wesleyan minister, recently died at Birmingham, at the age of sixty-nine. He commenced his ministerial labours in 1851, and had many circuit appointments of great

importance. In 1877 he became Classical tutor at Headingley, and subsequently became tutor in Pastoral Theology and House Governor at Handsworth. He was honoured by various marks of confidence, being elected President of Conference in 1886. His preaching was thoughtful, scholarly, and refined rather than popular. His expositions of Scripture were wonderfully fresh and suggestive. At one time of his life—so he told a friend of ours—he went carefully through the whole of Worcester's Dictionary of the English Language, that he might ascertain the exact meaning of every word, and familiarise himself with passages in which the meaning is illustrated. Young preachers might well note this fact.

LITERARY REVIEW.

PRIESTLY IDEALS: Being a Course of Practical Lectures delivered in St. Paul's Cathedral to "Our Society" and other Clergy. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. Longmans, Green, & Co. 3s. 6d.

CANON NEWBOLT was at one time the curate of the late Dean Butler, better known as "Butler of Wantage," and not a curate only, but an admiring disciple and friend. That fact indicates with sufficient clearness his ecclesiastical position. He is a High Churchman of the most pronounced type, a sacerdotalist and sacramentarian, and an unblushing advocate of auricular confession. This enlightened successor of the Apostles considers that an Anglican priest "cannot accept the Dissenting minister as anything else but one of his parishioners, *who has no real charge and no real right to deal with his people.*" He does not stop to ask how the Romish priesthood regard these inflated and absurdly puerile claims. In these five lectures there is sufficient narrowness, intolerance, and absolutely groundless and supercilious assumption to vitiate the reasoning of as many volumes, and yet they are lectures from which the staunchest Nonconformist and most fervent Evangelical may learn. In their insistence on the need of personal piety, unstinted devotion, and conscientious preparation for every part of ministerial work; in their protest against slovenliness, half-heartedness, and timidity; in their call for sympathy and kindness, and their repudiation of the shallow, shifty, and showy devices which are too often used to attract and amuse people, they strike a true note. The Canon holds up to "Our Society" a lofty ideal of ministerial character and service, and if we can separate from it its superstitious accretions we shall find in the volume much profitable reading alike for rebuke and encouragement.

LETTERS TO HIS SON ON RELIGION. By Roundell, First Earl of Selborne. Macmillan & Co. 3s. 6d.

THE late Lord Selborne, whose high principle and disinterested integrity were as conspicuous as his professional eminence, was well qualified to write on the subject of religion, and these twenty-two short letters, prompted by parental affection and deriving much of their force from the "personal

equation," are sure to be read with interest. They touch upon the main sources of our knowledge of God—viz., the outward light from the sensible universe which surrounds us, the inward light from the constitution of our own minds, Scripture, and the institutions and ordinances of the Church. They deal soberly and effectively with the claims and limits of Biblical criticism, both on its scientific and literary side. They are lucid, terse, and incisive, and though they take no account of what is vaguely known as German speculation, they establish the authority of the Evangelical faith on grounds which are absolutely impregnable.

A PHILOSOPHER'S ROMANCE. By John Berwick. Macmillan & Co. 6s. **THOUGH** the title may fail to convey an accurate idea of the philosopher whose romance is told, it does not belie the expectation it raises. The volatile, capricious, generous-hearted Anglo-Italian, who wastes his fortune and gains his livelihood by all sorts of occupations, and who resolves to take a philosophical view of things, is a cleverly conceived character. The later vicissitudes of his fortune are at once amusing and perplexing. He is brought into strange and tragic relations with the father of the beautiful Iridé Mancini. How cleverly he outwits the father and aids the marriage of his friend, Thomas Willoughby, who was really of his own kith and kin, and had inherited the estates which he had squandered, the reading of the volume alone can tell. The story is brilliantly written, and holds the reader's attention from the beginning to the end.

THE HITTITES AND THEIR LANGUAGE. By C. R. Conder, Lieut.-Col., R.E., LL.D., &c. William Blackwood & Sons. 7s. 6d.

LIEUT.-COL. CONDER is a bold and chivalrous advocate of a theory which is not, we imagine, likely to gain general acceptance. The idea that there existed, say, from the time of Abraham to the foundation of Rome, a powerful Hittite empire, with a highly developed form of civilisation and a knowledge of writing, which was, in a sense, the starting-point of the literature of the Phœnicians, the Hebrews, the Egyptians, the Greeks and Romans, is perhaps ingenious and plausible, but not likely. The Hittites cannot be regarded as a conquering and kingly race, or as being the oldest nation known. The Hittite inscriptions have much in common with those of other tribes. Mr. Conder's claim that the Hittites were Mongolian—ancestors of the Tartar conquerors of China and of the Ottoman conquerors of Turkey—is curious and interesting, but his arguments are not to our minds convincing. The discussion of the subject would, however, require a treatise. There is in this volume much that will prove of deep and even fascinating interest to antiquaries and philologists, and much also that, apart from the author's main theory, may be utilised for Biblical illustration. The research, whose results are here embodied in so compact a form, are learned and laborious, such as deserve the most cordial recognition. This they will certainly receive from experts, not less than from "lay" scholars like ourselves.

SIR THOMAS BROWNE: An Appreciation. With some of the Best Passages of the Physician's Writings. Selected and Arranged by Alexander Whyte, D.D. Oliphant, Anderson, & Ferrier. 2s.

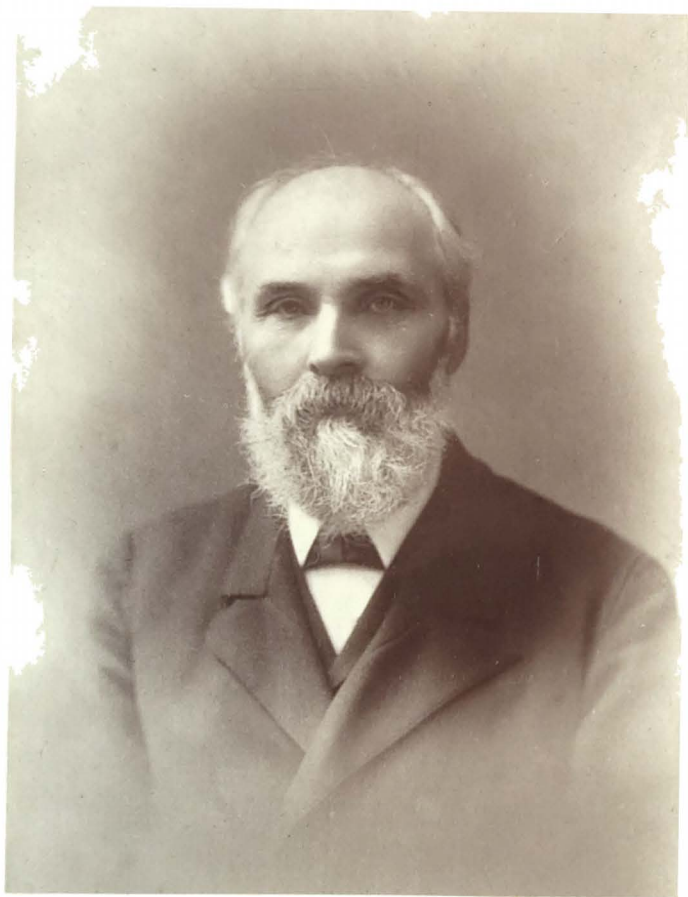
DR. WHYTE is giving us a considerable library of "Appreciations." The contents of the first part of the present volume were delivered a few weeks ago as the inaugural discourse at the meeting of the British Medical Association in Edinburgh. It was peculiarly appropriate to the occasion, and will be valued by all who love one of the most charming characters in our literature for its power of choice selection, vivid portraiture, subtle analysis, and sound judgment. It takes us into another and nobler world than that in which we ordinarily move. Dr. Whyte's appreciation is none the worse for being theological rather than literary, though he is rather hard on "the beloved physician" when he calls him a theist rather than a Christian, and endorses the idea that he was a Pelagian. We are glad that Dr. Whyte emphasises the fact that all Browne's readers owe an immense debt to Simon Wilkin. Coleridge, Lamb, and others made the same acknowledgment. Mr. Wilkin's son, Mr. Martin Hood Wilkin, is, it will be remembered, the treasurer of the Baptist Tract and Book Society.

IONA: Its History, Antiquities, &c. By the Rev. Archibald Macmillan, Minister of Iona. **Its Carved Stones.** By Robert Brydall, F.S.A., St. George's Art School, Glasgow. London: Houlston & Sons. 2s. 6d.

THIS is an exceedingly valuable and interesting book, written by men who know every inch of the island, which holds so unique a place in the affections of British Christians, and illustrated with a fulness and fidelity which leave little to be desired. Mr. Macmillan has compressed into his part of the volume the results of many years' reading and research. He has had access to sources of information not generally available, and is in a position to form an independent judgment on questions of immense moment in relation to Celtic Christianity and the part it played in the evangelisation of Britain. The value of the book arises from the fact that with it in his hand a visitor to Iona has at command all necessary information, and can dispense with the aid of a guide. Mr. Brydall's descriptions of the carved stones are far and away the best we have seen.

THE CHURCHES OF THE EAST. By the Ven. William Macdonald Sinclair, D.D., &c. Elliot Stock. 1s. 6d. net.

THIS large pamphlet of 150 pages is described as the Seventh Charge to the Clergy and Churchwardens of the Archdeaconry of London. It contains a brief historical outline of the Eastern Churches, touches on all their chief characteristics in doctrine, ritual, &c., and pleads for closer relations between the Anglican and Eastern Churches, but not for corporate reunion. The charge is a treasury of invaluable information, and is marked by all Archdeacon Sinclair's candour and spiritual insight.



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Mine faithfully
Owen Davis

THE
BAPTIST MAGAZINE

OCTOBER, 1898.

REV. OWEN DAVIES, D.D., OF CARNARVON.

REV. OWEN DAVIES—a leader of the Welsh Baptists, and one who stands in the front rank of Nonconformist ministers—was born at Cae Plan, near Pwllheli, Carnarvonshire, in the year 1840. He was the only child of his parents, who, being in very comfortable circumstances, provided him with the best education accessible at the time. In early youth he became the subject of strong religious impressions, and was baptized at Pwllheli by the pastor, Rev. W. Roberts, afterwards of Fforddlas, Glan Conway. It was soon discovered that he had talents of no mean order, but it was not until he came to reside at the episcopal city of St. Asaph—where he was engaged as a draper—that he was prevailed upon to exercise his gifts as a preacher. About this time a strong wave of religious revival swept over the Principality, which thoroughly aroused all the churches, and which had a wonderful effect for good upon the young preachers of the period. Whilst at St. Asaph he was advised by the late R. Ellis (Cynddelw)—whom he was afterwards to succeed at Carnarvon—to procure Wardlaw's "Systematic Theology," which he read through and studied with great care, thus laying down deep the foundation of his life-work as a preacher and divine.

In 1862 an event of vast importance to Baptists occurred in North Wales—the opening of the North Wales College at Llangollen. Such an institution had been in contemplation for many years, but obstacles were thrown in the way. But at last all difficulties were removed. Mr. Davies, with five other brethren, were the first students. During his stay he made good progress, and was justly regarded by the tutors—Revs. Dr. Prichard and Dr. Hugh Jones—as one destined to fill an important sphere, and he

was highly esteemed by all who knew him for his excellent Christian conduct and his gifts as a preacher. He was looked upon as a man of experience when quite young, and he has preserved a youthful disposition to this day.

The outward events of his ministerial career are soon told, for though he has some "go" in him, yet he has a "staying" power as well. Early in 1865 he was ordained at Holywell, in Flintshire; but he was not there long before he was prevailed upon to return to Llangollen, this time as minister of the Welsh Church at Castle Street, succeeding his eminent tutors. He laboured in this picturesque valley for ten years with marked ability and success. This was an important sphere of labour, for, in addition to other considerations, it was an opportunity to influence the students, many of whom regarded him fairly as a kind of model minister, and derived lessons from his precept and example which will ever remain with them. In 1896, however, he resigned to return to his native county and take the oversight of the church at Carnarvon. Christmas Evans, the Apostle of Wild Wales, as Paxton Hood calls him, had ministered here for some years, and by his vivid imagination and wonderful mind-pictures had in turn surprised, delighted, and moved the people. But Mr. Davies's immediate predecessor was R. Ellis (Cynddelw), a man of undoubted genius—a poet, an antiquary, and a theologian of no mean order, certainly one of the greatest men that Wales ever produced. To follow in the wake of such men was at once a privilege and a responsibility. But he has been very successful in every respect, and during the twenty years he has lived at Carnarvon has been growing in influence, and working hard as pastor, preacher, author and organiser; and the church is to-day in a better position than it ever was before. Though most loyal to his own denomination, and always ready to give reasons for the hope that is in him in this respect, he has lived on terms of close friendship with his ministerial neighbours of other denominations, such as the late Rev. Dr. Herber Evans, Dr. John Hughes, Evan Jones, and others.

His service to Welsh literature has been considerable. For over twenty years he has been one of the editors of the *Greal*. He published a memoir of his old tutor and predecessor, "Dr. John Prichard, of Llangollen," in a volume of 400 pages, which is, to a

certain extent, a history of the denomination in North Wales, for the Doctor was a great factor in all denominational movements. His "Lectures on the Acts," in a large volume, has reached the second edition, which is not a common occurrence in Wales, owing to the limited number of Welsh readers. But in one sense his greatest achievement in this direction has been the issue of "The Works of Christmas Evans" in three volumes. This was a great undertaking, demanding much labour in the gathering of materials, painstaking care in selecting, and much tact and skill in creating a constituency for the purpose. But we are glad to be able to report the successful termination of the project; so that now old Christmas Evans, though dead, yet speaketh to a larger number than he ever did before. Dr. Davies is now preparing for the press a memoir of that eccentric genius, Rev. Robert Jones, of Llanllyfni. How he has been able to accomplish all this work, in addition to his work at home, and at anniversaries, and in addition also to his duties at the College—for since the death of Principal Gethin Davies he has been engaged as lecturer on Homiletics at Bangor Baptist College, thus rendering valuable assistance to Principal Silas Morris, M.A.—how he has been able to do all this is a marvel to many. But he loves work, and he is very methodical in his studies. We believe that heaven would lose much of its charm to him if he were assured that no work awaited him there.

As a preacher he is both useful and impressive: his sermons are often expositions, opening up with power some passage of Scripture. He has what may be termed a commanding presence, and his voice indicates clear thought and deep sympathy. He is at his best when there is a responsive congregation, and he appears to get some of his best thoughts at the time of preaching. These moments of insight, of fine personal relation, "what ample borrowers of eternity they are"! A quaint humour appears often in the way he puts things. He never indulges in poetical flights, nor is he dramatic in his gestures or descriptions, but is as a rule deliberate, pointed, and striking. He is one of the most valuable members of our conference of various kinds, being possessed of keen insight, knowledge of affairs, and interest in the work, which helps him to help others often. He seems to know when to speak, and also, what is often of more importance, when to stop. He is always respectful

to the convictions of others, and wins respect for his own convictions. He was for some years the Secretary of the Welsh Baptist Union; he was also President of the Union for the year 1888, and delivered the presidential address at Cardigan, when he chose for his theme "Experimental religion one of the chief needs of the age." It is quite characteristic, and he lays a high value upon doctrinal knowledge of religious truths, as also upon the experience acquired by means of such knowledge. He calls for reality in all matters, quoting a saying of Dr. T. Charles Edwards with regard to unreality in preaching, stating that mannerism is often mistaken for unction in the pulpit. He himself is nothing if not real; a deep genuine sincerity pervades all his work. As Carlyle said of the hero, he cannot help being sincere. Lately the authorities of Colgate University, Hamilton, N.Y., conferred upon him the diploma of D.D., a distinction rightly earned, if ability and faithfulness and a life of consecrated toil in the Master's service are taken into account.

It may be said of him that he has limited himself in order to extend his usefulness. He has been able to utter an emphatic "No!" to many calls for his service in various secular spheres—not that he is devoid of interest in such matters, but he has done it purposely, because he had a higher work on hand. He has his view of politics, and on special occasions, when he feels that duty calls, he may be induced to appear on the platform and make a speech; but, as a rule, he has kept aloof from political controversies and changing questions of the day. He does not take this position owing to any feeling that a minister has nothing to do with the affairs of the State, but simply through want of time. He has a passion for books, and has collected a very large and valuable library. We heartily wish him many years of further usefulness, so that he may continue to serve his denomination and his country according to the will of God.

This sketch would be incomplete without some reference to the Christian lady who has been his true helpmeet for many years—Mrs. Davies. By her cheerful disposition, her sound judgment, her urbanity of manner, and by her deep, though unobtrusive, piety, she has contributed largely to the success of her husband, and has given a good example to her children. H. C. WILLIAMS.

PRAYER WITHOUT WORDS.

IN view of the spread of Romish ritual, and the increasing reliance on rites and ceremonies among Anglican Churchmen, it may not be inopportune to consider the true place of words in prayer: how far they are necessary to it, and the danger of giving them disproportionate importance as compared with thoughts. Necessary as words are to public and family prayer—and important as fitting words are at all times—they are certainly not equally necessary to private devotion, and do not, in any case, constitute the essence of prayer. As in Mendelssohn's exquisite "Lieder ohne Worte" there may be "Songs without words," so Scripture and our own hearts remind us there may be *prayer* "without words."

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear;
The upward glancing of the eye
When none but God is near."

If thoughts and desires are thus the essence of prayer, at least three conditions are demanded in reference to words: they must be subordinate to thoughts; they must embody personal devotion; and they must be brief and simple.

I.—In true prayer *words should be subordinate to thoughts.*

No words, however apt, fervent, or even Scriptural, can constitute true prayer unless they express genuine devotional thoughts. It is, in fact, only the thought behind the words which enables us to choose suitable words. Neither prayer nor poetry consists in words. Nature and human life have their unuttered poetry, as hearts have their unuttered prayers. The essence of both lies in the thought, of which the words are the clothing and embodiment. Hence the secondary place words take in prayer, as contrasted with the thought which gives them their meaning and value.

This is strikingly illustrated in the treatment of prayer in

Scripture, especially in the teaching of Christ. Scriptural injunctions uniformly relate to the thoughts, rather than to the words; to prayer, as a spirit and attitude of the life, rather than as a rite or duty. Hence the Bible's imperative demand for sincerity and purity of heart, and unwavering faith, and its repudiation of all ostentation and formality. Such injunctions clearly imply that if the thoughts be right—sincere, fervent, believing—the words will correspond. Is it not through overlooking this fact that men have been led to substitute forms—prescribed “offices” and liturgies—for spontaneous individual utterances, as if words could supply the place of thoughts? Through attaching an artificial importance to words in prayer Romanism has given an utterly false value to the mere utterance of formal prayers—to *repeating* Ave Marias and Paternosters, and *saying* masses. No one can doubt that this is an error of very serious import. So long as we are content with repeating words, there is little likelihood of prayer becoming heartfelt and practical. These formal utterances are almost worse than omitting prayer altogether, because they are so perilously self-deceptive. The soul's deepest cravings are stifled and silenced, instead of uttered, by mere forms. How can prayers consisting in the mechanical repetition at set times of prescribed words, repeated compulsorily under monastic rule as a punishment for misconduct, possess any spiritual quality or power? As well might one turn a prayer-wheel, or bow before an idol or a fetish.

II.—In true prayer *words must embody personal devotion.*

The fitting expression of true thoughts, essential as it is, is not enough. Words, in prayer, must express a true life, a character in the suppliant consistent with the thoughts. The two are, of course, rarely separated; still, in considering this subject, it is necessary to emphasise both, for character does not always correspond even with the expressed thoughts. In the parable of the Pharisee and the Publican, the Pharisee's prayer expressed a thought which was right enough so far as it went, but it was altogether lacking in personal devotion, in the testimony of a humble, reverent, self-sacrificing life. The Pharisee was not a formal worshipper. The representation is that of a man sincerely thankful to God for his freedom from gross sins; and what could be

to a right thinking mind, a truer or more justifiable source of satisfaction and thankfulness? Nor is it for this sentiment, as such, that the Pharisee's prayer incurs Christ's disapproval. As a thought, as a prayer "without words," evincing a silent abashed gratitude a man dare not utter, it would never have done so. What our Lord condemned was the character of the man which the prayer revealed, the pride and self-sufficiency which could overlook the preserving grace that rendered this freedom from gross sins possible, and thereby manifested a moral defection equally sinful in God's sight, if less abhorrent to man. How different the Publican's prayer. This not only had in it true thought, but, short as it was, revealed a character marked by humility, trust, and penitence, indicating freedom not only from gross sins, but from the subtler evils of self-confidence and spiritual pride.

If true prayer is thus emphatically the expression of a consistent life, the most earnest prayer may evidently be prayer "without words," as probably Hannah's was, when, in her "continued praying," "she spake in her heart" (1 Sam. i. 13). Such prayer, in fact, is only possible to the higher type of character, and the power of prayer will always largely depend on the measure of its agreement with the life—the degree in which it is prayer "without words." "The effectual fervent prayer of a righteous man availeth much." Not through the number or eloquence of his words—as the example of Elijah given by James clearly suggests—but through their correspondence with his deeds, because he lives in such close and complete fellowship with God that he "knows what he should pray for"; "asks what he will, it is done unto him" (John xv. 7). It is this eloquent silence of holy character which gives our uttered devotion its special value in God's sight. In reference to prayer it is emphatically true—paradoxical as it sounds—that "deeds speak louder than words." How graphically Shakespeare depicts this direct relation between character and prayer in the picture of the guilty king in "Hamlet" struggling ineffectually to pray while his sins remain unrepented of:

" My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

III. In true prayer *words ought to be brief and simple.*

This follows inevitably from the previous positions. If thought

and character are the main elements in prayer, nothing, as Christ's teaching clearly shows, can be more adverse to its spirit and purpose than elaboration and parade of speech. With the exception of Solomon's prayer at the dedication of the Temple—which is rather a meditation than a prayer—the prayers of the Bible are characteristically brief. Christ's rebuke to the Pharisees for their insincere "long prayers," and His warning against "vain repetitions," as if men were heard for their "much speaking," show that there is a natural connection between reality and brevity in prayer. Evidently importunity is not to be confounded with volubility. In the parable of the Unjust Judge, the poor widow gained her cause, not through her loquacity, but through her "continual coming." "Praying always"—"at all times"—is quite consistent with habitual brevity. Daniel's daily prayers were undoubtedly short.* And when it is said Jesus "continued all night in prayer to God," it is not to be understood that He was uttering words all this time, but that the night was spent in spiritual communion with God—in prayer both with and "without words."

There are two practical reasons for brevity and simplicity in prayer which must not be overlooked: the powerlessness of words to express our deepest thoughts, and the many other ways in which true prayer finds expression.

How many of our loftiest desires defy all attempts to embody them in words, and what a mockery are well-meant but vain endeavours to resort to rhetorical devices for this end! And how full of true prayer—prayer that in some way is sure to find its answer—is every noble life and character, every helpful thought and deed—the "cup of cold water," the kindly word, the brotherly greeting; full of prayer "without words," but not without blessings both to the suppliant and those he seeks to bless.

How much encouragement and comfort there is in this fact that

* Note in Daniel's longer petition (chap. ix.) the emphatic phrase, "speaking in prayer" (vv. 20, 21), suggesting that part of it may have been silent prayer, and the other acts associated with his prayer (v. 3); also the declaration of the angel Gabriel (v. 23), "At the beginning of thy supplications the commandment came forth," intimating that the answer did not depend on Daniel's "much speaking."

prayer is essentially independent of words. What freedom it gives the truly spiritual mind as to attitude, times, forms! The objections to a form are altogether removed when the words are our own. Such a form may be repeated as sincerely and earnestly as informal words, while it has the advantage of preventing the distraction which the silence and absorption of "the hour of prayer" often engender, at the same time leaving room for any spontaneous utterances circumstances may dictate. There are times, too—times of sickness, trial, and bereavement—when we cannot pray verbally, when we "have no words." How consoling, then, to remember that prayer is not a process for forcing blessings from a reluctant Giver by cleverly wrought arguments or blandishments of speech, but simply the means of opening a channel of communication between God and man through which He who "knoweth our frame," "knoweth what things we have need of before we ask Him," and is more ready to hear than we to pray (Isa. lxxv. 24), may bestow upon us Divine blessings. God can answer our thoughts, when words fail us, as easily as our words. "Your thoughts are prayers," said a mission preacher to a friend who was dejected by his inability to pray through trial. But in order to pray "without words," in seasons of suffering and trial, our lives must be lived at a high level, we must habitually live "a life of prayer." If we could but obey the Divine will as perfectly as do the natural objects around us; obey God as spontaneously and intelligently with the same fidelity as these obey Him mechanically and unconsciously, what a full anthem of adoring praise, thanksgiving, and supplication would ascend on high, not the least true or acceptable portion of which would consist in prayer "without words"!

The grandest illustration of the true nexus between words and thoughts in prayer is afforded by the character and example of Christ. Who else ever so completely breathed the very atmosphere of prayer? Yet how much of His prayer must of necessity have been *prayer without words*. His very rebuke to the Pharisees precludes the idea that in His seasons of spiritual communion He used formal or elaborate petitions. Where is there any record of such petitions; where any evidence that He had either ritual, altar, or sanctuary? Were an answer needed to the

idea that any special efficacy attaches to forms of prayer prescribed by human authority, it would surely be found in the teaching and practice of our Lord. Could prayer rise to a higher level than His? Yet if Christ, our great exemplar, used no array of words, no ritualistic emblems, no complex or official forms, why should we?

The complete freedom and simplicity of Christ's prayer may be gathered not only from the few words of it recorded, but still more from His injunctions to the people and to His disciples, and His warnings to the Pharisees. So far as Christ used words at all, He would certainly employ the same brief, artless, intense utterances which He put into the mouths of His followers; as, for example, in what is known as the "Lord's Prayer." Brief as this pattern prayer is—and it is only a pattern—what a wealth of meaning there is in its simple depth. "When ye pray, say, Our Father." . . . No grand phrases, no peculiar postures, no special times. "When ye pray." . . . By the hillside, in the lowly cottage, on the sea, at work or at rest, anywhere, everywhere, "say, Our Father, who art in heaven." . . . The fewest words, the intensest, truest feeling; no words at all, if the heartfelt desires can be more fully expressed without them. But whether with or "without words," true prayer must always be associated with the devout spirit and a consistent Christian life. There may be prayer "without words"; there cannot be prayer without deep humility, and a life of faithful and devotion to God's service.

CHARLES FORD.

THE latest issues of the popular edition of the Rev. M. F. Sadler's Commentary on the New Testament which Messrs. George Bell & Sons have sent out are the ACTS OF THE APOSTLES and the EPISTLE TO THE ROMANS, the fourth and the third reprints respectively. The introductions are in both instances especially good, and the notes are, as in previous volumes, pithy and incisive—in their own lines and from the author's standpoint models of what critical and practical notes should be. Apart from their pronounced sacramentarianism our pleasure in them would be unalloyed. The excursus on the Gift of Tongues is marked by great sobriety of judgment, as is that on the Christology of St. Paul. Mr. Sadler's views on Election in a decidedly interesting excursus in the volume on the Romans seem to us to tone down not only the statements of the Apostle but those of Article XVII. in the Prayer Book. But the value of books is in their stimulating thought, and these will stand that test well.

BAPTIST UNION : HOME AND COLONIAL.*

JUST now there is a dream of Empire in British heads such as "mortal never dared to dream before." Britain and its twenty Colonies and its world-spanning dependencies shall be banded together for offence and defence, for industrial development and commercial aggrandisement. 'Tis a great dream: it makes the age of Victoria seem larger than "the spacious times of great Elizabeth;" it links the loneliest farm on our Karoo with London, and gives a dignity and sense of power such as no Roman had in the days of Augustus Cæsar. So it comes to pass that a Colonist is, just now, received in the Homeland with an exaggerated welcome. But a Colonial pastor, going among the Home Churches after a few years' absence, is apt to find himself a stranger in a strange land. He may realise the Englishman's proverbial insularity, and understand for the first time what Frenchmen say of John Bull and his bearing towards "foreigners." It is hard enough to go back to the haunts of one's childhood and make one's first visit to the churchyard, to traverse the familiar streets and realise that they contain no home for you; but to go among one's own brethren, say at a Baptist Union meeting, and find oneself forgotten—"As a dead man out of mind"—is to realise the infinite sadness of Christina Rossetti's "At Home" and "The Poor Ghost." Something of this must needs be; it is part of the price we have to pay for being Colonists: but much of it ought not to be. Surely we might be made to feel our oneness with our Church as we feel our oneness with our Nation. Just now, a "spirited foreign policy" prevails, and our Home Unions are so intent upon a Great Federation of the Free Denominations that they hardly think of a closer union within their own. Yet this is the way to that Great Federation. Let the Baptist Union of Great Britain embrace the Colonies as it now embraces the Counties. Then let it shorten its name and widen its scope. Why should there not be a Baptist Union for the World, in which every Country should be represented, as now the Counties are repre-

* From the Presidential Address to the South African Baptist Union, by the Rev. G. W. Cross, of Grahamstown.

sented, by Associations? This is the worthier dream. "Imperialism" is the dream of the "Little Englander." *The Empire* is but *The Island* "writ large." It will cast out all things "made in Germany" as things that offend, and hate Russia with a perfect hatred. But such a Union would overleap national barriers, and show German and Briton, Russ, Scandinavian, Italian, American, Canadian, Australian, African, Chinaman, Hindoo—all brethren—dwelling together in unity. Such a Union would have a hundred points of contact with the other Free Churches, such contact as in vital bodies becomes adhesion, and by such the question of *The Great Federation* would settle itself!

A movement to consolidate and extend our work in the great centres of population in England has, in recent years, been started by Mr. Shakespeare. It is a grand one, and we rejoice in the unflagging zeal with which he urges it on. May his enthusiasm spread to his brethren and carry the body!

When our dream of the larger Union comes true, it will be seen that the best fields for *Home Extension* are the Colonies. Here, on these lonely farms, in these towns springing up like mushrooms, is the need. Here are your brethren after the flesh and after the spirit.

"But," you say to us, "they are rich and increased in goods, and do not need our aid." But is lack of pence the only poverty you can pity? Here your brothers are in a heathen environment; and the Spirit of the Age is grossly materialistic. Must they be left on their great lonely farms, Earth their only friend, who ever whispers to them promise of the life that now is? Or in these towns of gold-seekers and pleasure-hunters, the Trinity of whose worship is the World, the Flesh, and the Devil?—left with no man to care for their soul? Other Churches are alive to these things. The Wesleyans have their *Colonial Missions*, the Congregationalists their *Colonial Aid Society*, and the Anglicans their great and wealthy *Society for the Propagation of the Gospel*; and these all do good work. Of the great Church organisations, our Baptist Union alone ignores the Colonies. "Who is blind, but My servant? or deaf, as My messenger that I sent?" No vast sums of money would be required for such an extension as this, and of those employed the returns would likely be swift. The

great need is of men to initiate and organise, men of the Christ spirit to counteract the materialism and break the spell woven by heathenism. Again would we speak to our people at Home; would that our voice could reach them!

"Brethren," we would say, "you have sent us sick men to heal them; we have loved them, so patient in their pain and Christ-like in their suffering. But sick men cannot do our work. Adventurers have brought themselves, and, however they may have thriven, moral confusion has marked their wake. Let no more come. Here, more speedily perhaps than anywhere else, will they drive to utter ruin. The popular Evangelist, who desires for his work excitement and a great crowd, who must under any circumstances have frequent change of sphere, he cannot help us much. But such as are stirred with the spirit of John the Baptist, willing to be merely a Voice crying in the wilderness, 'prepare ye the way of the Lord'—willing to do missionary work without missionary's support and missionary's holidays and missionary's *éclat*, let them come. Here they will find 'room to deny themselves.' Brethren, if you will organise yourselves to select and send and support such men, our blessing will be great, and your reward will be ample."

And now for a final word to you, Brethren of the South African Baptist Union. It may well be one of encouragement, for our opportunities are glorious. The beginnings of a Nation are here, are with us. England reads a great history; we have ours to write. Her history is ours, too, and may it be the promise of our destiny. If here we have not the excitement of the crowd, not here for generations to come will a good man be lost in a crowd. Here a man's work shall tell. An old country of necessity moves slowly. The nations of Europe have so much to conserve, so much that is noble and beautiful, that they develop the conservative habit and develop it to excess. They conserve the worthless and fear the future which inevitably weakens to the death the dear things grown old.

"Have the elder races halted?

Do they pause and end their lesson, wearied, over there beyond the sea?

We take up the task eternal and the burden and the lesson,

Pioneers! O Pioneers!"

Yes, let us not forget that we are pioneers. Not for us the great

congregations in settled cities—"the valleys clothed with flocks"; for us, the "handful of sheep in the wilderness." We may not look for pulpits known for generations as thrones of eloquence—pulpits that stand in temples whose beauty denotes the culture of the worshippers:

"Not for delectations sweet,
Not the cushion and the slipper, not the peaceful and the studious,
Not the riches safe and palling, not for us the tame enjoyment,
Pioneers! O Pioneers!"

Ours is the frontier. Let us count it our privilege, as it will be our distinction, to be pioneers. We advance in the Name of Christ. For Him we cut pathways through forests and veld; for Him we enter mining camp and kraal; for Him invade the realm of the Beast, where greed and lust and cruelty disport themselves. Ours is the brink of the night and the morning. Rudyard Kipling points out, that ever on this line—

"There's a Legion that never was 'listed,
That carries no colours or crest,"—

men, the dregs of rottenness out of the old civilisations, "the cohort of the damned," gather by impulse or instinct on this verge.

"They preach in advance of the Army,
They skirmish ahead of the Church."

Not even these must be before us. We must outspeed them as the missionaries have outsped them, and the civilisation that is dawning must be shot through and through with the beams of Christ. His Spirit must leaven the new laws and the new commerce and the new society. The new day and the new nation must be His.

If in a final word we assert our distinctive principle; if we remember that we are a Baptist Union, it is not that we would widen the difference between ourselves and others—Christians whose goodwill we covet, whose good work we ungrudgingly praise, whose consciences we reverence, and whose fellowship we welcome and we seek. No; it is that we would test our work by our ideal. This we are persuaded they would have us do. For not by compromise will the Great Federation, that all true men desire, be effected—not by compromise, for it generates no zeal, no reverence

no love—but by fidelity. When love of truth separates hands it the more firmly unites souls.

“Love’s dearest bond is this,
Not like to like, but like in difference.”

That “likeness in difference” is

“The spirit’s truth to that ideal which she bears.”

Has our work been true to our ideal? The Baptist principle involves more than a rite, it is much more than a question of quantity, whether of years or of water. Our principle asserts the spirituality of all true religion, and the worthlessness of all forms that are not expressive of a spiritual condition. No form of sound words, no organisation of churches, no form of church ordinance that is a mere form, avails except for condemnation. A Church that did not grow out of the Spirit of Christ as a flower grows out of its own vital germ, that does not continually embody that Spirit as a flower embodies the thought of God, that Church by its very existence condemns itself. At the Lord’s table he who eats and drinks is condemned by *the very act*, if he discern not the body. At the Baptistry he who is baptized is condemned by *the very act*, if he be not born again. And a Church that is of the world is condemned by *its very name*.

Our principle abolishes the Ritualist and the Priest, and therefore it marks us out as fitted for the work of this day and for the frontier. Ritualism cannot counteract the materialism of the age, for it brings a materialised religion in which the symbol is the thing: *it IS the Spirit of the Age*. Priestcraft cannot liberate the heathen who are in bondage to witchcraft, who perish because they trust in vain rites. Up Brothers! let us follow our light, and reflect it till all men see, and worship “God who is a Spirit in spirit and in truth.”

OUR DAILY HOMILY. By F. B. Meyer, B.A. Morgan & Scott. 1s. 6d.
—Another of Mr. Meyer’s innumerable booklets, containing great riches in little room. Each homily occupies a single page, but that page teems with devout and helpful thoughts.

"PIPPA PASSES"—AN APPRECIATION.

ACCORDING to an old Church legend, an Angel from Heaven once visited a certain saint with instructions to reveal to him who, that day, was doing the most good in the town. It was a certain unknown blind flute-player in a side street, whose music was heard in the market, softening the hearts of hard traffickers and in the sick-room soothing the sufferer, and in general, all unconsciously spreading benedictions on the air. It is this lesson that our great poet Robert Browning enforces in one of his most memorable poems, or drama as he terms it, called "Pippa Passes."

The story is somewhat complicated, and the poem has to be read through twice or thrice before we clearly see the thread of its narrative. This is in itself a defect. Browning has gained nothing either as a teacher or a singer by making himself "the poet of the obscure." Little innocent Philippa is a mill girl who has a holiday. She is familiarly called Pippa, and it turns out that she is of higher than peasant origin, although that is not necessary to the story. She determines to make the most of the day. The poem opens in the early morning as she is rising from her bed :

"Day!
Faster and more fast,
O'er night's brim, day boils at last :
Boils, pure gold, o'er the cloud-cup's brim
Where spurting and suppressed it lay,
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away ;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppressed,
Rose, reddened."

Now can any poetic passage be found finer than this? We read it again and again, each time seeing more fully the splendid touch of the hand of a master. Alas! the word "suppressed" turns him aside. Evidently for the sake of the rhyme he goes on

" And its seething breast
Flickered in bounds, grew cold," &c.

Whatever does it mean? Breasts do not seethe! nor do they flicker! It was one of this great poet's weaknesses that he was unwilling to change a line when written, and that he thus allowed the exigencies of rhyme to lead him astray.

Pippa resolves not "to quander a wavelet" of the day, not one of

"Thy long blue solemn hours serenely flowing,
Whence earth, we feel, gets steady help and good—
Thy fitful sunshine-minutes, coming, going,
In which, earth turns from work in gawesome mood—
All shall be mine!"

Whilst dressing she thinks of Asolo's happiest ones. These are, in her opinion: Ottima, the young and faithless wife of her employer; Jules and Phene, a young couple about to be married; Luigi, a fine, earnest young man, and the new Bishop from Rome, who was to arrive at Asolo that day. Here comes in a pretty side-touch of description, though it is difficult to imagine an uncultured mill-hand uttering it:

"Aha, you foolhardy sunbeam, caught
With a single splash from my ewer!
You that would mock the best pursuer,
Was my basin over deep?
One splash of water ruins you asleep,
And up, up, fleet your brilliant bits
Wheeling and counterwheeling,
Reeling, broken beyond healing:
Now grow together on the ceiling!
That will task your wits."

She imagines what it would be to have, like Ottima, the passionate love of Sebald, her paramour. But she knows of better love and thinks of the young couple about to be married. Then her desire is for a more abiding love, and she meditates upon that of Luigi and his mother. "Only parents' love can last our lives." She concludes that the best love is that of God, as suggested by a thought of the Bishop. Before leaving her room she sings the song which is the "motive" of the whole poem:

"All service ranks the same with God:
If now, as formerly He trod
Paradise, His presence fills
Our earth, each only as God wills

Can work—God's puppets, best and worst,
 Are we; there is no last nor first.
 Say not a 'small event!' Why 'small'?
 Cost it more pain than this, ye call
 A 'great event,' should come to pass
 Than that? Untwine me from the mass
 Of deeds which make up life, one deed
 Power shall fall short in or exceed!"

Now this looks very much like blank pantheism. It is Johannes Agricola in meditation. Surely we are more than the "puppets" of God! All great thinkers seem at times overmastered with ideas of fate. But the working of human will is a factor which cannot be overlooked, and it carries with it the idea of moral responsibility in our actions. Events are small or great in this respect. In their effects, no doubt, it is only as God wills that each can work. Service has other qualities than consequence. It is true that infinite power is behind every deed. That, in all probability, is the chief lesson of the poem and is expressed enigmatically in the words

"Untwine me from the mass
 Of deeds which make up life, one deed
 Power shall fall short in, or exceed!"

That is to say, amidst the entwined acts of life there is not one which God does not give the power required to carry out His purpose. Pippa was to go forth and sing little songs. Those songs were, unknown to her, to become Divine instruments for important moral results.

Four incidents, one connected with each of the persons just mentioned, are related. With all our admiration of Browning, we are not charmed either by the stories or the way in which they are told. The characters are not very lovable and the conversations are, to say the least, not pleasing. The assertion that this is not the noblest form of art, will, no doubt, provoke opposition and resentment. But the pictures selected to teach, by illustration, a great truth ought to be lovely. These are offensive. The traveller in an Alpine region is often attracted by a picturesque group of chalets, but on approaching is repelled by the odour of offensive heaps. If this is, as we believe it to be, a true emblem of the

poem before us, the criticism ought to be made. The fashion of refusing to mark the imperfections of great artists is not beneficial. When we think what Browning might have done—and, indeed, ought to have done—but left undone, we feel that he is not free from censure. Men of genius must be taught that their works should show in every part the results of honest effort and lofty aim. Let the chalet on the rugged mountain side be reproduced, but there is no need to surround it with the stench of a putrid dung-heap. If a muck-heap must be painted, one should be chosen covered with flowers.

The morning tale, that of Luca's wife Ottima and her paramour Sebald, is a story of foul lust and crime turning to hatred. It is not purifying reading. Pippa's song is pretty enough.

"God's in His heaven,
All's right with the world."

It comes with a curious contradiction. It might be true of the innocent Pippa, but not of the guilty pair. It brings contrition. Sebald's repentance, however, is far from lovely. It is difficult to imagine angels rejoicing over such a heartless avowal as this :

"That little peasant's voice
Has righted all again. Though I be lost,
I know which is the better, never fear,
Of vice or virtue, purity or lust,
Nature or trick! I see what I have done,
Entirely now! Oh I am proud to feel
Such torments—let the world take credit thence—
I, having done my deed, pay too its price!
I hate, hate—curse you! God's in His heaven!"

The noon tale is not very pleasing. A number of vulgar-minded artist students have practised a cruel cheat upon a comrade, Jules, leading him to marry an ignorant girl of the lowest class under the idea that she is a refined lady. After the wedding the deception is discovered, and Jules is about to dismiss his bride when Pippa passes with a song which awakens the manhood within him, and he resolves not to throw Phene off, but to act nobly to the poor girl, deluded as well as he was. The song refers to the Venetian Queen of Cyprus, Catherine Cornaro.

"Give her but at least excuse to love me!

When—where—

How—can this arm establish her above me,

If fortune fixed her as my lady there,

There already, to eternally reprove me?

('Hist!'—said Kate the Queen;

But 'Oh!'—cried the maiden, binding her tresses,

'Tis only a page that carols unseen,

Crumbling your hounds their messes!')

Is she wronged?—To the rescue of her honour,

My heart!

Is she poor?—What costs it to be styled a donor?

Merely an earth's to cleave, a sea's to part.

But that fortune should have thrust all this upon her!

('Nay, list'—bade Kate the Queen;

And still cried the maiden, binding her tresses,

'Tis only a page that carols unseen,

Fitting your hawks their jesses!')

In the evening there is depicted a beautiful scene of a mother and her son. Luigi is an ardent young revolutionist. He is resolved to slay the tyrant of Asolo that night. His mother tries to dissuade him, and he has almost yielded to her entreaties, when Pippa passes with another song which confirms his purpose, reviving his flagging patriotism. It was a queer one for the girl to sing.

"A king lived long ago,
 In the morning of the world,
 When earth was nigher heaven than now:
 And the king's locks curled,
 Disparting o'er a forehead full
 As the milk-white space 'twixt horn and horn
 Of some sacrificial bull
 Only calm as a babe new-born:
 For he was got to a sleepy mood,
 So safe from all decrepitude,
 Age with its bane, so sure gone by,
 (The gods so loved him while he dreamed)
 That, having lived thus long, there seemed
 No need the king should ever die."

All unconscious of the effect of her singing, Pippa passes from the turret to the Bishop's residence. On the way a group of bad

girls are talking, and this part of the poem again has a distinctly unpleasant odour; the scene is unnecessary. But it gives a jewel song by one of the girls which, we think, ought to have had a better setting.

" You'll love me yet!—and I can tarry
Your love's protracted growing;
June reared that bunch of flowers you carry
From seeds of April's sowing.
I plant a heartful now: some seed
At least is sure to strike,
And yield—what you'll not pluck indeed,
Not love, but, may be, like.
You'll look at least on love's remains,
A grave's one violet:
Your look?—that pays a thousand pains,
What's death? You'll love me yet!"

In the evening scene a Bishop and his intendant are in eager discussion, and, strange to say, the subject is how to get rid of Pippa, for Monsignor has learned that she is his elder brother's sole heir standing between him and wealth. Pippa passes singing—the Bishop's heart is touched by the song, and he rejects the intendant's wicked scheme.

" Overhead the tree-tops meet,
Flowers and grass spring 'neath one's feet;
There was naught above me, naught below,
My childhood had not learned to know;
For what are the voices of birds—
Ay, and of beasts—but words, our words,
Only so much more sweet?
The knowledge of that with my life begun.
But I had so near made out the sun,
And counted your stars, the seven and one,
Like the fingers of my hand;
Nay, I could all but understand
Wherefore through heaven the white moon ranges;
And just when out of her soft fifty changes
No unfamiliar faces might overlook me—
Suddenly God took me."

Then Pippa passes home, all unconscious of the effects of her

singing, and wearily retires for rest with these for her last thoughts ere she sleeps :

"Now, one thing I should like really to know :
 How near I ever might approach all these
 I only fancied being, this long day :
 —Approach, I mean, so as to touch them so
 As to . . . in some way . . . move them if you please,
 Do good or evil to them some slight way.
 For instance, if I wind
 Silk to-morrow, my silk may bind
 And border Ottima's cloak's hem.
 Ah me, and my important part with them,
 This morning's hymn half promised when I rose !
 True in some sense or other, I suppose,
 Though I passed by them all and felt no sign.
 God bless me ! I can pray no more to-night,
 No doubt, some way or other, hymns say right.
 All service is the same with God—
 With God, whose puppets, best and worst,
 Are we : there is no last nor first."

Now, when a man has provided such a magnificent draught of old wine as there is here, what justification can there be for his handing it to us in an ugly pinchbeck chalice ? What fruit of the vine Tennyson had for us he gave in a richly-chased cup. Poets of olden time, when they went to the Helicon fount, chose an elaborately-wrought pitcher in which to bring the sparkling waters to thirsty souls. A very depraved opinion of art has been put forth of recent years which looks to the form alone and rejects the lesson, cares wholly for the cup, and asserts that if that be nobly wrought it is of little consequence if the wine be putrid. The notion is preposterous. We reject the loveliest and most musical poetry, if deficient in noble teaching. And our reproof ought to be uttered also where noble teaching is given in unmusical words or a senseless tale. In either case it is the wedding of Jules and Phene, unsuitable and reprehensible, of which, however, the best must be made. Those critics who would excuse the error and the carelessness do wrong. Browning had entrusted to him some of the noblest thoughts of his generation. He ought to have cultivated a less uncouth style. For, strange to say, no poet could write more musically than he when he chose. There are songs, in Paracelsus, for example, whose wording has an

indescribable charm, and which are read for the sake of the sound as well as the sense. Where the thought is to come enshrined in a tale, it ought to be a pleasant tale. Even Tennyson sins here, and has poetised some unlovely stories. True poetry is not to be confounded with philosophy. When a poet has found something worth saying he should work it into a poem, beautiful in incident, beautiful in words, beautiful in suggestions, beautiful altogether. The province of art is the beautiful. Uncouth language, slovenly expressions, all signs of defective workmanship, and everything unpleasant in story ought to be banished from its realm. Not that Browning has given us no jewels of beauty in this poem. It sparkles in many parts, as the reader will note in the passages quoted. The conception of a happy young maiden all unconsciously, by her simple faith and joyous spirit, affecting persons at critical moments of their history is exceedingly precious. And it might have been embodied in a drama with less repulsive creatures than the majority of the actors here, with charming characters, lovable men and women, whose conversation would have been sweet and profitable.

J. HUNT COOKE.

MR. ELLIOT STOCK'S name appears as the publisher of a pamphlet which will attract attention by the peculiarity and beauty of its form not less than by its substance—THE MAN WHO FEARED GOD FOR NOUGHT, being a Rhythmical Version of the Book of Job, by Otto Cary. The pamphlet, which has been printed on paper so thin that the printing is only on one side and the leaves are left uncut, wears a foreign aspect, and has been printed at the Okayama Orphan Asylum, Japan, while the author writes his preface at Kyōto, Japan. We question whether any English house could produce work more beautiful of its kind. The text of Job, which is presented in dramatical form and rhythmical style, is practically that of the Revised Version, and in this form it possesses several manifest advantages. Mr. Cary, for the most part, follows the modern trend of opinion as to the date of the poem, regarding Job as an historical personage. His story does not solve the mystery of suffering, but shows how religious experience and trust in God is a sure and safe refuge. The classes of mind portrayed exist, as Mr. Cary says, in all ages. He thus arranges them:—

Job, a man in theological perplexity	—
Eliphaz, a venerable theologian and deep thinker	Prof. —
Bildad, a traditionalist who relies on former leaders	Rev. Dr. —
Zophar, a heresy-hunter	Rev. Dr. —
Elihu, a recent graduate from a theological seminary, his head full of bran-new theories	—

All of which, however ingenious, is a little vague.

THE NEXT HUNDRED YEARS IN SUNDAY-SCHOOL WORK.

HE would have been a bold man who, one hundred years ago, had ventured to utter any prophecy whatsoever concerning the prevalence and power of the Sunday-school in Christendom. And he would be even more bold who should dare to-day, definitely and in detail, to predict the progress of this work for the next hundred years. And yet we are all naturally, perhaps inevitably, prophets. A mother casts the horoscope of the babe in her arms, her fancy depicting, in colours bright and warm, its future. The young apprentice, clerk, or student paints for himself his coming career. And his friends, basing their judgment not on fancy, but on the actual facts of his known character and acquirements, predict his future success or failure. Surely the Sunday-school, with a hundred years behind it, has material that warrants prediction.

First of all, it may be safely predicted that the Sunday-school will exist a hundred years to come. True, there are those who claim that, as the Church of God existed for long centuries without the Sunday-school, so it will continue to exist when this instrumentality is laid aside as an outworn thing. Well, it may be so. We stand ready to discard any merely human institution in favour of a better. But the Sunday-school is in no immediate danger. It so commends itself to the best judgment of the best educators; is so in harmony with the most advanced methods of secular instruction; is so necessary as a supplement to our public schools, where religion is not taught; is so in line with the higher education in our colleges and professional schools, that its future, for at least the next hundred years, is secure. Schools for secular and religious instruction, not for all, but for certain select classes, have existed for centuries. The old Hebrews had their "school of the prophets." The old Egyptians had their schools for the priesthood. The old Greeks had their schools for the philosophers. But the common school for all, after the model of which the Sunday-school is instituted and conducted, is a modern idea. The fruits of this system of instruction alike in secular and biblical

education are such that it cannot be abandoned. The Sunday-school is safe. It is rooted too deeply in the hearts of Christian men and women; it has been too useful to the Church; it is too manifestly the supply of a great and always recurring want for it to pass into oblivion. If, which may God forbid, the enemies of the free public school, failing to destroy it should capture and pervert it, the Sunday-school would still live on in the hundred years to come.

A second prophecy we may venture—namely, that the school will retain all it has gained. The gains have been immense. The appliances were all wanting at the outset. But see the change—and the prophecy in it. How magnificently the Sunday-school plant has increased. Libraries, maps, lesson helps, and weekly Sunday-school papers abound. The foremost students of the world are contributing their vast stores of sacred learning to this institution. In the secular schools great has been the advance from Webster's spelling-book to the "language study" of to-day; but vastly greater has been that in the Sunday-school.

Our newer Sunday-school methods will discard the use of a vestry constructed only for the prayer-meeting. The next century will have convenient Sunday-school structures, a paid superintendent, devoting all his time to the school, teachers commissioned by vote of the church, and each classroom furnished on three or four sides with blackboards. Maps, plans, diagrams, and pictures will cover the walls, while religious magazines and papers will be found in the well-furnished library room. The best of all known devices will be employed. And consecrated ingenuity will be at no loss to carry out foremost plans through lack of consecrated money a hundred years from to-day.

A third prophecy: we shall adopt the best methods not only of teaching but of studying in the next hundred years. We are suffering under a reaction now alike in secular and in Sunday-schools. Time was when scholars studied and teachers simply "heard the lessons." This is exactly reversed. To-day, teachers study and recite to their pupils in the public schools; and the same thing is getting to be true in some Sunday-schools. But the better methods will come. Let the sacred school lead the secular school in this, as it has done in so many other respects.

The Sunday-schools have introduced into the system of public instruction within fifty years the idea of a "superintendent"; have taught the value of the "small class"; have given the idea of a less severe discipline, and a more genial and social atmosphere. A library for each school, for more than half a century, has been the rule in Sunday-schools; while a school library in the secular school is the exception rather than the rule. But, on the other hand, the sacred has much to learn from the public system of instruction. And the next hundred years will see us adopt every wise method in organisation, in teachings, and in study. Just now there is praise for the inductive method. But true study is neither "inductive" nor "deductive" alone. It goes beyond. It uses them both as it advances to the "constructive method"—the advanced method of the next hundred years.

A fourth prophecy: the Bible will be studied not only as one book, but as many books, in the coming century. We use not now, happily, the catechism, but we study the Bible itself. Fifty years ago we used the Bible in a catechetical way—*i.e.*, by the printed question and the printed answer. We achieved good results; chiefly, however, through the memorising of Bible verses. We shall make more of the Bible in time to come, for we hold that God's word has its adaption in parts to childhood, as, in parts, to manhood years; "its shallows where the lamb can wade, its depths where the elephant can swim." We had "Question Books," for a time, on topics such as "Faith and Atonement," etc.; then came analyses of lessons into the "Where," the "Why," the "When," and the "Who." We are going in the next hundred years to study by the books rather than by the texts. We are going to cite an epistle or a gospel rather than a verse in religious discussion. And we are going to begin this thing in our Sunday-school work. We are not to look upon the Bible as a Chinese picture without light or shade. We are to see the whole Bible as having indeed one great inspired thought running through all its books; but, equally, each book with its own individuality. We are going to study the Bible as a progressive revelation of God's will, and apportion each text to its time; to study it in its own place; to give due emphasis to the fuller disclosure of the New

Testament. We shall come to take up an author in its peculiarities; to surround him by the atmosphere of his times; and in it and over it all to see man's book made God's book by the inspiration of his Holy Spirit; thus opening a view of the Bible so wide that no other book can have such interest for childhood, manhood, or age. There will come to us—the "finds" already made warranting the prophecy—such immense and startling confirmations of biblical facts that doubters shall be confounded and believers confirmed.

A final prophecy: the Sunday-school in the next hundred years will be more profoundly religious than that of to-day. The public schools can have only educational ends. But these are not the ultimate things with us. If the public schools could teach religion, it would be religion merely as knowledge. With us, even religious knowledge is but the means to an end. We seek converts and character. The aims will be more direct in the century before us. The results will be surpassingly spiritual. Religion will be deepened and broadened in the conception of teachers and in the experience of scholars. We shall have a far more devout atmosphere. Conversions will be more frequent, and labour more zealous. Religion in its development will be more symmetrical, its principles better applied, its inspirations more potent. A richer and nobler type of piety will show the world that the Book, now studied more widely than any other on the planet, and to be far better known in the next hundred years as the result of Sunday-school work, is indeed the loving word of the Living God.

D. W. FAUNCE, D.D. (in *Chicago Standard*).

BY STRANGE PATHS. By Fanny E. Newberry. London: Andrew Melrose. THIS is an American story, which certainly justifies its title. The heroine, Alma Gillette, who undertakes the duties of a housekeeper in a home where disorder and chaos reigned, is a woman of fine and heroic mould, practical and self-sacrificing, and inspired by an overpowering sense of duty. Her influence on the various members of the Montrose family is remarkable, though in real life we could perhaps hardly expect events to arrange themselves as conveniently as they do here. Alma's influence on the selfish and reckless Molly is the greatest triumph of her life. We must not disclose the development of the story, which, however, is vigorously written and healthy in tone. It enchains the reader's interest throughout. Price 3s. 6d.

MR. SPURGEON'S EARLY MINISTRY.*

THE second volume of Mr. Spurgeon's "Autobiography" is of peculiar interest, and covers a period of his public life which, from its novel and unique force, the surprise and wonderment it created, must always have a special fascination. We see him in the buoyant energy and splendid daring of his youth, and amid the glow of his early triumphs. The first volume brought us to his settlement in New Park Street, London. Here we have the story of his "love, courtship, and marriage"; his amazing popularity, attended with an excitement such as no previous ministry known to us had ever occasioned; his preaching in the Royal Surrey Gardens Music Hall to nine or ten thousand people of literally all classes—princes of the realm, statesmen, artists, authors, distinguished travellers, and the common people who always heard him gladly. It was then, too, that steps were taken for the building of the Metropolitan Tabernacle, to the erection of which Mr. Spurgeon was by far the largest contributor. Mrs. Spurgeon has been censured in some quarters for devoting so much space to the story of the courtship and marriage, but she has, at any rate, shown with so much tact and grace and such true delicacy of feeling that, apart, perhaps, from the too frequent use of the term "my beloved," not a line of it need have been kept back. Everything in it tends to exalt our notions of Mr. Spurgeon's manliness and honour, and there is throughout an idyllic beauty to which only a prude or a churl would object. The picture is as pure and beautiful as it is true. Mr. Spurgeon inaugurated an entirely new style of preaching. The sleepy, humdrum respectability which was so widely prevalent, and seemed to be enjoying an unmolested reign, was abhorrent to his soul, and he fearlessly struck out a path for himself. He spoke out the thing that was in him, in the most natural and best manner. In one instance he offers to a friend what all will allow to be a complete vindication of methods which were then startling in their novelty and deemed by many, even in our own churches, as shallow eccentricities:

"I am neither eloquent nor learned, but the Head of the Church has given me sympathy with the masses, love to the poor, and the means of winning the attention of the ignorant and unenlightened. I never sought popularity, and I cannot tell how it is so many come to hear me; but shall I now change? To please the polite critic shall I leave 'the people,' who so much require a simple and stirring style? I am, perhaps, 'vulgar,' and so on, but it is not intentional, save that I must and will make the people listen. My firm conviction is that we have quite enough polite preachers, and that 'the many' require a change. God has owned

* C. H. SPURGEON'S AUTOBIOGRAPHY, compiled from his Diary, Letters, and Records. By his Wife and his Private Secretary. Vol. II. 1854-1860. Passmore & Alabaster. 10s. 6d.

me to the most degraded and off-cast; let others serve their class; these are mine, and to them I must keep."

The common impression that Mr. Spurgeon spoke without careful preparation is entirely false. He was a wide and diligent reader, a by no means despicable student, and knew what it was to work hard among his books. The remarkable ease and freedom of his delivery, the unmatched flow of his eloquence, never beguiled him into intellectual indolence or presumption, as the volume proves in various ways. Another false impression which this volume dissipates is that Mr. Spurgeon resented all criticism. That he felt keenly many of the hard and ungenerous things which were said of him—often by those who should have been his friends—is, undoubtedly, true; but he knew how to appreciate real kindness:

"While I was preaching at the Music Hall, an unknown censor, of great ability, used to send me a weekly list of my mispronunciations and other slips of speech. He never signed his name, and that was my only cause of complaint against him, for he left me with a debt which I could not discharge. With genial temper, and an evident desire to benefit me, he marked down most relentlessly everything which he supposed me to have said incorrectly. Concerning some of his criticisms, he was himself in error; but, for the most part, he was right, and his remarks enabled me to perceive many mistakes, and to avoid them in the future. I looked for his weekly memoranda with much interest, and I trust I am all the better for them. If I repeated a sentence which I had used two or three Sundays before, he would write: 'See the same expression in such-and-such a sermon,' mentioning the number and page. He remarked, on one occasion, that I too often quoted the line—'Nothing in my hand I bring'—and he added, 'we are sufficiently informed of the vacuity of your hand.'"

Whether it was worth while to reproduce all the cuttings from provincial and other papers which are here given is very doubtful. It is historically curious to know what was said of Mr. Spurgeon by Thomas Binney and to learn the attitude of a few other Nonconformist leaders, but the opinions of unknown correspondents of certain papers and even of certain would-be dictators of the Press are really of little weight. Happily the young preacher was strong enough to justify the public interest, and it was amply proved that the judgment of the people was right. Whatever Mr. Spurgeon's confidence in his own judgment, there was in him a real and deep humility. An almost overpowering sense of responsibility comes out in his letters again and again. The following, written to Mrs. Spurgeon during the days of the courtship, will explain our meaning:—

"I shall feel deeply indebted to you if you will pray very earnestly for me. I fear I am not so full of the love of God as I used to be. I lament my sad decline in spiritual things. You and others may not have observed it, but I am now conscious of it, and a sense thereof has put bitterness in my cup of joy. Oh! what is it to be popular, to be successful, to have abundance, even to have love so sweet as yours—if I should be left

of God to fall and depart from His ways? I tremble at the giddy height on which I stand, and could wish myself unknown, for indeed I am unworthy of all my honours and my fame. I trust I shall now commence anew, and wear no longer the linsey-woolsey garment; but I beseech you, blend your hearty prayers with mine, that two of us may be agreed, and thus you will promote the usefulness, and holiness, and happiness of one whom you love."

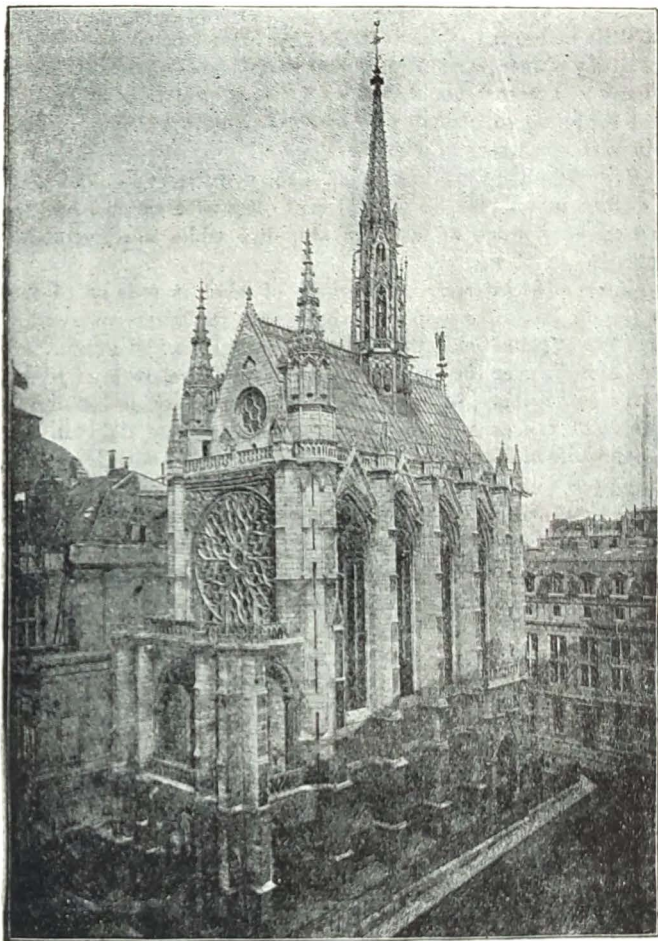
One amusing instance (which occurred in the early days of their acquaintance) Mrs. Spurgeon gives, at her own expense, of the preacher's absorption in his work. He had asked her to accompany him to a service



C. H. SPURGEON IN THE PULPIT AT NEW PARK STREET CHAPEL.

in the large hall of "The Horns," Kennington. By the time they reached the landing he had apparently forgotten her existence under the burden of his message to the vast crowd, and Miss Thompson, as she then was, had to struggle as best she could with the eager throng around her. The result might have been tragical. The lesson was not lost on either. "This will be nice for us both," he afterwards said, "that Charles may have space for mending and that Susie may exhibit her growth in knowledge of his character by patiently enduring his failings." He was often so abstracted before preaching at the Tabernacle that if Mrs. Spurgeon left his vestry for a few moments he would on her return rise and greet her with a handshake and a grave "How are you?": then, noting her amused look,

would discover his mistake and laughingly say, "Never mind, wifey dear, I was thinking about my hymns." Another instance of absorption in his work is thus related. Mr. Spurgeon had innumerable inquirers, and he once had a singular experience in connection with them :



EXTERIOR OF LA SAINTE CHAPELLE, PARIS.

"Leaving home early in the morning I went to the chapel and sat there all day long, seeing those who had been brought to Christ through the preaching of the Word. Their stories were so interesting to me that the hours flew by without my noticing how fast they were going. I may have

seen some thirty or more persons during the day, one after the other; and I was so delighted with the tales of mercy they had to tell me, and the wonders of grace God had wrought in them, that I did not know anything about how the time passed. At seven o'clock we had our prayer meeting; I went in and prayed with the brethren. After that came the Church meeting. A little before ten o'clock I felt faint, and I began to think at what hour I had my dinner; and then for the first time remembered that I had not had any! I never thought of it—I never even felt hungry—because God had made me so glad and so satisfied with the Divine manna, the heavenly food of success in winning souls. I am not sure that I ever had another day quite like that; but I had much to interest me, and sometimes a good deal to humble me, in the different cases with which I had to deal. I have seen very much of my own stupidity while in conversation with seeking souls."

The volume is of interest, too, because of what it tells us of the early publication of Mr. Spurgeon's sermons and the commencement of the New Park Street (afterwards the Metropolitan Tabernacle) Pulpit (certainly an unique library, over 100,000,000 copies having already been issued); of the Rivulet controversy, in which Mr. Spurgeon played an intelligible and manly part; of the controversy occasioned by the late Baldwin Brown's "The Divine Life in Man"; of Mr. Ruskin's friendship with Mr. Spurgeon, and of the step out of which grew the Pastors' College. Mr. and Mrs. Spurgeon's Continental tours, which gave an additional zest to their ideal home life, are also a source of interest. The volume has been copiously illustrated, the illustrations portraying not only Mr. Spurgeon himself and the buildings in which he laboured, but many other ministers and friends and places in which he was peculiarly interested. The publishers have favoured us with two of these illustrations, **MR. SPURGEON IN THE PULPIT AT NEW PARK STREET**, and the **EXTERIOR OF LA SAINTE CHAPELLE, PARIS**, a building whose architectural beauties Mr. Spurgeon greatly admired. EDITOR.

SUNDAY MORNINGS WITH THE CHILDREN.

X.—A WHOLESOME TONGUE.

THE story is told of the heathen philosopher, Xanthus, that, expecting some friends to dine with him, he ordered his servant, Æsop, to provide the best things the market could supply. Tongues were provided, and these the cook was ordered to serve up with different sauces. Course after course was supplied, each consisting of tongue. "Did I not order you," said Xanthus, in a most violent passion, "to buy the best victuals the market afforded?" "And have I not obeyed your orders?" said Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and admiration of the gods?" Xanthus

ordered him again to go to the market on the morrow and buy the worst things he could find. Æsop went, and again purchased tongues, which the cook was ordered to serve as before. "What! tongues again?" exclaimed Xanthus. "Most certainly," rejoined Æsop. "The tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the invention of lawsuits, and the source of division and wars; it is the organ of error, of lies, of calumny, and blasphemies." These words are true, and the lesson taught should never be forgotten.

Much is said about the tongue in God's Word, about its bitterness, and its power alike for good and evil. I wish now to speak of a *wholesome* tongue.

What is a "wholesome tongue"? It is a sound or healing tongue, which gives good advice or pacifies anger. "The tongue blessing God without the heart is but a tinkling symbol; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth."

"A wholesome tongue" is *truthful*. Nothing is more common than lying. Young and old, rich and poor, are alike guilty of this sin. But it is an evil that ought to be dreaded; for it works havoc, and excludes from God's kingdom (Rev. xxi. 8). The convicted liar is shut out from the confidence of society, and is an object of suspicion and dislike, so that to have a "wholesome tongue" there must be truthfulness of speech, and no equivocation or double-speaking. We must say what is right, and mean what we say. Tennyson had the motto in Welsh, "The truth against the world," on the pavement of his entrance-hall; and, in the words of the Bible, "The lip of truth shall be established for ever" (Prov. xii. 19).

"A wholesome tongue" is *pure*. It speaks right words. Some tongues are a sink of iniquity, full of cursing, and swearing, and bitterness, and pollute all around them. These should be shunned as a plague. We should have the desire and the aim to utter pure and holy words. What rich topics for pure discourse in the works and ways and Word of God! In Him who is the source of light and of goodness in creation—whose paths drop fatness, there is the richest variety, lines of purest white. The tongue becomes our glory when we speak of His might, majesty, and mercy, and show forth His praise. Then there is crystal brightness that gives light to all around.

Such a tongue is *peaceful*. We read of the tongue as "a fire, setting on fire the whole course of nature; and set on fire of hell" (James iii. 6). Although a little member it can be the pest of the family, the world, and the Church, and may become the destroyer of all harmony—a discord amid life's music. But "blessed are the peace-makers; for they shall be called the children of God" (Matt. v. 9). "A soft answer turneth away wrath" (Prov. xv. 1). Kind words are as oil on troubled waters. Blessing for cursing—a kiss for a blow—coals of kindness on the heads of enemies—peaceful when others are wrathful; this should be our policy and aim.

"A wholesome tongue" *speaks words of grace*, that do good to all who hear them. What a heaven fills the place where the tongue is warmed by a

generous heart. The words which flow from it are filled with goodwill! The love of God, experienced and enjoyed, becomes manifest to all around.

"A wholesome tongue" is guided by *intelligence*. It speaks words of knowledge. "The tongue of the wise useth knowledge aright" (Prov. xv. 2), and "the lips of the wise disperse knowledge" (Prov. xv. 7). This has had illustration in all ages. Wycliffe, Huss, Luther, Calvin, Knox, and others were active and successful in dispelling ignorance and giving light. They were wise to win souls, and are now fixed stars in the sky of the Church. Christ said to His disciples: "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Christians are to be *double lights*—lights by the doctrines they teach, and lights by their example.

"A wholesome tongue is a *tree of life*" (Prov. xv. 4). In the Book of Genesis we read of "the tree of life in the midst of the garden" (Gen. ii. 9), so-called because it was designed to be the means of perpetuating man's life, and because it was a pledge of his continuance in that life upon condition of his perfect obedience. In the Book of Revelation this phrase occurs three times (Rev. ii. 7; xxii. 2, 14), and there, doubtless, it applies to Jesus. He is to all His members as a tree of eternal life, satisfying and refreshing them with fellowship with Himself—they *in* Him as the life of the soul; He *in* them giving freshness and greenness, flower and fruit, in experience and character. How true the words when applied to "a wholesome tongue"! Does not such a tongue give strength and freshness? A living tree has roots hid deep in the earth; so "a wholesome tongue" has roots deep in the heart. A living tree has sap that keeps it fresh and green; "a wholesome tongue" has the sap of God's Spirit that gives verdure. A living tree bears living fruit; "a wholesome tongue" feeds many, quickens and nourishes their moral and spiritual life. What did the "wholesome tongue" of Christ do for those who heard His words? Was it not "a tree of life" to the disciples, to the women who followed Him, to Nicodemus, to the woman of Samaria, to Zacchæus, and to a countless host of others? The "wholesome tongue" of Peter on the day of Pentecost was "a tree of life" to thousands. The tongue of every true confessor of Christ is emphatically "a tree of life."

An old writer has said that "we have two eyes and one tongue, that we may see twice as much as we say." "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God" (James i. 19, 20).

May each reader, whether young or old, have "a wholesome tongue as a tree of life"! "Let the Word of Christ dwell in you richly in all wisdom" (Col. iii. 16). With Christ *in you* as your trust and hope, may you be like the Psalmist, when he said: "My tongue shall speak of Thy righteousness, and of Thy praise, all the day long!" (Psal. xxxv. 28).

DAVID THOMPSON.

NOTES AND COMMENTS.

THE PRESIDENT'S ADDRESS AT THE BRITISH ASSOCIATION.—No more significant utterance has ever been delivered in the name of science than the eloquent address of Sir William Crookes, who occupies the highest position of honour to which his brethren can raise him. It was a lucid and compact review of the achievements of science. It spoke words of wise warning as to the possible failure of the world's wheat supply, and suggested remedies, not only by the utilisation of vast but now uncultivated tracts in Africa, but by the utilisation of sewage, and by procuring fixed nitrogen from the air, the electricity needed for the conversion of atmospheric hydrogen being obtainable from Niagara. But the most significant part of the address is that which reverses the famous apophthegm of the late Professor Tyndall, who saw in matter the potency and promise of all terrestrial life. I should prefer to "say that in *life* I see the promise and potency of all forms of matter." This is an immense gain for those who have all along contended for the spiritual and theistic interpretation of the universe. Behind the veil of Nature there is a Holy of Holies. "Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful with every barrier that is withdrawn." Men may call that which is behind nature Force, or Cosmic Law, or Life; we know that it is GOD.

THE TSAR'S PEACE PROPOSALS.—The most startling event of the month has undoubtedly been the manifesto of the Emperor of Russia in favour of universal peace. The message which he issued with Count Muravieff's signature goes, in some respects, to the root of the matter; and if the spirit of the manifesto animates the statesmen of Europe and America we shall soon see the commencement of a new era—an era of "peace on earth and goodwill to men." Whatever may be the ultimate result of the document, it is an immense gain to have so clear and august a recognition of the intolerable evils of war. "The ever-increasing financial burdens attack public prosperity at its very roots. The physical and intellectual strength of the people, labour and capital, are diverted for the greater part from their natural application and wasted unproductively. Hundreds of millions are spent to obtain frightful weapons of destruction which, while being regarded to-day as the latest inventions of science, are destined to-morrow to be rendered obsolete by some new discovery. National culture, economical progress, and the production of wealth are either paralysed or turned into false channels of development." Increased armaments are to the nations a crushing burden which becomes more and more intolerable. The Emperor has therefore proposed a conference of all the chief governments to discuss this grave problem, and the proposal has awakened very general sympathy. There are, no doubt, difficulties in the way, happily not so far as Great Britain is concerned, but mainly, perhaps, as

between France and Germany; yet these will be by no means insuperable to wise and resolute statesmanship. At any rate, Christian men throughout the world should do all in their power to foster the spirit which will ensure the success of so unexpected and memorable a movement.

THE CAPTURE OF OMDURMAN.—War, even under the most favourable circumstances, is a terrible and costly game. This has certainly been so in the case of the brilliant victory achieved by Sir Herbert Kitchener and the British and Egyptian forces in the Soudan. The campaign revealed magnificent generalship, and was effectively carried out by men who were inspired with enthusiasm for their work. Yet it is sickening to read of the slaughter of so many thousands and to realise the misery caused by it. Probably no other course was open to our Government than to rid the Soudan of the desolating tyranny of the Khalifa, but such duties cannot be undertaken with a light heart. We sincerely trust that there will be no new trouble from the presence of the French at Fashoda and their determination to steal a march on England. In Crete there has been a fresh outbreak of Turkish fanaticism and cruelty; but the ambassadors of the Great Powers have apparently presented an united front, and matters will probably settle down, as they would have done in Armenia under similar conditions.

THE DECLINE OF NONCONFORMITY.—Parliament was prorogued several weeks ago, and there was a consequent dearth of news. Frequently at this season we hear much about the decay of preaching and the failure of the Churches generally. This year there has been in the *Daily News*, and copied by other papers, a correspondence, not invariably well informed or marked by special insight, on the question, *Is Nonconformity a declining force?* The letters of the "Free Churchman" are by no means convincing. The strength of Nonconformity as a spiritual force is not to be measured by its representation in Parliament. That representation is egregiously out of proportion to our numerical strength in the country, and it may be that politically we are suffering from the prevalent apathy. It may also be that with the removal of disabilities and grievances there has been too much of the "rest and be thankful spirit," and an unwillingness to contend for the full application of the great principles relating to the spirituality of the Church and its absolute independence of the State. Religious equality is not yet. But they grossly misread the signs of the times who imagine that the hands of the clock can be put back, or that Nonconformists will be acquiescent amid the retrograde ecclesiasticism of the day. As to Mr. Arthur Clayden's question in the *Times*, "Can England afford a Nonconformist collapse?" it is unnecessary to say much, for the "facts" on which it is based are no facts at all, but a perverted reading of them. Our valuable contemporary, the *Independent*, justly censures Mr. Clayden for his loose and misleading statements as to "the once Nonconformist strongholds

in Berkshire where there is now only weakness and decay." He speaks of empty pulpits in Reading as if that were equivalent to empty churches. Ministers remove, churches remain, and in this case the churches are large and flourishing. In addition to three Congregational chapels in Reading, "there are five Baptist chapels, with nearly 1,000 members; the Wesleyans have 700 members, the Primitive Methodists 725, and the Presbyterians 147." This is anything rather than an evidence of decline.

ROMAN CATHOLICISM IN ENGLAND.—A letter which appeared in a recent number of the *Saturday Review*, from the pen of "An Indignant Catholic," has scarcely attracted the attention it deserves. It was occasioned by an outspoken, but scarcely scurrilous article on Lourdes:—"Are you aware that H.E. Cardinal Vaughan has only to give instructions, and from every pulpit in the country your lying paper will be boycotted by all true believers of the only true faith? Are you aware that we are making 1,000 converts a month? That we have a press agency, and nothing derogatory of our Church is allowed to appear either in *Punch* or any other paper if we can help it? Perhaps you do not know that we are getting our nurses into not only the London, and the Cancer Hospital, Brompton, but all over the country. So just put some restraint on your lying lucubrations. A few years ago in Spain or Cuba you would have been strung up for writing such things. We are getting people into the Post Office, too, and we will get your letters stopped; that will settle you." This is exquisitely delightful! And yet the *Church Times* and other Anglican papers discredit the idea of a Romish propaganda, and treat the story of secret societies in the English Church as a mare's nest. That the Anglican Church is doing the work of Rome goes without saying; to those, at any rate, who are acquainted with the facts of the case. If any fresh witness were needed, it is to hand in the address of Dr. Bagshawe, Roman Catholic Bishop of Nottingham, delivered from the chair of the Catholic Truth Society. He spoke of the desire of many Anglicans to regain all the great blessings (P) of which the Reformation had so ruthlessly stripped them. "One after another they had revived the Catholic doctrines, Catholic ritual, Catholic devotion, and Catholic practices, until now there seemed little left for them to accept except it be the one thing necessary—submission to the authority of God's Church and His vicar upon earth. They were even claiming legitimate succession, and to be absolutely one with the old Church which their ancestors repudiated and persecuted and tried to drive out of England. . . . They would not find the truth unless they left that sect which did its best to destroy Catholic truth," &c. This witness to the drift of the dominant Anglicanism is unfortunately too true, and the Bishop's words show that from the original Anglican standpoint it is unlawful, a return to a repudiated position, an acceptance of doctrines which at the Reformation were rejected as blasphemous and sacrilegious. Canon Fleming—all honour to him—has the manliness to acknowledge

that "an avowed, organised, systematic attempt is being carried out to Romanise the Church of England." "Let the public," he says, "know all, hear all, see all that is being done in the Church of England to undo the work of the Reformation, and then let the laity say 'No' with a voice of thunder that shall be heard from Eddystone to Berwick bounds, from Lynn to Milford Bay." Because Cardinal Vaughan denies that there are Jesuits in the Church of England, the *Church Times* considers that it is equally open to it to declare its belief "that the leaders of popular dissent are Jesuits, for their one aim seems to be the weakening of the Church of England, which everybody knows to be the only effective barrier against the encroachments of Romanism." Surely this is the true sublime of audacity—logic and fact, charity and reason are all set at defiance; *pro* and *con*, black and white, are all alike!

DEFIANT RITUALISM.—In many quarters "the Extremists," as they have been termed even by the High Church papers, are bent upon doing their worst. It is more and more evident that the gist of the Ritualistic controversy turns on the question of auricular confession and the claim of the priest to dispense absolution, which can in no other way be secured. There are, of course, many Anglicans who say that they are not seeking to render confession compulsory, though they are doing the utmost in their power to make it so, and the very claim to exclusive authority necessarily tends in this direction. The *Guardian*, among other papers, is alive to the dangers involved in the teaching of Extremists and to the mischief wrought by such books as "The People's Mass Book" or "The Children's Service Book" and the "Catechism for English Catholics"—i.e., Anglo-Catholic. These works advocate something indistinguishable from the Romish mass, sprinkling with holy water, adoration of the Virgin Mary, &c., &c. We welcome such vigorous pronouncements as have been made by the Bishop of Southwell, Bishop of Gibraltar, Canon Eyton, Canon Rawnsley, and many others. Canon MacCormick courageously denounces the priest who dares to sit in the place of God, and very justly says in words which cannot be too emphatically noted: "The whole question resolves itself into the following statement. If a man repents and believes, he is absolved by God, though no clergyman may declare him to be so. If he does not repent or believe, he is not absolved, no matter what words of absolution are pronounced by human lips. It does not lie in the province of man to read the thoughts and intents of the heart. A judicial, human absolution may be the greatest delusion and deceit."

THE BAPTIST UNION MEETINGS at Nottingham will be held shortly after these notes are written. It is useless at this stage to attempt any forecast or express any opinion as to what will be done either with regard to the Secretariat or other important matters of business. Some friction has been caused by premature disclosures as to the action of the Secretariat Com-

mittee. But it is exceedingly difficult to keep a knowledge of important negotiations from the public, and we have no doubt that a virtually unanimous decision will be reached in the election of the Rev. J. H. Shakespeare.

OBITUARY.—The death-roll for the month includes the names of the *Rev. Charles Ayliffe*, of St. Mary Street Church, Newport, in his fifty-second year, a man of vigorous intellectual and spiritual force, and greatly esteemed by the churches of the district who in various ways honoured him; *Rev. John Eyres*, of Southsea, in his ninety-fourth year, who formerly held pastorates in Gloucestershire, Sussex, and Suffolk, though for the last thirty years he had resided at Southsea. His services to the churches there were greatly appreciated; the *Rev. H. J. Betts*, in his seventy-fourth year, the son of a Baptist minister, at Yarmouth. Mr. Betts was a man of unquestionably great preaching power, as was proved by his successful labours in Westminster; in Leith Walk, Edinburgh; at Trinity Chapel, Bradford (of which he was the first pastor); Grosvenor Street, Manchester (where he succeeded the Rev. Arthur Mursell); at Grange Road, Darlington, and, finally, at Rye Hill, Newcastle. Since his retirement Mr. Betts had lived at Thurmaston, near Leicester. We note also the death of *Mr. J. J. Colman*, formerly M.P. for Norwich, who, though not latterly identified with our denomination, maintained a deep and generous interest in its institutions. *Dr. John Hall*, the eminent Presbyterian minister of New York, died while on a visit to his native country (Ireland).

LITERARY REVIEW.

THE MAKING OF RELIGION. By Andrew Lang, M.A., LL.D. Longmans, Green, & Co. 12s.

INSTEAD of publishing his Gifford Lectures at St. Andrews in the form in which they were delivered, Mr. Lang has written a book which he intends to be taken as representing the lectures, though it contains very little which was spoken from Lord Gifford's chair. There is probably no disadvantage in this, but rather the reverse. Mr. Lang is too lively and vigorous a writer to present, even on a theme so abstruse and complicated, a dull or unentertaining book. He is no theological dry-as-dust, nor is he fettered by scientific formulæ. There are some who would say that neither philosophy nor theology is his strong point, and if syllogistic reasoning and adherence to scholastic technicalities be essential, they are not far wrong. But there are philosophers and philosophers, and though Mr. Lang is—as has been said—of the free and easy order, sometimes taking himself and at other times taking his subject too lightly, he has an acquaintance with the history of anthropology as a science, and with the facts on which it is based, such even as few specialists excel, while he has exercised a strength and independence of judgment on these facts which prove him to be no empirical or superficial theorist.

In one respect his volume is devoted to the overthrow of false conceptions of the origin of religion rather than to the formal establishment of a fully elaborated theory of his own. The conclusions of modern science which he courageously and, as we think, successfully combats are thus summarised :—

“ Man derived the conception of ‘ spirit ’ or ‘ soul ’ from his reflections on the phenomena of sleep, dreams, death, shadow, and from the experiences of trance and hallucination. Worshipping first the departed souls of his kindred, man later extended the doctrine of spiritual beings in many directions. Ghosts, or other spiritual existences fashioned on the same lines, prospered till they became gods. Finally, as the result of a variety of processes, one of these gods became supreme, and, at last, was regarded as the one only God. Meanwhile man retained his belief in the existence of his own soul, surviving after the death of the body, and so reached the conception of immortality. Thus the ideas of God and of the soul are the result of early fallacious reasonings about misunderstood experiences.”

Mr. Lang examines the superstitious beliefs and practices of savages, and compares them with the observations and inferences of the civilised world, on the ground that in inquiries of this nature they have an indisputable value. There is, he says, an X region of our nature, and “ out of that region, out of miracle, prophecy, vision, have certainly come forth the great religions, Christianity and Islam, and the great religious innovators and leaders, our Lord Himself, St. Francis, John Knox, Jeanne d’Arc, down to the founder of the new faith of the Sioux and the Arapahoe.”

His purpose carries him along tracks which few ordinary readers have frequented, and enables him to bring to view facts with which they are not familiar. In showing how men arrived at the hypothesis of a distinct and separable soul of their own, and in time attained the general idea of spirit, he deals with phenomena of sleep, clairvoyance, second sight, crystal visions, &c., &c. Here he is on his favourite ground and moves with the ease of a master. His collection of instances is curious and suggestive, and, at any rate, reminds us that “ there are more things in heaven and earth than are dreamt of in our philosophy.” The evidence which Mr. Lang has marshalled to prove that even the lowest and most degraded races have a distinct notion of a high god, possessing moral attributes, is varied, adequate, and interesting. His researches cover such races as the Australians, Fuegians, Bushmen, and Andamanese.

A work like this has an evident bearing on current discussions as to the religion of the Old Testament. We can do no more than briefly indicate, chiefly by quotations, the conclusions which Mr. Lang has reached. These, it will be seen, are traditional and orthodox, rather than destructive or advanced. Neither among the Jews or elsewhere has religion followed the law of evolution or been a continuous progress from lower to higher. The idea of the Supreme Being has not been developed from animism.

“ All speculation on the early history of religion is apt to end in the endeavour to see how far the conclusions can be made to illustrate the faith of

Israel. Thus, the theorist who believes in ancestor worship as the key of all the creeds will see in Jehovah a developed ancestral ghost, or a kind of fetish-god, attached to a stone—perhaps an ancient sepulchral stele of some desert sheikh. The exclusive admirer of the hypothesis of Totemism will find evidence for his belief in worship of the golden calf and the bulls. The partisan of nature-worship will insist on Jehovah's connection with storm, thunder, and the fire of Sinai. On the other hand, whoever accepts our suggestions will incline to see, in the early forms of belief in Jehovah, a shape of the widely diffused conception of a Moral Supreme Being, at first (or, at least, when our information begins) envisaged in anthropomorphic form, but gradually purged of all local traits by the unexampled and unique inspiration of the great prophets. They, as far as our knowledge extends, were strangely indifferent to the animistic element in religion, to doctrine of surviving human souls, and so, of course, to that element of animism which is priceless—the purification of the soul in the light of the hope of eternal life. Just as the hunger after righteousness of the prophets is intense, so their hope of finally eating that hunger in an eternity of sinless bliss and enjoyment of God is confessedly inconspicuous. In short, they have carried Theism to its austere extreme—'though He slay me, yet I will trust in Him'—while unconcerned about the rewards of Animism. This is certainly a strange result of a religion which, according to the anthropological theory, has Animism for its basis." Again, Mr. Lang contends that had it not been for the prophets "Israel, by the time that Greece and Rome knew Israel, would have been worshipping a horde of little gods, and even beasts and ghosts, while the Eternal would have become a mere name." "The Old Testament is the story of the prolonged effort to keep Jehovah in His supreme place."

Mr. Lang is not overawed by the great name of Hume, but boldly challenges his famous argument as "a tissue of falsehoods which might be given for exposure to beginners in logic as an elementary exercise. He charges him with self-complacency, want of humour, and self-contradiction, and after examining various cases well attested, he adds: "Thus considered, the kinds of marvellous events recorded in the Gospels, for example, are no longer to be dismissed on *à priori* grounds as 'mythical.' We cannot now disregard evidence as necessarily false because it clashes with our present ideas of the possible, when we have to acknowledge that the very same evidence may safely convey to us facts which clashed with our fathers' notions of what is possible, but which are now accepted. Our notions of the possible cease to be a criterion of truth or falsehood, and our contempt for the Gospels as myths must slowly die as 'miracle' after 'miracle' is brought within the realm of acknowledged law. With each such admission the hypothesis that the Gospel evidence is mythical must grow weaker, and weaker must grow the negative certainty of popular science." In an admirable "conclusion" Mr. Lang summarises the results of his investigation, and having remarked how early Israel was born to

develop the belief in a righteous Eternal, remarks: "Polytheism everywhere—in Greece especially—held of the animistic conception with its freakish corruptible deities. Greek philosophy could hardly restore that Eternal for whom the prophets battled in Israel; whom some of the lowest savages know and fear; whom the animistic theory or cult everywhere obscures with its crowd of hungry, cruel, interested, food-propitiated ghost-gods. In the religion of our Lord and the Apostles the two currents of faith in one righteous God and care for the individual soul were purified and combined. God is a Spirit, and they who worship Him must worship Him in spirit and in truth. Man also is a spirit, and as such is in the hands of a God not to be propitiated by man's sacrifice or monk's ritual. We know how this doctrine was again disturbed by the Animism, in effect, and by the sacrifice and ritual of the Mediæval Church. Too eager to be all things to all men, the august and benevolent mother of Christendom re-admitted the earlier Animism in new forms of saint-worship, pilgrimage, and popular ceremonials, things apart from, but commonly supposed to be substitutes for righteousness of life, and the selflessness joined in savage mysteries. For the softness, no less than for the hardness, of men's hearts were these things ordained, such as masses for the beloved dead."

Whether Mr. Lang's conclusions be accepted or rejected, it will be agreed on all hands that he has given us a vigorous and racy book. The modern scientists have found a foeman worthy of their steel, and Christian theists a champion of whom they have no need to be ashamed.

THE HISTORY OF THE REFORMATION OF RELIGION within the Realm of Scotland. Written by John Knox. Edited for popular use by C. J. Guthrie, Q.C. London: Adam & Charles Black. 7s. 6d.

IN our issue for August we reviewed Mr. Guthrie's delightful book on "John Knox's House," which he has now followed up by the issue of an edition for popular use of the famous "History of the Reformation in Scotland," a work which Carlyle described as "a hasty, strangely interesting, impressive, and peculiar book," and in regard to which he regretted that it had not been "rendered far more extensively legible to serious mankind at large." No words would more fittingly describe the precise task which Mr. Guthrie has accomplished. It is a book altogether unique, containing pictures of kings and queens, of ecclesiastics and reformers, drawn by a pen whose every stroke was strong and sure, and narratives of epoch-making events by one who played the most conspicuous part in them. By publishing the history in this form Mr. Guthrie has placed serious readers under an obligation not less than that under which they have been laid by Mr. Hume Brown's classical Life of the great reformer. It is from its pages that we learn best how to appreciate Knox. He lets us see the workings of his heart and brain. The narrative is remarkable for the vigour and picturesqueness of its style, written—as it was—in a white heat, and abounding in passages which have a Biblical directness and intensity. Hitherto the great

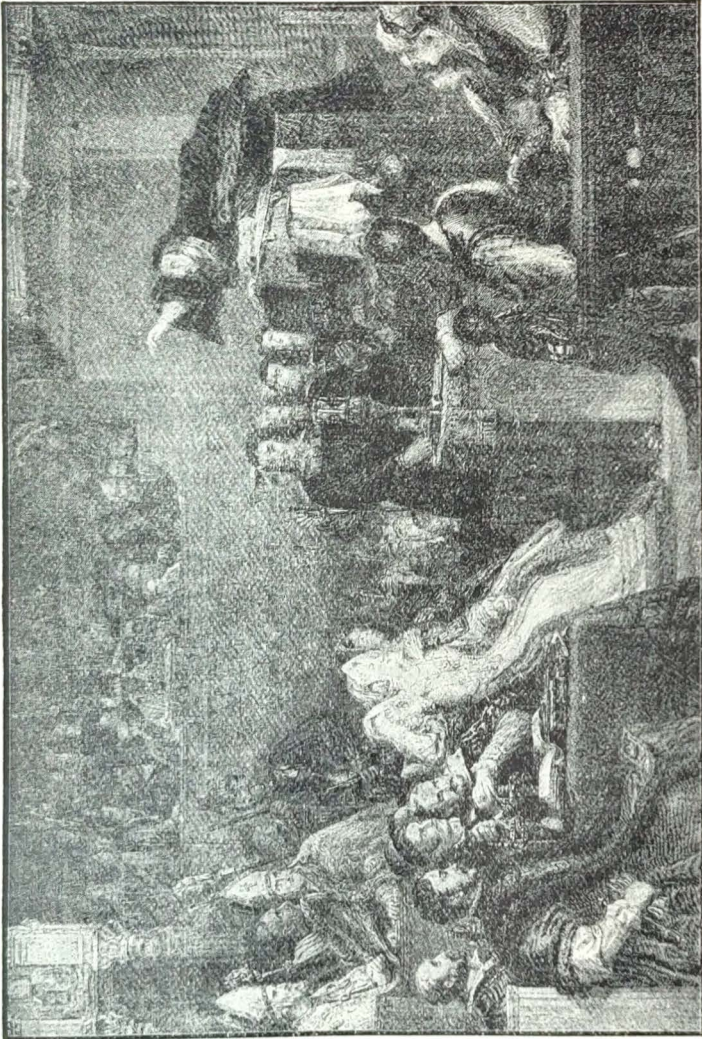
obstacle to its enjoyment has arisen from the fact of its archaic spelling, its defective punctuation, its lack of proper division, and other similar faults. These Mr. Guthrie has removed, presenting it in a form in which it can be as easily read as any book issued from the press of to-day. He has here and there abridged the history, omitting from it the whole of the "Confession of Faith," the greater part of the "First Book of Discipline,"



GEORGE WISHART.

speeches and sermons, but nothing which we think Knox himself would not have omitted if he were living to-day and had a nineteenth century constituency in view. Mr. Guthrie has also supplied a series of explanatory and illustrative foot-notes, which embody in a few terse lines quite invaluable information. Such a work must have taken months of hard labour, and not only antiquarians, but ordinary readers will appreciate the results. In

these days, too, when there is so much reactionary ritualism, it is well to have an exposition of the principles of the Reformation at first hand, and to realise, as we only can realise by reading some such work as this, from what



KNOX PREACHING AT ST. ANDREW'S.

intolerable evils the Reformation has delivered us. It ought to act as a trumpet call to arms! Knox's character was enlightened and humane. No bloodshed did he ever occasion, though his language here is now and

again such as he had learned in the school of his adversaries. Rightly does Mr. Guthrie say: "While condemning Knox's language, the fault of ignorance or of prejudice will be ours if we cannot make allowance for the man who, great as he was, failed to shake off the intolerance in which the Church of Rome had educated him. Little wonder if he was unable to speak in duly measured phrase of the men and women and their Church, whose ceaseless effort it was, by fair means and foul, to reimpose on Scotland the spiritual and intellectual bondage from which he had delivered it. Little wonder, too, if he was not always fair towards opponents in a struggle during which his own life had been several times attempted, and he himself had been exiled, enslaved amidst the horrors of the French galleys for nineteen months, and condemned to the stake." The book is beautifully printed, and no expense has been spared in the matter of illustrations, which embrace all the great personages of the time, such as King Edward VI., Mary Stuart, Cardinal Beaton, Queen Elizabeth, Sir Robert Ceil, &c., &c. We are permitted to reproduce two—GEORGE WISHART, the spiritual instructor of Knox, and KNOX PREACHING AT ST. ANDREWS, after Sir David Wilkie's famous painting.

THE WIND IN THE TREES. A Book of Country Verse. By Katharine Tynan (Mrs. Hinkson). London: Grant Richards. 3s. 6d.

SOME years ago we reviewed the poetry, as far as it had then appeared, of Katharine Tynan Hinkson, and remarked concerning it what is certainly true of the present volume, that simple rural life in Ireland, the strength and beauty of the hills, the bloom of the flowers, the twitter of the birds, the bleating of the lambs, and the lowing of the cows, are among the influences which have given to it its dominant note. It is throughout redolent of the country. It is spontaneous and unartificial, the outcome of a pure, healthy delight in nature and in the virtues of lowly life. "The Wind in the Trees" seems to us in some respects the simplest, the sweetest, and the best of Mrs. Hinkson's volumes. There is no attempt to grapple with the profounder problems of life; the writer keeps clear of metaphysics, and, fortunately for her readers, is not afflicted by a pessimistic realism. What can be sweeter, for instance, than the following stanzas, entitled "Lambs"?—

<p>"He sleeps as a lamb sleeps, Beside his mother. Somewhere in yon blue deeps His tender brother Sleeps like a lamb and leaps.</p>	<p>"He feeds as a lamb might, Beside his mother. Somewhere in fields of light A lamb, his brother, Feeds, and is clothed in white."</p>
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Or take the tender and graceful "Spring Longing":—

"Often I wish that I might be
 This gay and golden weather
 Among my father's fields, ah, me!
 And he and I together.

“Below the mountains, fair and dim,
 My father's fields are spreading.
 I'd rather tread the sward with him
 Than I would dance at a wedding.

“O, green and fair your English sod,
 With daisies sprinkled over;
 But greener far were the fields I trod,
 And the honeyed Irish clover.

“O, well your skylark cleaves the blue
 To bid the sun good-morrow;
 He has not the bonny song I knew
 High over an Irish furrow.

“And often, often, I'm longing still,
 This gay and golden weather,
 For my father's face by an Irish hill,
 And he and I together.”

The more distinctly religious poems are seen at their best, perhaps, in “Easter,” though the “Christmas Bird” is full of a quaint beauty. The volume contains many choice lyrics, and its pages are frequently lighted up by touches of old-world humour.

THE LAND OF THE MONUMENTS. Notes of Egyptian Travel. By Joseph Pollard. With Introduction by the Rev. W. Wright, D.D. London: Hodder & Stoughton, 27, Paternoster Row. 5s.

THE appearance of a second and cheaper edition of this work is singularly opportune after the victory of the British forces in the Soudan. Mr. Pollard is an intelligent and observant traveller, able to record in a compact form the result of his travels. His descriptions of Cairo, with its walls and gates and streets, its bazaars and mosques, of the Pyramids and the Bedouin encampments near them, of Luxor and of Thebes, are all admirable. He gives a vivid idea, not only of life as it is now to be seen in Egypt, but of its monumental and other remains, especially as they throw light on Biblical history. Dr. Wright justly says:—“The eager explorer will find this book a pleasant guide among the monuments; it will help the artist in search of leading features in the landscape; and the devout student will be thankful for the light that shines from its pages on many a dark passage in the Bible.” The numerous illustrations from photographs form a pleasing feature of the work.

THE CHRISTIAN PICTORIAL. Vol. XI. A Religious Illustrated Weekly. Edited by the Rev. David Davies. London: 21, Furnival Street.

THIS spirited paper (which binds into a capital magazine) continues its

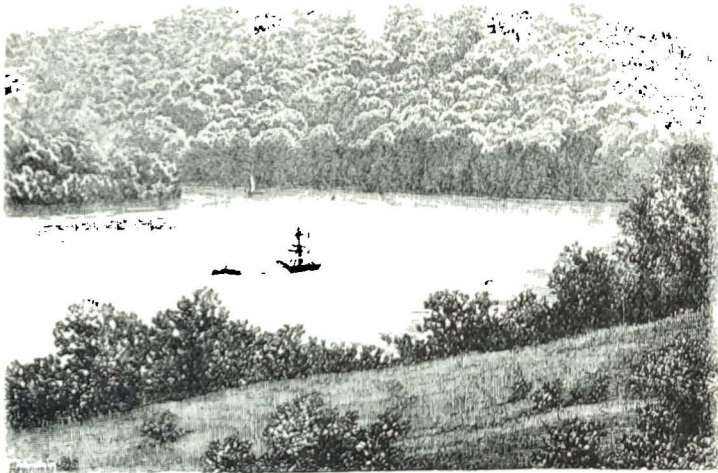
course with unabated strength and interest, the new volume having all the characteristics which we have noted in its predecessors, and excelling



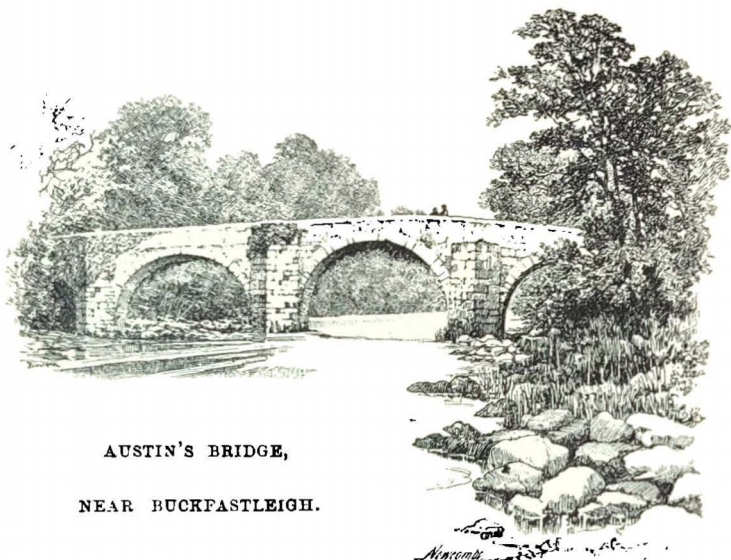
REV. J. H. JOWETT, M.A.

especially in its illustrations. The literary matter comprises "Talks with Men, Women, and Children," by the Rev. David Davies himself; articles on the Sunday School International Lessons, by the Rev. Michael Eastwood; short and pithy leaders on current topics; reports of religious meetings in connection with all the churches, and various short stories. The portraits of ministers and leading laymen are decidedly good, so are the views of noted scenes in nature and prominent buildings, both British

and Continental. "The Pilgrim's Progress, Retold for the Young," is copiously and admirably illustrated; the characters of the immortal



dreamer are finely delineated; and other than young readers will delight in these interesting and instructive chapters, which bring the famous



AUSTIN'S BRIDGE,
NEAR BUCKFASTLEIGH.

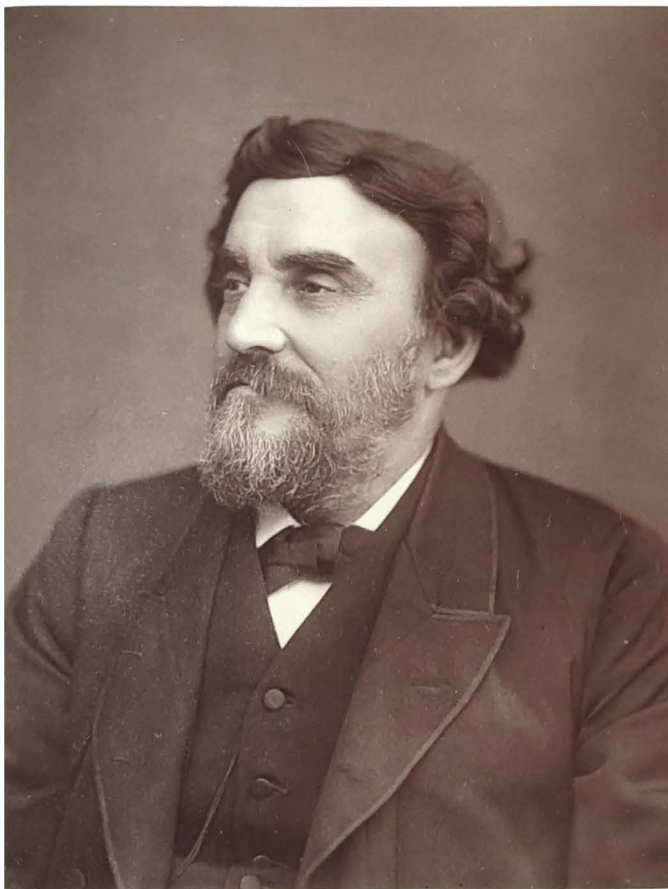
allegory into direct connection with our daily life. We have pleasure in reproducing three illustrations—the REV. J. H. JOWETT, OF BIRMINGHAM; and two views, SHEARPHAM, and AUSTIN'S BRIDGE, on the Dart, Devonshire.

THE SACRIFICE OF CHRIST: Its Vital Reality and Efficacy. By Henry Wace, D.D. Seeley & Co., 38, Great Russell Street. 1s.

It is a helpful sign that so many books are being published on this central theme of the Gospel. Dr. Wace has won fame as an apologist; he is equally forcible as an interpreter. His view of the sacrifice of Christ is profoundly Evangelical, dealing with its history, its efficacy, its personal and other effects, and the testimony to it in the Scriptures. Dr. Wace also aims at removing many popular misconceptions which have gathered around the ideas of ransom, substitution, &c. Every chapter is full of keen and vigorous thought, and the work will be found useful both to preachers and to private readers.

BLESSED ARE YE. Talks on the Beatitudes. By the Rev. F. B. Meyer, B.A. 2s. Sunday School Union, 57 and 59, Ludgate Hill.

THIS brief but careful exposition of the Beatitudes is marked by the intellectual vigour, the spiritual insight, and the apt illustrative power which have won for Mr. Meyer conspicuous success as an author not less than as a preacher, and is certainly as delightful a volume as he has yet published.



Woodburyprint.

Waterlow & Sons Limited

S. L. Wright.

THE
BAPTIST MAGAZINE

NOVEMBER, 1898.

REV. CHARLES BRIGHT.*

THE subject of this sketch is personally a stranger to the majority of our English readers. Some, indeed, among the tall chimneys of Accrington, the busy industries of Birmingham, and in the less bustling county of Norfolk, will still remember the earnest, eloquent young preacher of the seventies, and others may recall the singular freshness and force of our brother's addresses which have recently appeared in these pages, but to most the Rev. Charles Bright, of Adelaide, can only be a name. Out of a public life of thirty years, eighteen have been spent, without a visit home, in Australasia.

A second look at the photograph opposite will, I think, show that we have here a striking personality, "a man of mecht." Strong determination and deep thoughtfulness are there, and yet there is nothing iron, hard, or unfeeling—on the contrary, you read there passion, tenderness, and humour; for like the sea, Mr. Bright is a man of many moods—he can be angry, or moved even unto tears, sarcastic or overflowing with happy pleasantry.

Most people, meeting him in society, or hearing him in public for the first time, would be impressed with his marked individuality, and they would hardly escape the feeling that Mr. Bright is one who has to be reckoned with—a man who has power and knows it.

Associated in his youth with Congregationalists, he became convinced of the Scripturalness of believer's baptism, and, without severing the connection with his church, he was immersed

* Mr. Bright's photo on the opposite page is from a negative by Moza, 83, Rundle Street, Adelaide.

by the late C. H. Spurgeon. His earliest experiences in Christian work were in speaking in lodging-houses and at open-air meetings in the neighbourhood of Wandsworth, London. One Sunday, after entering church, his pastor became too ill to go on. Mr. Bright was pressed to continue the service, and he preached with such acceptance from the words "For to me to live is Christ," that many at once felt the ministry was his calling. In 1865 he entered Rawdon College, then under the presidency of Dr. Green. His first settlement was at Church, in Lancashire; two years later he was called to Birmingham; and after a seven years' pastorate in that city he went to King's Lynn, to the church built for the Rev. E. L. Hull, the Robertson of English Nonconformity. But, alas! health gave way, and there was no alternative but to resign, and to cross the sea, in search of life itself in a more genial climate. In the addresses presented to him at the different stages of his English pastorates it is remarkable how each testifies to "his conspicuous intellectual gifts"; and his Birmingham ministry is spoken of as marked by moral courage to speak out the truth, and by zeal for the dignity and honour of the Church. Benefiting by the voyage, Mr. Bright was able to resume pastoral work at Dunedin, New Zealand, changing in a couple of years to Sydney, to the oldest Baptist church in the land. Here he not only maintained his high level of preaching, but laid the denomination in New South Wales under obligations they were not slow to acknowledge when he left, in services rendered to the churches as a whole, and in the ability with which he filled the offices of chairman and of secretary to the Baptist Union of that colony.

Seven years ago he accepted the pastorate of the church at Norwood, an important suburb of Adelaide, South Australia. From the first his ministry was a pronounced success. The building proved too small for the congregations, so that additional seats had to be provided, and later the church had to be enlarged, increasing its accommodation by one fifth. In addition to this, a new lecture hall has been built, and other important additions and improvements made to the property. The church is one of the most living and active in the city, the Sunday-school the largest in the South Australian Sunday School Union; and the congregation has a proportion of men enough to satisfy Miss Ellice Hopkins,

who once wrote: "From a child I always counted the bare heads in church, and estimated the preacher's power according to their number." Arriving in Adelaide at a time when a new Reform party was making itself felt in the political world, and when a wave of Socialism was rising, Mr. Bright was the very man for the hour. His lofty conceptions of righteousness, keen sensibility to anything approaching injustice, and tender responsiveness to misery made his ministry peculiarly helpful to men who were striking out, sometimes blindly, for what they knew they wanted, and for what they felt they had a right to. Happily these were subjects where Mr. Bright was at home, and on which he could speak with authority; and the very fact that a Christian minister would and could handle the burning questions of those days told most favourably upon many who were being alienated from the churches. He sought to save them from materialistic conceptions of life, and always insisted upon the union of Christianity and Sociology, teaching that no true Christian could refrain from working for the uplifting of his fellows, socially as well as spiritually. To quote his own words:—

"In the Founder of Christianity they had the ideal man who voiced the true principles of Sociology." And once again:—"Every man who cares a straw for what Christ thinks or wants is called to put Him on, in that same regard for humanity that we find exemplified in His own life. Put Him on in all His tender compassion, in all His deep sympathy, in all His daring sacrifices, in all the courageous action of His speech, work, endurance, and suffering. Put on Christ in His regard for humanity; for only as Christ is put on in that sense is it that your Christianity and mine is going to have any practical effect on the world to-day. It is a lesson that the Church in all its branches needs to lay to heart. If you subtract that factor from the life and teaching of Jesus Christ, what have you left? Now, I put that question because it appears to me that it is a question constantly shirked; at any rate, the fact is ignored to-day. Subtract the sublime love and regard that Christ had for the welfare of humanity from His teachings and life, and there is nothing left worth talking about."

A small volume of sermons, "The Historic Christ," published last year, presents Mr. Bright as an apologist of a high order. Three of the sermons have appeared in these pages. In 1897 an experiment was tried, in Adelaide, of an Easter School for Baptist

ministers. Most of the brethren, even from distant country places, attended. Mr. Bright rendered invaluable service, and his Inaugural Address, on "Jesus Christ: God's Answer to the Instincts and Hopes of Humanity," was afterwards published.

Gifted with a poetic and dramatic temperament, blessed with a memory which never forgets, possessed of mental powers so well disciplined that they are ever in splendid working order, it is no wonder that he awakens surprise by the versatility of his genius, for he is equally at home in art, literature, sociology, and higher criticism. His kindness to his brethren and his readiness to serve the weaker churches, far and near, are often in evidence. As a tutor to the men being trained for the ministry, as a speaker at the annual meetings, and as a representative of the Baptists on important occasions he has served our denomination generously and splendidly. South Australia is justly proud of Mr. Bright, and the churches are grateful for the work he has done and for the influence in the land he is to-day. A man of Mr. Bright's gifts and character is of priceless worth to a colony which is still in its formative stage.

Adelaide, South Australia.

JOHN G. RAWES.

WE have received from Dr. Norman Fox a copy of CHRIST IN THE DAILY MEAL; or, the Ordinance of the Breaking of Bread, a work in which he examines with remarkable independence and freshness the teaching of Scripture with regard to the Lord's Supper. His purpose is to show that whenever Christians eat bread to sustain their mortal bodies they should, according to the appointment of Christ, think of Him who is the food of their souls. This is our Lord's deepest meaning. On the surface of it, this position appears to lower the estimation of the "Church-meal" and to take away its specific character. Had Dr. Fox taken the ground, for instance, which is so tersely expressed in the title of one of Dr. Maclaren's sermons, "The Lord's Supper the Sample of the Christian Life," we should heartily have agreed with him. He seems to overlook the statement of the great Manchester preacher that "in the rite there lies a mighty power to make the whole of the rest of life like itself." There are, however, so many good and suggestive points in this *brochure* that we hope to return to the subject and give it a more lengthened examination, especially as we learn that Messrs. James Clark & Co. are preparing a new edition of the work for publication in England. All our readers should procure a copy and master its contents. It is not only anti-sac-rdotal, but corrective of the semi-sacramentarian tendencies which are so strangely appearing in several Nonconformist circles.

THE CHRIST-PRESENCE IN THE CHURCH.

THE greatest errors are distortions of the greatest truths. The human heart, in its strange perversity, only too quickly falls away from the contemplation of the beautiful form of truth to construct worthless or offensive caricatures of it; or, to vary the metaphor, when Divine truth presents itself to men they gaze at it but for a brief moment, and then turn their attention to the grotesque shadow of it which is cast by their own gross minds. Jesus Christ gave the world thoughts and assurances of exceeding sweetness and simplicity and beauty, a charter of liberty and confidence as untrammelled as the exulting breezes that sweep over mountain and moorland and glen. He spoke of God as Father, and of every soul of man that yearned for God as the Father's free child. He shivered all the fetters with which men were bound, threw open all the prisons in which the spirits of men were held captive, and made the whole earth God's glorious temple, with the everlasting hills for its pillars, the blue sky for its shining dome, the holy Shekinah everywhere, and every spirit of man free to worship when and where he list. For henceforth God's government of men was vested in the Son of Man, and this Son of Man, both on His sorrowful way to the Cross and after His astounding resurrection from the dead, made the joy-bringing announcement that His loving, quickening presence would abide with all that loved His name to the end of the world.

Such a revelation as this was of a truth good tidings of great joy, a message which might inspire even the mountain breezes to sing of the grace of the Father in heaven, and which one would at least expect to fix Divine liberty and love so deeply in the hearts and the imagination of men that the slightest clanking of the chains would seem monstrous, even after centuries had rolled away.

But, alas! nearly all the Saviour's peerless messages to the world have been perverted or corrupted by those that should have preserved them in their purity. The slavish minds of men have allowed themselves to be led back to the ancient prison-house and to be fettered again as in days of yore. The Church, priest-ridden

has trampled the King's proclamation of spiritual liberty underfoot, and denied that He has consecrated the wide earth for His temple; it has again made priestly functions the measure of the gates of the kingdom of heaven. Even the magnificent assurance of the continued personal presence of Christ in His Church and in the various activities of that Church has been misrepresented, and that in such a way as to give glory to the priest, to ascribe to the Christ-presence gross and limited forms, and to encourage demoralising forms of superstition.

If we turn to the New Testament, we shall find that there are two kinds of the Christ-presence promised to His Church, which are sufficiently distinct in their operations to be distinguished from one another, the one being for a special purpose and a limited time, the other the essential form which is manifested to His people through all the world and in all generations.

The former is that Christ-presence through which holy revelation and effectual inspiration were communicated to certain chosen ones from among the immediate followers of the Son of God. It is not necessary for us to explore and to mark off, like so many roods of land, the subtle boundaries of this inspiration, for the subtle horizons in which earth passes into heaven are transfused with glories that veil, and wrapped in mists that dazzle. The central facts of life that stare us in the face are no less true because life's marginal territories are too subtle for our measurements to capture. In fine, the New Testament becomes altogether delusive and its momentous presentation of the Christ and His teachings a tantalising uncertainty, unless we have an intelligent and clear perception of that gracious Divine arrangement by which the Christ-presence gave a chosen few the eyes to see, the hearts to understand, and the tongues to express the truths of the kingdom of God in a manner and measure which should be complete and authoritative for the Church of all the centuries to follow.

The evidence for this special form of the Christ-presence is so manifold and conclusive that it can only be hidden from the mind that has ceased to be childlike and become wise in its own pre-conceptions. Even the most cursory comparison of the writings of the New Testament with the noblest expressions of Christian

genius which have since been given and preserved will show that the former are absolutely peerless, and bear on their shining face a special Divine impress which the latter dare not claim.

The present fashion of attacking this vital article of the Christian faith by a series of wily flank movements is as absurd in its issues as it is cowardly in method. Yet the absurdity may be unperceived unless a man has a sufficiently strong and intelligent love of truth to insist upon looking it straight in the face. Arguments, cunningly built upon minor issues, and astutely suppressing a number of grave assumptions, are often enough a teeming refuge of falsehood.

The noble cry, "Back to Christ," has unfortunately been distorted by some into this noxious form. They insinuatingly strip the apostles of the authority which the Master gave them, and that on the plea of honouring the Master who bestowed it! A strange way of honouring the Master! To declare virtually that the most solemn claims of those to whom He committed the most important office in His kingdom was a solemn lie! To assert that our Saviour's all-important promise of special and complete inspiration to His apostles was never fulfilled, and that, instead of having been enabled to remember what He had said unto them, and instead of having been led into all truth, they are guilty of capital errors, and must be reprimanded and corrected by us in the Master's name! Such childish and ridiculous stuff as this is written with so much gravity and with such affectation of wisdom that it would be extremely amusing if the matter were not of such vital consequence. Even as it is, the absurd entanglements of the position can scarcely fail to raise a smile.

It is a remarkable oversight on the part of these critics of the apostles that they fail to see that, if the authority of the inspired disciples is impaired, the authority of all the teaching of the New Testament is in the same measure vitiated; for the record of the teachings of the Master is altogether dependent, as far as we know, upon these same disciples. The Master Himself has made it utterly impossible for anyone, in a moment of intelligent thinking, to set Him in opposition to His chosen heralds, for He is known in the pages of the New Testament only through them. He left no records

discoverable by us. There is no gospel or epistle according to Jesus Christ, for the whole of the sacred volume is according to Him without distinction of parts. If we from our judgment-seat condemn the inspired apostles to banishment, the Master has left us no alternative but to banish Him also in their company.

This general statement puts the champions of the Master against his disciples in a sufficiently absurd light, but when they condescend to details, absurdities multiply. I have seen it gravely asserted that when we pass from Paul's writings concerning the Holy Ghost to our Saviour's teaching on the same subject in the Gospel according to John, we are at once conscious of the great inferiority of the former; and so it is quietly assumed that the latter is authoritative while the former is not. And yet the makers of such remarkable comparisons believe in the main in the validity of the conclusions of the Higher Critics, who deny that this gospel is even of apostolic origin, and believe it to be largely the later excogitations of a Jewish philosopher!

It is perfectly certain that the Master is not honoured by such confusion as this, and that the root of all these dissertations consists in that bastard rationalism which has done so much to hinder a true Higher Criticism, and occupied so large a place in many recent theological publications, which have been "boomed" by a semi-rationalistic press as clever and bright and up to date. Like every other network of superficialism and falsehood, it will have its little day and cease to be.

This special form of the Christ-presence was only needed until His message had been fully given to the world, and all subsequent Christian literature abounds in proof that it was not continued. Yet there remained the more general promise of His presence in the midst of His banded people to the end of the world, and this promise, alas! has been accorded injurious treatment no less than the other.

The promise given by our Saviour is exceedingly beautiful, full of the fragrance of human freedom and Divine grace. It is comprehensively expressed in the words: "Wherever two or three are gathered together in My name, there am I in the midst of them." It creates a picture of a free commonwealth of saints, linked only by holy purpose and spiritual forces, spiritually conscious of having

as their personal centre the Son of God, complete and invincible in the liberty of the Spirit of God.

It were criminal to deface this Divine picture, yet this crime has been committed by the Christian Church.

The universality of the Christ-presence with His people has been denied, and human barriers—barriers of form, and ceremony, and organisation—have been erected to confine and limit the Shekinah of the Son of God. The authority of the spiritual community has been derided, and the Christ-given criterion of spirituality has been displaced by one of priestly succession. The Christ-presence has thus been perverted into superstitious forms, and its majestic Divinity made to appear as a kind of priestly wizardry. A more audacious falsehood has never been coined in the face of heaven. The Christ-presence has never been promised to any form of organisation, to no people but those that are banded in His name. History has again and again vindicated His promise. Priestly organisations, again and again sunk into corruption, have often enough given evidence of an absent Christ; while the community of spiritual men and women, even in disgrace and persecution, have never failed to realise in their midst the beauty of the Lord.

The most noxious perversion of the Christ-presence in the Church is contained in the priestly account of the Lord's Supper. There the beautiful promise of the Master's personal presence with His people is grossly and superstitiously materialised. And there, also, the manifestation of the Lord's presence is conditioned by the incantations of the priest. That this gross limitation of the self-manifestation of the Son of God by priestly ceremony is a kind of blasphemy I have no manner of doubt. That broken pieces of bread and wine when blessed by the priest should be represented as the actual body and blood of Christ is as superstitious and repulsive as the true meaning of the Ordinance is chaste and beautiful. The substitution of Consubstantiation for Transubstantiation seeks to avoid the repulsiveness of the latter, but perpetuates the same fundamental error and superstition. All sublimity and even all spiritual common sense disappear when the personal presence of Christ is represented as something to be eaten and drunk in mouthfuls, either as bread, or in some mysterious way

along with it. The simplicity and sanity and beauty and power of the kingdom of God disappear as soon as the legerdemain of the priest touches it. Whether we find this superstition in the Anglican or Roman community, we must earnestly combat it as a foul blot on the beauty of the Church of Christ. The Christ-presence responds to no priestly wizardry, but ever to the holy yearnings of those who meet to worship the Father in spirit and in truth.

This is the true Christ-presence in His Church, thus do His people commune with Him, and thus do they with worshipping reverence discern in the holy Supper the Lord's body. This presence is ours to the end of the world, and through this His true Church shall conquer.

JOHN THOMAS.

THE ARCHBISHOP OF CANTERBURY'S CHARGE.

THE Primary Visitation Charge of Dr. Temple as Archbishop of Canterbury would under any circumstances have attracted general attention and been closely scanned. Never before in the history of the Church of England has a Septuagenarian bishop (who in a few years will be an Octogenarian) been translated to the highest position of responsibility and honour, and called upon at that advanced age to deliver his inaugural. In this, as in other respects, the present Prime Minister has been a daring innovator on the procedure of all his predecessors, and has set at defiance the considerations which prevented Mr. Gladstone from elevating a much younger man. In addition to this, the present controversy which is raging with regard to ritual lawlessness gives to the Archbishop's words peculiar force. It is evident at a glance that F. Cantuar, who was raised to the Primacy of the Established Church somewhat over a year ago, is by no means the same man as Frederic Temple who wrote the first of the "Essays and Reviews" in 1859. His position in that essay with regard to "the education of the world" was broad-minded and enlightened, containing little that could be condemned and nothing that would have been condemned as heretical apart from its association with bolder and more reckless speculations in the same volume. The

essay was, at any rate, at the opposite remove from Ritualism, and mediæval ecclesiasticism. The Primate's recent Charge shows, however, that he has to a lamentable extent "progressed backwards," and that all the apprehensions entertained of his possible latitudinarian influence, when Mr. Gladstone appointed him to the See of Exeter, have been grossly ridiculous. It seems incredible now that men like the late Dean Butler should have been astonished and scandalised by "Gladstone's selection of Temple," and charitably supposed that he must have had some kind of plausible apology to put forth! Dr. Temple's review of the existing condition of the Church of England displays—as we readily admit—a wonderful breadth of intellectual power, and if it creates more doubts than it removes, and aggravates difficulties rather than overcomes them, this is perhaps the Archbishop's misfortune even more than his fault. The task of a mediator in the Church of England is no light one. He is as a man who sits on a fence, and finds it all but impossible to keep his balance. Dr. Temple has given a striking example of the impossibility of trimming so as to please everybody. He discoursed on the doctrine of the Eucharist, on the Objects of Worship, on Prayer for the Dead, on Auricular Confession, on Ceremonial, and on the Authority of the Bishops. On all these points his utterances showed a gravitation towards Rome, which, in the Primate of the Church of England, is little less than appalling. Like Lord Salisbury, whose methods he has plainly studied, he is a master in the art of "graceful concession"; and, like him, he finds that every concession prepares the way for more imperious demands. There is an ecclesiastical as well as a political Fashoda. Dr. Temple contends that in its doctrine of the Eucharist the English Church rejects the merely commemorative idea of Zwinglianism *in toto*, and holds with the Greek and Roman Churches that "with the elements there is a real gift bestowed." He condemns, technically at least, Romish transubstantiation, but allows the teaching of what is generally known as Lutheran consubstantiation. The Church does not forbid the idea that there is "a real presence attached to the elements at the time of consecration," and thus the door is left open to the wildest vagaries! No worship is allowed of the Virgin or saints, but a man may adore "Christ present in the Sacrament, if

he believes Him there present, but there must be no external marks of adoration except kneeling to receive the elements," which simply means that he may believe certain things but must not show that he believes them! Prayers to the dead are inadmissible, but not prayers for the dead. With regard to the practice of auricular confession, the Archbishop spoke some strong and true words when he urged that it is a system which carries us back to Judaism, and produces a decline of moral and spiritual activity, and is liable to beget insincerity and falsehood. In the Church of England confession must, as he urges, be free and voluntary, not compulsory, but this position was largely undermined by Dr. Temple's admission that some people are helped by the more rigid system, and that there is nothing to prevent their seeking to obtain it, even in the English Church. Illegal as it is for Anglican priests to enforce it, the Archbishop would allow its habitual use, and he even goes so far as to commend it in certain cases of weakness, saying nothing, by the way, of confession to one another, but evidently regarding the matter as a priestly prerogative, which in the New Testament it certainly is not. With regard to ceremonial, the Church is said to be strict in the enforcement of *unity*. Divergence, and what many of us deem laxity, in doctrine there may be, but "ritual" is apparently more momentous. "It is the rule of strict ceremonial that makes it unlawful by the Church's law to elevate the consecrated elements in the Communion office; to reserve them after the office is over; to carry them out of the church for any purpose whatever; to use incense ceremonially by carrying it in procession, or by censuring persons or things; to mix water with wine ceremonially by doing it visibly during the office; to introduce additional prayers; to introduce psalms or hymns or anthems at any point during the services, except there is special order permitting it, or where the service is for any reason illegitimately interrupted." It is claimed that *the bishops* can authorise modifications; indeed, Dr. Temple has evidently made it one of his great points to exalt the Episcopate. Obedience is to be shown, not to the law of Christ, but to the State created bishop. Dr. Temple might have spared his sneer that men cannot get nearer to the early Church by copying its practices with unreasoning blind-

ness. Those who advocate a return to the New Testament are neither blind nor unreasoning. It would be easy for them to retort as to the blindness of Ritualists and their mediæval darkness. And if the New Testament conception of the Church be not the ideal to which we are to conform, the whole fabric of Christianity will fall to the ground.

The Charge has been received with diversified feelings. The *Church Times*, for instance, resents the idea that the High Church clergy can accept the Lutheran definition of the mode of the Real Presence, and says that they would risk any loss rather than submit to the authority of the Privy Council. But in a later issue it significantly acknowledges that "on full consideration we are less displeased than at first with the Archbishop's Charge," and apart from his theologically inexact language has nothing but gratitude for what he said about Eucharistic doctrine! In the view of our contemporary the High Church party has scored strongly. The *Rock* regards the Primate's Charge as "the knell of the Establishment." The *Record* says: "We are perceptibly nearer disestablishment and disruption than we were when the Dean of Canterbury answered *adsum* to his name on Monday. Instead of peace he has brought a sword; instead of quenching the flames of another controversy he has lit another bonfire." The *Guardian* asks the extremists who are not satisfied to "carry their memories back some fifteen, or even ten, years, and ask themselves what would have been their feeling if such words had been spoken from the same place and with the same authority. Is it any exaggeration to say they would then have received them with delighted satisfaction?" Perhaps this last quotation is the most significant of all. The proverbial inch has been supplanted by the ell. The Romanising practices which are a matter of course to-day would not have been tolerated in the time of Archbishop Tait, and many are asking what will be the end hereof. One thing is certain—the connection of Church and State must cease.

W. H.

Messrs. A. H. STOCKWELL send out *A VISION OF THE CROSS*, by Stanley Hope (6s.), a beautiful presentation of the power of the Cross to renew, to comfort, and strengthen sinful, suffering men.

THEORIES OF ATONEMENT.

THE publication of the Fernley lecture on "The Spiritual Principle of the Atonement," by J. S. Lidgett, M.A.,* suggests a review of the progress of Christian thought upon this subject, and of the various theories of atonement which from time to time have held the field. It is a work which we welcome as marking a decided step in advance in the treatment of this important verity of the Christian faith, and may be regarded as, on the whole, the most satisfactory contribution to this department of theology which has appeared for a long time from the English press. It is not an easy book to read. Its arrangement is faulty in two respects. It is faulty in the distribution of its subject-matter, some questions being postponed which required to be decided earlier, and others, noticeably the chapter on "The Ethical Perfection of our Lord," being introduced which were unnecessary to the main purpose in hand. It is faulty, too, in its division of chapters, some being short, but others extending over more than a hundred pages. Then again, while its style is lucid and flowing, and free as far as may be from technical phraseology, there is a certain vagueness in parts of the discussion as though the mind of the author were in a sort of transition state, feeling his way to a conception of the truth which he had not fully grasped. Apart from these defects the work is admirable in many ways, spiritual, earnest, candid, and extremely fair in its criticism of adverse theological views.

Mr. Lidgett complains that of late the subject of the Atonement has fallen into comparative neglect. He assigns three reasons—"revulsion from many of the accounts hitherto given by theologians, despair as to the possibility of arriving at a satisfactory conclusion, and absorption in other pursuits of religious and theological inquiry" (p. 1). Upon two of these alleged reasons for the neglect of inquiry into the nature of the Atonement a few words may be necessary.

As to the first—revulsion from many of the theories which have in the past been propounded by theologians—Horace Bushnell says, in his "The Vicarious Sacrifice": "That no doctrine of the Atonement or reconciling work of Christ has ever yet been developed that can be said to have received the consent of the

* Published by C. H. Kelly, 2, Castle Street, City Road, E.C.

Christian world" (p. xiv.). With some qualification that may be true. It may be further admitted that these theories have not only been one-sided, but that some of them have possessed objectionable features which have shaken men's belief in the Atonement itself, and led them, like Bushnell, to take refuge in the moral or Socinian view of it. "Which of the two," he asks, "is the greater wrong and most to be deplored, that by which the fact itself is rejected, or that by which it is made fit to be rejected?" (p. 3). But these theories, mistaken though they may have been, have brought out some imperishable truths, and have each contributed to those larger and more spiritual views which have now become the heritage of Christians. From our present standpoint they are seen to be erroneous, and it is even difficult to understand how, after Christ's revelation of the Father, they could ever have been entertained; they offend the heart by ignoring the tenderness of God's love, they offend our reverence by their vulgar use of commercial or judicial analogies, they offend our reason by their artificiality, and they offend our faith by diverting us from a personal to an arbitrary relationship to God. But those who held them did so with a pure conscience, and were nourished in a profound sense of the holiness of God, the evil of sin, and the indebtedness of the believer to the grace which is reconciled to man, through Jesus Christ.

The second reason mentioned by Lidgett for the neglect of inquiry into the nature of the Atonement is, doubtless, very influential to-day—the conviction that the Atonement is an inexplicable mystery, and the consequent refusal to seek its rational significance. I confess that for several years this was my attitude. I was a great reader of Coleridge, who had taught me to put every question under its proper category, and in respect to the question of the Atonement to distinguish between its nature which, as he maintained, is transcendent, and its effects which he believed to be alone a matter of revelation and of knowledge. And I remember saying in a sermon of those early years: To speculate upon the nature of the Atonement, upon the Divine side of it which is a mystery of love, is like botanising over a mother's grave. Coleridge's words are: "The mysterious act, the operative cause, is transcendent. *Factum est*: and beyond the information contained in the enunciation of the fact it can be characterised only by the

consequences." And he says in a passage which I then marked, and which has greatly influenced my thinking upon this subject: "Forgiveness of sin, the abolition of guilt, through the redemptive power of Christ's love, and of His perfect obedience during His voluntary assumption of humanity, is expressed on account of the resemblance of the consequences in both cases by the payment of a debt for another, which debt the payer had not himself incurred. Now the impropriation of this metaphor (that is, the taking it literally) by transferring the sameness from the consequents to the antecedents, or inferring the identity of the cause from a resemblance in the effects, this is the point on which I am at issue, and the view or scheme of redemption grounded on this confusion I believe to be altogether unscriptural" ("Aids to Reflection," I. p. 248).

This is the position which has been advocated by such writers as Warburton, Dean Church, Mr. Arthur Balfour, and Dr. Horton, and which Ritschl has developed in a new form, and invested with fascinating interest. Dr. Horton says in his positive and trenchant way: "The New Testament has no theory about the Atonement," and adds: "We are entirely out of our depth in any discussion of the subject." But to foreclose the question thus is as untrue to the Scriptures, which are full of suggestive and pregnant redemptive hints, as it is to the faculties with which the Maker has endowed us, and the thirst for knowledge which He has planted in our heart.

So far as Coleridge's contention is concerned it seems to me that he has rendered important service to a discussion of this subject in two respects. He maintained the transcendent nature of the Atonement; that was going too far, but it does contain, just as the Divine Nature itself does, transcendental elements which should not be ignored. For all the light shed upon it by the Word of God, and for all helps to its comprehension by such works as Lidgett's, we should be profoundly grateful. But it has heights and depths, breadths and lengths, which elude our mental measurements. I am glad that Coleridge saved me from hastily accepting human theories which in the course of time were sure to be superseded by some new insight into its mystery, and that he taught me to keep open the windows of the soul to the majesty of the infinite heavens of Divine revelation.

Again, it is undoubtedly true, as Coleridge pointed out, that several, perhaps the majority, of the New Testament metaphors, such as redemption, ransom, &c., describe not the nature but the effects of the Atonement. This distinction is of the utmost importance, and if observed would have prevented those purely forensic or commercial views against which there is at the present day a violent reaction, which threatens to drift into rejection of the Atonement itself regarded as a satisfaction for sin. There are other metaphors, however, which Coleridge has omitted from consideration, such as propitiation, which go to the heart of the matter and apply not to the effects but to the inherent nature of the Atonement—to that Godward aspect of it which must ever command the reverent contemplation of devout souls.

Upon this whole question, then, although Lidgett does not concede, as I would do, that there are transcendental elements in the Atonement, I agree with him when he writes: "There is in Holy Scripture no treatment of the fact of Atonement as transcendent. . . . There is no sign that the meaning and purpose of the death of Christ is regarded, whether wistfully or with complacency, as an incomprehensible mystery. Everywhere the Atonement is treated 'by the light that shines in itself,' to use Dr. McLeod Campbell's striking phrase. The death of Christ is regarded throughout as a sin-offering, consisting of sufferings and death on the objective side, and of perfected obedience on the subjective, and to this offering correspond propitiation, the putting away of sin, and redemption" ("The Spiritual Principle," &c., p. 492).

Lidgett begins, in this following Dr. Dale, by inquiring into the teaching of Scripture upon this subject, but introduces it by a striking chapter on "The Historical Cause of our Lord's Death." The conclusion is thus summarised: "The historical cause of our Lord's death was simply His unswerving obedience to the Father in the faithful manifestation of the life of His Son; that His death was the inevitable sequel, as it was the most glorious consummation of the life which could be summed up in the words, 'I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do'" (p. 33). The value of this discussion is that it supplies a natural link between the life and death of our Lord, and shows how each contributed to the perfection of that sacrificial offering

which He made on account of sin. Of the Bible teaching upon the meaning of Christ's death, our author says: "The consensus of both Testaments is that the satisfying principle in our Lord's death was none other than His complete surrender and obedience to His Father in manifesting His own life as the Son throughout His earthly life, but especially in death, under the penal conditions prescribed for Him by His incarnation and consequent union with the race of sinful men. And further, this Atonement, complete in itself and vicarious though it is, stands in such a mystical relation to the experience of believers as makes it to promote, and not to supersede, all those ethical interests which prophets and psalmists stood forward to assert and protect" (pp. 119, 120).

Out of these materials to form a theory of Atonement—that is the problem of theology. There are many difficulties to be surmounted, exegetical, theological, and spiritual. Hence great diversity of interpretation, and the constant need for a recasting of doctrinal statements. "From whatever side the subject of salvation may be approached, it is so vast, has so many aspects, and raises so many problems of the profoundest kind, that, the human mind being what it is, present unanimity could only be purchased at the cost of general shallowness" (p. 128). But some real element of truth has been discovered even by the most one-sided theories, and help is afforded by them all in reaching a broader and more spiritual comprehension of this mystery of godliness.

From past theories, these results, as Lidgett very suggestively points out, may be gathered. From Anselm's, expounded in "*Cur Deus Homo*," the Godward aspect of the Atonement; the principle that God must perfect that which He had begun; the necessity of "ordering sin"; and the truth that "the sinner can make no such satisfaction to God as would enable the forgiveness of sins to take place without weakening the sense of the heinousness of sin." The Calvinistic doctrine of the Active and Passive Obedience of Christ, exposed though it is in some of its parts to severe criticism, yields these points—it introduces a more spiritual view than Anselm's, by its choice of the word obedience, to designate the sufferings and death of Christ; it directs attention to the life as well as to the death of Christ; and it insists upon a living union with, and dependence upon, Christ. The governmental

theory by Grotius was, in some respects, a retrograde direction of inquiry, and lacked some of the grand spiritual elements of the older Calvinism, but it brought to light two facts—that “the Atonement strengthens the moral government of God, and that it declares His mind as to sin.” Lidgett’s review of these epoch-making systems is exceedingly fresh and discriminating.

We come now to modern theories, of which I select only Dale’s, Campbell’s, and Ritschl’s, with the view only of seeing what they have contributed respectively to a fuller theory of the Atonement. Dale’s work was issued at a critical time, and did much to confirm the faith of men who were being swayed by the currents of modern thought. Its chief merit, apart from its admirable *résumé* of the teaching of the New Testament writers, is its moral earnestness, and the impression which it produces of the reality of the Atonement as a fact, and of the deep and far-reaching ends which it secured. How forcibly does it drive home the truth that the efficacy of the death of Christ resides in itself, and not in our interpretation of it. How powerfully does it demonstrate that Christ’s death supplied a satisfaction for sin by meeting the demands of the Law of Righteousness. How impressively does it show the place which Christ’s sufferings filled in His atoning work. We may reject Dale’s pet doctrine about the Law of Righteousness as a something independent of God, though living in Him; but we cannot read his work without being profoundly convinced that the Atonement is a fact which condemns sin, and exalts the Divine character and government.

Dr. J. McLeod Campbell’s theory of Christ’s perfect repentance for the world’s sin is not likely to obtain any wide acceptance, but his theory is rather incidental than necessary to the standpoint from which he views the subject—the standpoint of the Divine Fatherhood, which is far in advance of that taken by his predecessors, and which avouches itself, as none other does or can, to the Christian consciousness. Campbell’s work is to me a great work—the greatest I have read upon the subject; and at the same time it is so profoundly spiritual that it stirs the deeps of one’s being. With his peculiar theory I have nothing to do—it remains only as one of the curiosities of human speculation—but of the truths which Campbell so clearly saw, and which he incorporates

into his theory, or groups about it, too much cannot be made. God is Father—the Holy Father—and as such is the Redeemer. This view of God is presented as fundamental and essential, as the distinctively Christian view; and he maintains with much vigour of argument, and significant exposition of texts of Scripture, that the Atonement must be regarded according to this view of God, and interpreted along the lines of Fatherhood, both as to the ends which it proposes to accomplish, and the means by which they are to be effected.

The following passage, in which he tilts against Dr. Chalmers for designating the advocates of the relation between God and man as a family relation as “advocates of a meagre and sentimental piety,” will illustrate his position. “When any thus sink the Lawgiver in the Father, they surely err. But, on the other hand, if any think the idea of the Lawgiver the higher and more root idea, they also err. Let us take the warning given, not to keep the Divine jurisprudence out of sight, but let us guard also against awakenings which do not reach to the depths of man’s being, neither prepare for that Gospel which comes from the depths of the heart of the Father. It must ever be remembered that, while the Gospel recognises the law, and honours the law, it raises us above the law; while, as to the very point of these two characters of God—viz., the Lawgiver and the Father, we know that it is only by the revelation of the Father that God succeeds in realising the will of the Lawgiver in men. How much more can He thus alone realise the longings of the Father’s heart” (pp. 72, 73).

But Campbell does much more than insist upon our viewing the Atonement from the standpoint of the Fatherhood of God. His whole course of thought is profoundly original, and at the same time steeped in the teaching and metaphors of Scripture. His proposal to see the Atonement by the light of the Incarnation—in the light, that is, of the life of Jesus as the Son of God; his consideration of the two ends of the Atonement—one retrospective, dealing with sin, the other prospective, giving to men eternal life; his emphasis upon Christ’s obedience and perfect self-surrender unto God, make the Atonement luminous with supernatural light and yet bring it into the sphere of Christian consciousness. Nor must I omit to mention how he enlarges upon Christ’s life of

sonship toward God and brotherhood toward man as revealing the life for which mankind has been redeemed. These are treasures of spiritual truth which invest his book, in spite of its impossible theory, and its denial of the punitive nature of Christ's death, with a perennial value.

On turning from Campbell to Ritschl we come into contact with a different class of ideas, and a different drift of thought; but Ritschl, too, is devoutly spiritual and is animated by a desire to recover truths which modern inquiry seems to threaten. His rejection of the Atonement as a satisfaction for sin arising out of his fundamental positions both religious and philosophical is to be deeply deplored, especially as his influence is at present so paramount and widespread, and his substitution of value-judgments for eternal realities, though specious, and adapted to gain the adhesion of not a few, cannot stand the stress either of criticism or of experience, which demands that which possesses inherent verity; but his discussion, like most of modern date, has this merit, that it "lifts us to higher ground than that of supposed Divine politics," and that it "seeks a theory of Atonement in terms of those ethical relations" which are alone primary and essential.

As we understand him, Lidgett does not propose any alternative theory of Atonement, but satisfies himself with laying down what he believes to be its spiritual principle; but his distinction is this, that he has avoided the premature theorising of others, and absorbed into his treatment of the subject the truths which may be garnered from the past, such as the Fatherhood of God; the satisfaction for sin, which the Divine Fatherhood demanded, because by virtue of His Fatherhood He is the guardian of the Law of Righteousness; the complete filial obedience of Jesus Christ, even unto death, in a spirit of self-surrender, which made His death a sacrifice, and a supreme homage to the Law of Righteousness; and the identification of Christ with the race in whom it was constituted, and for whose sake the offering was made. The following words, by which he closes his discussion of the theoretic question, will best indicate what his position is:—"As we behold the awful yet glorious satisfaction made by our representative upon the Cross, and see in it the realisation of the ideal of man by Him for Himself, and for us in Him, we cry, 'Thanks be to God for His

unspeakable gift.' A perfect and final sacrifice is made therein for the sins of the race which is one in Him. God was in Christ reconciling the world unto Himself; and because of the unity of the race in Christ, His sacrifice, atoning for the race, becomes the mighty means of its own reproduction in all the justified, for they are crucified with Christ. The world is reconciled as organically related to Christ; the blessings of reconciliation become the portion of each individual, who by penitent faith is in Christ Jesus. Thus the twofold relation of the Atonement to the race and to the individual is expressed by the Apostle's saying that God is the Saviour of all men, specially of them that believe. In this gradual appropriation of a salvation already gained for mankind, the dawn of a new day heralding the noontide of splendour drives before it the dark night of sin and death. The multitude of those who find redemption through the death of Christ, cry, 'Salvation unto our God, who sitteth on the throne, and unto the Lamb.' And the whole creation raises the great acclaim, Amen! blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen" ("The Spiritual Principle of the Atonement," pp. 306, 307).

In conclusion, it seems to us that a review of this investigation establishes the following propositions:—That the life and death of Jesus Christ constituted a perfect satisfaction for sin; that it must be viewed in the light of the Divine Fatherhood, and of the Incarnation; and that all theories have contributed some important truths, but that no theory is adequate, because the Atonement contained transcendental elements which surpass our comprehension. After all, as Dr. Dale so well said, "It is not the doctrine of the death of Christ that atones for human sin, but the death itself; and great as are the uses of the doctrine in promoting the healthy and vigorous development of the spiritual life, the death of Christ has such a wonderful power, that it inspires faith in God, and purifies the heart, though the doctrine of the Atonement may be unknown or denied" ("The Atonement," p. 4).

S. G. WOODROW.

WHAT PRAYER INVOLVES.

BY REV. D. W. FAUNCE, D.D.

THE writer of the book of the Hebrews uses these far-reaching words: "He that cometh to God must believe that He is, and is the rewarder of them that diligently seek Him." Most serious persons will readily own that prayer is a fit and decorous thing. They will go further; and they will own that it is a good thing for himself that a man should pray. It will promote right feelings and assemble right purposes in the man's own soul. But all this is true because vastly more is true. The reflex influence of prayer, that which it has on the man's own soul, is like the secondary bow in the sky, dependent wholly on the primary bow. The secondary bow comes with the primary, stays while it stays, and goes when it goes, because it is a mere reflection of something else. "He that cometh to God must believe that He is, and is the rewarder of them that diligently seek Him." The emphatic word is "must"; there is a logical "must," a moral "must," and a practical "must."

To use prayer only to excite one's best feelings would be to attempt imposition on one's self. No honest man could so pray. Praying involves two persons, one of whom asks, the other of whom hears the request. Logically, a God must hear. Why, if the slightest whisper of our utmost retirement could once escape His notice He must cease to be the omniscient God, and if He could not answer in some way He must cease to be the omnipotent God. Reverently be it said that He cannot help hearing; and if He sees that the conditions are right and the prayer fit and fitly offered, and if it meets His will and wish, then He must answer to be true to Himself. Logically, then, a man having wants that God can supply, must pray as a duty, and in the praying must believe in God as doing something in response to prayer.

There is also a moral "must." Prayer is as truly an instinct of man's moral nature as is the natural instinct of a beaver to construct its dam, or a bee to build its cell. As universally as men have had heads on their shoulders, so universally have the human

race had their prayers. Often perverted, often addressed to false gods and mingled with debasing rites, the instinct survives—survives as men's bodies survive amid unhealthy airs, or men's minds survive amid the fallacies they mistake for reasonings; survives as an eternal part of their eternal ethical natures. Men's hopes, and equally their fears, contribute to make them pray. Men's sense of what is right, and equally their sense of what is wrong, tend to make them pray. Men in their sense of dependence pray with hands and hearts uplifted to heaven; and none the less when awed by the sense of their independence and so responsibility before the risks of individual life. Youth is prompted to pray under a sense of its inexperience, manhood under its sense of care, and age under its nearness of death.

It is true that there are other antagonistic feelings, other impulses that would put down this instinct to pray. But it exists though it is too often unhappily thwarted, and its existence is the fact now to be noted.

See what all this involves. It involves a God, as the hearer and answerer of prayer "at the other end of the line." "He that cometh to God must believe that He is." The man who does not pray goes against both brain and heart, goes against all that is deepest in himself and in the God who made him to pray as He made him to breathe. He fails to gratify the noblest impulse, the perpetual impulse of his moral nature.

But the word "must" in the verse so often quoted, becomes also, in view of this logical and moral conviction, a practical "must." It will not do to stop with saying "it is a good thing to pray," but a man must do this very thing—*must actually pray*. It is not enough to "say one's prayers," to repeat a formula, to use words in disobedience and in unsubmission. There must be sincerity and faith. There must be room for God to answer "No" as well as to answer "Yes." Otherwise we take the throne. We must be expectant that God will do what He would not otherwise do. Answers of the best kind, and for things better for us than we had desired, we may get. All prayer must be restful rather than fretful, calm rather than feverish. We must believe not so much in our prayer as in God our hearer. Prayer is to be stated: "Enter thy closet." It is to be ejaculatory: "praying always." It

is the golden thread interwoven with the fabric of every day's life. It is to be steady: "we are to diligently seek Him." There are unexpended promises. They are trees loaded with fruit, and the hand of prayer must shake them. You need to be calmed. Come to the calm God, and get calm in His steady, unruffled calm. You need strength? Come to the strong God. "He increaseth strength to those that have no might." You want the burden of sin lifted? "I, even I, am He who pardoneth for My name's sake." Nothing is too little because nothing is too large to bring to God in prayer. Let God's verdict who sees us each be this: "As I look down from My heaven on that man, I see in him a praying man."

OUR AUTUMNAL MEETINGS AT NOTTINGHAM.

THE autumnal gatherings of 1898 will stand out in the recollection of all who attended them as among the most successful that have ever been held, either by the Baptist Union or the Missionary Society. To this success there were many contributory causes. The weather was delightfully fine in the earlier part of the week, a larger number of ministers and delegates was present than in any previous assembly, and the hospitality of the friends in Nottingham, both of our own denomination and of other Churches, was most warm-hearted and generous. It was stated, as indicating the widespread feeling of goodwill among all sections of the Christian community, that there was hardly a clergyman who had not received a guest. The local committee had worked most strenuously, with the result that the arrangements were as near perfection as such arrangements can well be. There is room for difference of opinion as to the propriety of a municipal reception, but there can be no question that the welcome given to the ministers and delegates by the Mayor and Sheriff of Nottingham at the Castle was managed with perfect good taste, and was entirely free from anything that could be open to objection. There was no speechmaking, and when the formal handshaking was over, a quiet saunter in the well-kept grounds, or a glance at the treasures in the Museum and Art Gallery, with the opportunity of greeting friends from different

parts of the country, was a very enjoyable beginning to the more serious engagements of the week.

The real reception took place later in the evening, at Castle Gate Chapel, when Mr. G. Hoffman, chairman of the Nottingham Baptist Union, presided, and in a bright, cheery speech—in which there was also a deeper note of spiritual earnestness—gave a warm welcome to the visitors on behalf of the Nottingham Baptist Churches. Mr. Hoffman won golden opinions from his brethren for his pleasant and genial manner throughout the week, and his opening words of welcome were heartily cheered. Dr. Spurgeon responded on behalf of the Union and carried the large audience with him when he said, describing the way in which the ministers and delegates had been received, “Your hospitality is as capacious as your market-place, as warm as your hosiery, and as exquisite and finished as your lace.” This interchange of kindly greeting over, the chair was taken by the President of the Union, the Rev. Samuel Vincent, and the delegation from the Nottingham and District Free Church Council came on the platform. One of the brethren read an address that had been prepared by the Council, and two others gave bright, earnest speeches. Another delegation came from the Nottinghamshire Band of Hope Union, one member of which was a clergyman, the Rev. G. Edgcombe, M.A., vicar of St. Peter’s, whose words were not less cordial than those of the Free Church delegates. “I believe in the Holy Catholic Church,” he said, “not my own particular Church only. There is a realness in the oneness of believers, and God, by His Spirit, has taught me, and thousands besides, what a blessing it is to show forth the truth of the Master’s words ‘that they all may be one.’” These brethren were suitably replied to by the President, and the pleasant evening came to an end.

Tuesday, as in previous years, was entirely devoted to the Foreign Missionary Society. It was a day crowded with engagements and full of inspiring influences. There were three early morning services in different parts of the city, and sermons were preached by Revs. B. J. Gibbon, of London; Richard Richard, of Bristol; and John Wilson, of Woolwich. At ten o’clock there was a crowded congregation in Castle Gate Chapel at the Missionary Designation and Valedictory service. The chair was taken by Mr. W. R.

Rickett, the Treasurer, who, in a brief speech, dwelt chiefly on the resolution to raise the annual income of the Society to £100,000. "It is not an enterprise that is too great for us," he said. "We can do it. If we remember the grace of our Lord Jesus the smallest thing we can do for Him is to send the Gospel where its message has never yet been heard, and for those in that case it is we plead." Short addresses were given by twelve departing missionaries—five of whom, with their wives, are returning to work in India; four to the Congo, of whom one, Miss Brindal, is going out for the first time; one to the West Indies; one as medical missionary to China; and one, the Rev. Albert Cooke, is going out as pastor-elect of the church in Inagua, also in the West Indies. These addresses from devoted missionaries who are leaving home for work amid the sights and sounds and depressing surroundings of heathenism were very touching, and the large congregation listened, as one after another took farewell, with profoundest attention. Courage, faith, and hope were the dominant notes that rung through the addresses, and in each there was the declaration of loyalty to Jesus Christ and of confident trust in His presence and help. Dr. Glover gave the valedictory address, directing attention to the charge given by our Lord when He sent forth His twelve disciples, as recorded in the tenth chapter of Matthew's Gospel, and showing, point by point, that the same commands and the same counsels are directly applicable to ministers and missionaries to-day. The address was strong, wise, and tender, and at its close the departing brethren and sisters were commended to God in prayer by the Rev. Thomas Barrass, of Peterborough. It was a service which could not fail to deepen the missionary spirit in all who were present, or to assure the missionaries of the warm, true sympathy of the churches at home with their work.

In the afternoon the Missionary sermon was preached by the Rev. Dr. Lorimer, of Boston, U.S.A. The largest chapel in the city was packed with an eager, expectant congregation long before the time arrived for commencing the service, and the occasion was one which will not soon be forgotten by those who were present. The Doctor, who conducted the earlier portion of the service himself, took as the subject of his sermon "Living and Dying Nations," and for nearly an hour and a-half held the close

attention of his hearers. Again and again the congregation burst into applause. It was, indeed, a wonderful effort. There was clear exposition of Scripture, a wide and firm grasp of facts in the political world, a most impressive unfolding of the truth that the Gospel of Christ is the only vitalising power for nations as for individuals, and the whole oration—for it is better described as an oration than as a sermon—was delivered without a single note.

In the evening there was another crowded audience that seemed to fill every inch of the Mechanics' Hall, where the Missionary meeting was held. The announcement that Dr. Watson ("Ian Maclaren") was to give an address had doubtless attracted many who, perhaps, would not have been so eager to attend a missionary meeting pure and simple. But, nevertheless, it was a genuine missionary meeting. Mr. Alfred Thomas, M.P., gave a good keynote, and Mr. T. Tatlow, B.A., of the Students' Volunteer Missionary Union, gave a lucid and interesting account of the origin and purpose of that somewhat remarkable society. Then came Dr. Watson. The opening sentence of his speech was happily conceived, and at once brought him into close sympathy with his audience. The sympathy was not sustained, however, for his exposition of the need for missions to the heathen did not commend itself to his audience, and was listened to coldly. He touched a more sympathetic note towards the close of his speech, when, in a passage of much literary beauty, he spoke of the church at home as elected to receive that Gospel in order that it might "give, not through the poor instinct of pity, but as trustees," the same Gospel to the younger brother, the prodigal, and win him to the light and joy of the Father's house. He was effectively followed by the Rev. Moir B. Duncan, from China, and by the Rev. J. R. M. Stephens, of the Congo. It was a grand meeting, well sustained to the end.

On Wednesday morning the first session of the Baptist Union was held. This year the Council made a new departure in their arrangements, and instead of two or three early morning services in different chapels, the session was preceded by a service which commenced at nine o'clock, a change which in many respects is an improvement, though it prolongs the engagements of the forenoon to an extent that tends to make them wearisome. The preacher on Wednesday morning was the Rev. R. J. Campbell, B.A., of

Brighton, who delivered a very striking sermon on the "Psychology of the Atonement," from the words, "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him." The first part of the sermon was a full and suggestive analysis of the contents of the sense of sin. "Estrangement from God, a sense of condemnation, the impossibility of escape, and the inhibition of holiness, are constant elements of the sense of guilt." The second part showed that man's condition as a sinner can only be met by such a salvation as is provided in the sacrifice of Christ. The first business of the session related to the secretariat. The announcement that Dr. Booth was ill, and therefore unable to be present to receive in person the expression of his brethren's love and esteem, threw a shade of sadness over the assembly, and the resolution of sympathy with him was carried with much feeling. Dr. Booth has won a warm place in the esteem of all who have been brought in contact with him, and the prayer that he may be spared for "a long and happy eventide" was earnestly upborne from every heart. Then came the appointment of his successor. The Rev. J. H. Shakespeare, M.A., of Norwich, was proposed for the office in a brief, but warmly appreciative speech by the President, seconded by Mr. W. R. Rickett, supported by Mr. Alderman White, of Norwich, and carried with acclamation. In a modest and manly speech, Mr. Shakespeare intimated his acceptance of the office. Then followed the President's address, which was in all respects a timely and impressive utterance, on "Christian Life," "a subject which underlies even Christian Unity and all our usefulness." It was treated in an able and exhaustive manner, and evidently produced a deep impression upon the assembly. The part of the address that will receive most comment was the closing suggestions as to the building of a Church House in London where all our societies could be accommodated under one roof, and the raising of a fund of £200,000 for aggressive purposes.

The second session was held in the afternoon, when Dr. Lorimer gave another oration quite as brilliant as his missionary sermon. His theme was "The Preservation of Primitive Christianity," and though there was great breadth of treatment, with many telling asides, his whole argument converged on the claim that the

“special vocation” of Baptists in this age “is none other than the complete restoration of primitive Christianity to mankind.” It would be a good thing if this masterly utterance were published in pamphlet form and widely circulated. After Dr. Lorimer’s address there was a string of resolutions on public questions, but as the time was so far advanced these had to be hurried through in a way which was by no means satisfactory, and more than one speaker complained with justice that matters of such pressing importance should be huddled together at the end of a session.

In the evening three meetings were held simultaneously—that of the Total Abstinence Society, the Tract and Book Society, and a meeting for young people in connection with the Baptist Union. This meeting for young people is a new feature in the gatherings of the Union, and its success at Nottingham will more than justify its repetition. The Mechanics’ Hall was completely filled, and the proceedings were bright and interesting from beginning to end. Dr. Spurgeon presided, and in a cheery opening speech gave some reminiscences of his own early Christian life. The Revs. G. Hay Morgan, B.Sc., spoke on “Strength”; James Mursell, on “Courage”; and W. H. Streuli closed with an earnest, carefully-worded address on “Purity.” Dr. Lorimer was to have spoken at the meeting of the Tract and Book Society, but was unable to fulfil his engagement. The meeting, presided over by John Marnhan, Esq., J.P., was well attended, and the speeches of Mr. James, of Derby, Mr. Summers, of Serampore, Dr. Rouse, and Rev. W. Cuff should do much to make the Society more widely known, and to insure for it increased support.

At nine o’clock on Thursday morning there was a public service in Castle Gate Chapel, when a thoughtful sermon was preached by the Rev. Charles Brown, on Acts xxvi. 28, 29. The business of the third session of the Union commenced immediately after. In consequence of the death of the Queen of Denmark a message of sympathy and condolence was sent to her daughter, the Princess of Wales, and the Royal mourners were commended to God in prayer by the Rev. T. M. Morris. Then came the pleasant duty of returning thanks to the friends of Nottingham for their generous hospitality, and to the minister and deacons of Castle Gate Chapel for the free loan of the commodious chapel and schoolrooms

during the week. The thanks of the assembly were suitably responded to, and, to use the phrase of Mr. Hoffman, many "pretty things" were said by hosts and guests. There was only one opinion on the matter, for everyone felt that the ministers and delegates had been nobly entertained. The assembly then entered upon the consideration of our part in the evangelisation of our country, and three practical and telling addresses were given by Mr. R. L. Everett, J.P., on "Work in Villages"; by Mr. J. W. Scholefield, J.P., on "Association Work"; and by the Rev. W. Cuff, who spoke at greater length, on "Work in Cities." After a very brief discussion, the Rev. J. R. Wood closed the session with a short devotional address on the "Three Ambitions of St. Paul."

In the evening were two large meetings, one at the Mechanics' Hall for working men, where there was a large audience, and some good straight talk by Mr. Alderman Bond, J.P., who presided; the Rev. W. Evans, who showed that the working man's best friends are "Our good old Bible," "The Day of Rest," and "Jesus Christ"; Mr. C. Fenwick, M.P., who dealt with social problems; and the Rev. J. M. Logan, who addressed himself to the question, "Has the Gospel power to solve the social problem?"

At the same time there was an immense gathering in Castle Gate Chapel, where the closing meeting of the Union was held for "The Exposition and Enforcement of Free Church Principles." The chair was taken by Mr. D. Lloyd George, M.P., who in a most trenchant fashion dealt with the pusillanimity of the Bishops in relation to the Romanising tendencies of the High Church clergy. The Rev. W. E. Blomfield, B.A., gave a lucid and most forcible statement of the case for Disestablishment. The Rev. E. G. Gange expounded and enforced the message of the Gospel, and the Rev. George Hawker gave a searching examination and exposure of the assumptions and methods of the Romanising Anglicans. It was in all respects a great occasion; the audience was again and again roused to enthusiastic applause, and the clear strong statements of the speakers—felt to be strong because they were so obviously true—will do something towards making the position of Free Churchmen plain in regard to some of the burning ecclesiastical questions of the day.

Friday was well utilised by the Missionary Society. In the

morning there was a breakfast meeting in the Mechanics' Hall, when a good practical paper was read by the Rev. J. E. Roberts, M.A., followed by a suggestive discussion, and in the evening there was a large gathering at a young people's missionary meeting in Castle Gate Chapel. And so ended a busy, crowded week, in which much was said and done that one devoutly hopes will tend to strengthen our work both at home and abroad, and to promote the extension of the Redeemer's Kingdom.

W. H. KING.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—"FIRST THINGS FIRST."

SOME ten or twelve years ago, the greatest of then living preachers was invited to address a congregation composed entirely of business men in the heart of London during the ordinary dinner hour. Mr. Spurgeon had probably, in the course of his eventful life, addressed a greater variety of audiences than any other preacher of his age, and spoke with as much power to a small company which gathered around him in a drawing-room as to the thousands who thronged his unique tabernacle, or assembled in some great Music Hall, or even, as on one memorable occasion, in the Crystal Palace. Princes and nobles, statesmen and warriors, poets and philosophers, men of world-wide renown, not less than obscure and unknown artisans and labourers, hung on his lips with rapt attention, and we can imagine with what eagerness he must have looked forward to meeting audiences so vast and so diversified in interest as those which frequently greeted him. But on no occasion was he more deeply interested or moved by a solemn sense of responsibility than when he was asked to speak in the Egyptian Hall at the Mansion House in connection with a Prayer Union of London Bankers—men who, because of the very positions they occupy, carry on transactions of the utmost importance to the strength and stability of our merchandise, and to the wealth and prosperity of the nation at large. Mr. Spurgeon's address to those business men, comprising bankers, stockbrokers, merchants, and clerks, was fully reported at the time, and I can recall various points which it enforced. But its title is a stroke of genius crystallising into a brief pregnant sentence the wisdom of a weighty volume. Who that hears the words "First Things First" is likely to forget them? They have doubtless been to many who heard them as a finger-post in places where the roads diverge, a pole-star amid surrounding darkness and perplexity, a beacon amid the rocks and shallows. They ring out like a voice clear and thrilling amid the hesitations of doubt, the temporisings of conscience, and the pleadings of self-indulgence. They warn us, also, against the procrastination that awaits a more convenient season.

To all of us the lesson of "First Things First" is needful.

Some things are naturally greater and more important than others, and claim to be first, while the others are subordinate and secondary. And it is surely a truth of reason and common sense that first things should have the first place. The numeral must go before the cypher or its full value will be lost—10 is not the same as 01.

Some things, again, come before others in point of time. Youth comes before manhood, learning before knowing. We must understand the letters of the alphabet before we can read the words into which they are formed; the foundation of a building must be securely laid before the walls can be raised and the roof placed upon the walls; the seed must be sown before the harvest can be reaped. And in all these and a thousand similar cases we must keep to the Divine order. They are foolish boys who expect to be men and who act as men before their time, who think that they can read Milton and Shakespeare, and Wordsworth, Macaulay, and Tennyson, without learning their letters, even as the farmer would be foolish who expected a plentiful harvest though he had neither ploughed nor tilled nor sowed.

"The life (Christ tells us) is more than meat"—the life by which we really live, the life of thought and affection, of kindly feeling, generous act, and happy experience, and we ought to place that life first, to make it our great aim, and to let meat with all that pertains to it be second.

Such a life is a life of *faith*, and faith comes before works. This is God's order, and it is useless trying to depart from it. Works without faith are dead—done from a bare sense of duty, under a sort of compulsion from the feeling that we must do them, and so they are a weariness and a bondage. When they follow faith they are no longer cold, formal, and mechanical. They are the outcome of a life inspired by trust, confidence, expectation of blessing. They are like the fruit of a beautiful and healthy tree, which grows naturally, spontaneously, and without forced effort. They are the form in which the spirit of life shows itself. But where there is no faith our works are like artificial fruit and flowers, painted and unreal, and hung on from without. As the common saying has it, "Trust and try." A great many people reverse that order and act on the principle, "Try and trust," with the result that they fail. Trust inspires, encourages, and strengthens, and "this is the victory that overcometh the world, even our faith." "Believe and be saved" is the Divine order. Some people act as if they must first be saved and then believe. God has promised us "joy and peace in believing." These things are the result not the cause, as *they* seem to think who tell us they would believe if they could but have peace.

Jesus Christ bids us "seek first the kingdom of God and His righteousness." Do not a great many of us seek first the other things about which He has told us not to be concerned, and think little or nothing about that which we ought above all to seek? It is as dangerous and hurtful as it is wrong to put off till to-morrow what claims attention to-day. We think that we will love God and obey His commandments when we have had our fill

of pleasure, or made a fortune or acquired fame, as if these things ought to be first. But we know well that they are not, and if we displace anything we may endanger everything, and our whole life may at last collapse in failure and distress. Duty always comes before pleasure, and the angel of happiness follows in its train. To reverse the order will be to fail in both. Someone has said that all pleasure must be paid for, and that the difference between true and false pleasure is this—that for the true we pay before and for the false after. O, see to it that you always keep “First Things First.”

SUNDAY SCHOOL TEACHER.

NOTES AND COMMENTS.

THE SECRETARY OF THE BAPTIST UNION.—We congratulate our friend, the Rev. J. H. Shakespeare, M.A., on his election to this important office. In view of his improved health, that election was, indeed, a foregone conclusion—one to which the denomination at large had evidently made up its mind; indeed, so strong was this feeling that the Secretarial Committee felt that no other course was even open for consideration. Those who know Mr. Shakespeare best will most readily endorse all that was said of his fitness for the post in such apt language and with such delicacy of feeling by Mr. Vincent and Mr. Rickett. His ministerial career throughout has had the mark of distinction, and while there are, no doubt, many men in the denomination who might discharge the duties of the office efficiently, Mr. Shakespeare stands pre-eminent over them all. The words of Mr. Rickett are admirably to the point: “He had many qualifications and few deficiencies. He was not a perfect man, they had no perfect man in the denomination, but he was as free from deficiencies as any man he knew. He was a young man, of about thirty-six or thirty-seven; a man of energy and power, and the work he had done in the past was an assurance of what he was capable of doing in the future. He was a man of unquestioned and deep piety, which was a supreme essential in such an office; a man of great intellectual power, and had the ability to give expression to his thoughts in public meetings, and he was also a man of great enthusiasm and zeal, and had high ideals.” There can be no doubt that the whole denomination will rally to Mr. Shakespeare’s support, and we can see no reason why he should not render to the Baptist Union service as brilliant as that which Mr. Baynes has rendered to the Foreign Missionary Society. Mr. Baynes has been deservedly called “the prince of secretaries.” We are all proud of him, and grateful for his work. In Mr. Shakespeare he will have a worthy comrade, for whose future we assuredly anticipate “great things.”

THE BAPTIST TRACT AND BOOK SOCIETY.—May we once more commend the appeal which this Society makes for a capital fund of £2,000 to enable it to

carry on its work for the denomination as extensively and efficiently as it should? At its recent meeting at Nottingham testimony was given by all the speakers to the value of that work, and to the need of supporting it more generously. The Rev. G. H. James rightly urged that the press, "by means of small publications—tracts as well as books—is an admirable agent of propaganda," as was seen in the anti-vaccination movement, which has succeeded largely through its use of pamphlets and leaflets against all the authorities. So again "the present position of the Ritualistic movement is due to the wise, energetic, and sometimes unscrupulous use of the printing-press. Tracts, criticisms, garbled Church histories are circulated by the hundred thousand, and parish magazines, circulated often by Evangelical churches, which advocate extreme Ritual. These things have made possible what seemed impossible when the propaganda began." The statistics which Mr. James adduced as to the comparative indifference of Baptists to their own literature are indeed startling. "We Baptists have 360,000 members, and we have this Society which corresponds to the Book-rooms of other denominations; our total receipts last year were £1,500. The Bible Christians have 27,000 members, Book-room receipts, £3,302; Methodist New Connexion, 34,000 members and £2,826; Presbyterians, 70,000 and £2,108; United Methodist Free Church, 94,000 and £5,513; Congregationalists, £11,000; Calvinistic Methodists, 150,000 and £4,000; Primitive Methodists, 182,000 members and receipts £34,000, and profits of £4,211. When we compare our position, does it not seem that a great awakening is needed on our part?" Let all Baptists note these facts.

"SPURGEON'S SEASIDE HOME"—such is the inscription placed upon two houses which have been purchased as a Convalescent Home at Margate by the Trustees of the Stockwell Orphanage. A meeting was recently held at the Mansion House by the invitation of the Lord Mayor and Lady Mayoress to further the project. Dr. James Spurgeon, after referring to the interest his brother would have taken in the scheme, said: "The need for such a home is very pressing. We admit children into the Orphanage at an earlier age now than we did at the first, and the fact of early orphanhood often implies inherited delicacy of constitution. Some are the children of consumptive parents, and in many cases the taint of inherited disease, which is not apparent when they are first received into the institution, begins to show itself after awhile, and to such children sea air is imperatively necessary. Besides this, the fact of taking children at an early age increases the number who suffer from infantile ailments, and a convalescent home greatly helps their recovery to sound health." £10,000 are required to purchase and endow the Home, and £3,000 have yet to be raised. We trust that during the term of his Vice-Presidency and Presidency of the Baptist Union Dr. Spurgeon will be encouraged by substantial help in this good work.

SOUTH AUSTRALIAN BAPTIST UNION.—The meetings of this Union were

held during the first week of September, in Adelaide. At "The President's Social" regret was expressed at the absence of the President, Mr. J. R. Fowler, M.A., who was on his way to England. The duties of hostess were admirably performed by Mrs. Fowler, and the guests used their freedom in speaking of one whom all delighted to honour for what a Presbyterian minister—a specially invited guest—called his fine culture, his deep religiousness, and his staunch fidelity to the denomination of his choice. In this connection we note a novel feature of the meetings—the entertainment of the ministers and their wives at the close of the Session at the house of Mr. Fowler. These "ministers to the ministers," as they were called, had their own meeting under the presidency of the hostess, at which two papers bearing on their position and work were read. Another thing is worthy of record in this connection. The editor of the *Southern Baptist* mentions the fact that Mr. Fowler allows books from his large and valuable library to be used on certain conditions by the ministers of the churches of the Union. Mr. W. L. Raws, a son of the Rev. J. G. Raws, has charge of this work. We commend the fact to the notice of friends in England who are anxious to know how they can help our ministers. Mr. Fowler is succeeded in office by Rev. E. H. Ellis, of North Adelaide, who selected as the subject of his address "A Minister's Ideas and Ideals Concerning a Forward Movement." There are indications that such a movement is being taken earnestly in hand. The churches were urged to arrange for special missions, for house-to-house visitation of the people, for the formation of Bible-classes in private houses on Sunday afternoons, &c. In the 59 churches of the Union there are now 4,270 members, and during the past year there have been 208 baptisms. The reports generally were encouraging. We are sorry to see that the only exception related to the *Southern Baptist*, the denominational weekly. There has been a falling off of subscribers and a serious deficiency in the receipts. A committee was appointed to consider this question, and we hope the result will be satisfactory. It is unfortunate that Baptists in so many places should be so little alive to the value of their denominational literature. America in this matter certainly leads the way.

THE SCOTTISH BAPTIST UNION has this year held its meetings in Glasgow. It was mentioned that Mr. Howard Bowser had materially advanced the endowment of the College by the munificent gift of £5,000. The President for the year is the Rev. J. P. Bollo, of Glasgow, whose address on "The Exaltation of Christ as the Most Marked Characteristic of the Age" was vigorous and inspiring. The Rev. S. Vincent attended as the representative of the Baptist Union of Great Britain and Ireland.

THE CONGREGATIONAL UNION.—The meetings of this Union at Halifax, like those of our own at Nottingham, have been exceptionally successful. Halifax is a district in which Nonconformity is strong, and where there are

inspiring memories to confirm our faith and encourage hope. The Rev. Alfred Rowland, LL.B., as chairman of the Union, delivered a timely and stirring address on the great topic of the hour, "Priestism and Priesthood." The facts, which Mr. Rowland marshalled in orderly array, are strong and decisive. We admire the address because, in addition to other features, it attempted to show the truth of which error in its manifold forms is the perversion, and pointed out the way in which we, as Evangelicals and Free Churchmen, can effectively meet the needs which Ritualists and Sacerdotalists misread, and to whom they offer an answer of stone rather than bread. The other meetings were all good. A resolution was passed urging Nonconformists to help Evangelical Churchmen, Dr. Horton quoting the words of a distinguished clergyman to the effect that they are helpless and that they look to us "to secure our country from this detestable (Sacerdotal) tyranny." Our Congregational friends are more alive than the Baptists to the training of their young people in their distinctive teaching, and, unlike us, they offer guidance to young people amid the doubt and bewilderment which are so widely felt in connection with the Higher Criticism. Is it wise so persistently to ignore difficulties which occasion serious distress, especially when, as we believe, they are by no means insoluble?

THE TZAR'S PEACE PROPOSALS.—The feeling in favour of disarmament, as proposed by the Tzar, and of a conference to give effect to the proposals, is steadily growing. There is throughout the country a desire that our Government should do everything in its power to make such a conference a success. At the same time, there is evident a keener perception of the difficulties which confront the conference. The action of the French in claiming Fashoda against all right and reason has produced an uneasy feeling in England, and there is a determination on the part of the entire nation not to give way on that point. We need not perhaps attach much importance to the rumour that the Russian Government is urging France to "stiffen its back" in the matter, but it is useless to ignore the distrustful feeling created by Russia's action in different parts of the world. A wealthy Moscow merchant, whose words are quoted in the *Christian World*, states that in ordinary Russian circles there is a profound feeling of "insincerity somewhere." In Russian military circles the proposal for a conference is unpopular. Russia is said to be all the while increasing her army and spending exorbitant sums on her fleet. None the less, the Rescript in itself is good, and holds before the nations an ideal which they should seek to attain. That ideal can now never be forgotten, and all "the Powers that be" will stand condemned if they fail to do their utmost to realise it. Governments must ultimately carry out the will of the people, and it is incumbent on our churches and their ministers to enlighten the people and aid, in every direction, the creation of a sound and healthy opinion.

LITERARY REVIEW.

DOCTRINE AND DEVELOPMENT. University Sermons. By Hastings Rashdall, D.C.L., M.A., &c. Methuen & Co. 6s.

THESE sermons are too philosophical both in substance and style to be popular. They are far above the level of any ordinary congregation, but are exactly such as a University audience would welcome. Ministers who wish to keep themselves abreast of current thought, and to understand the main forces which are at work, unsettling old opinions and necessitating a re-statement of the Christian faith, will find this volume a veritable treasure-house, especially as it is everywhere in its aim and tendency constructive and not destructive. Dr. Rashdall is bent on coming face to face with reality, and is not to be beguiled by appearances. He is an acute metaphysician, conversant with the trend of recent speculation, especially as affecting the positions of theistic and Christian faith. He has mastered, as fully as anyone we know, the problems which centre around the personality of Christ, and the historicity of the Gospels, and is bent upon disentangling the essential doctrines of Christ from the imperfect and frequently erroneous forms in which they are expressed. His treatment of the *Kenosis* is at once reverent and searching. In discussing the "Idea of the Church," he takes a position which, though not exactly coinciding with our own, should at any rate render friendly co-operation possible. The sermons dealing with the Abelardian Doctrine of the Atonement, Justification, and the Idea of Sacrifice, do much to elucidate the central truth of the Gospel, and emphasise aspects of that truth which have been too frequently overlooked. Their main position, however, ignores facts of our Lord's history, phenomena of His sufferings as in Gethsemane and on the Cross, as well as explicit dogmatic statements in the Gospels and Epistles which cannot be left out of sight. The strongest feature of the sermons is their suggestiveness. They are models of clear, forceful reasoning, and should be welcomed for their strong apologetic value and as a timely eirenicon.

UNIVERSITY ADDRESSES: Being Addresses on Subjects of Academic Study, delivered to the University of Glasgow. By John Caird, D.D., LL.D. Glasgow: James Maclehose & Sons. 6s. net.

READERS of the note in our issue for September, written immediately after the death of Principal Caird, will be at no loss to understand the kind of welcome we give to this volume. The addresses were delivered at the beginning or the close of the University sessions, and are on subjects connected with the studies of the University, or on the work of some great author as a representative of one or other of those studies, such as Erasmus, Galileo, Bacon, Hume, and Butler. Principal Caird's insight into the thought of these great philosophers—widely as they differed one from the other—is as keen, accurate, and comprehensive as his language is beautiful

and impressive. His estimation of Butler differs materially from that of Mr. Gladstone and the Tractarian writers who followed somewhat slavishly his doctrine of probability. Cogent argument and brilliant rhetoric are not the only features of the volume. We are charmed by gleams of quiet humour, and arrested by the play of a trenchant sarcasm. It is indeed an intellectual treat of the highest order to read such addresses. Several of them will be of special interest to our readers: thus, "The Study of Art" is one of the clearest and most convincing expositions of the true province of Art and its relations with morality in the light of the Christian ideal with which we are acquainted; and it goes without saying that whatever so great a master of style and so consummate an orator as Principal Caird had to say on "The Art of Public Speaking" is worthy of the close attention of all who aspire to practise that art. We receive this volume with sincerest gratitude, and the more so because of the intimation that it is shortly to be followed by a volume of "University Sermons," which will be eagerly awaited by all who can appreciate elevated thought on the highest or all themes, conveyed in those "choice words and measured phrases" which thrill the heart and haunt the memory.

LIFE IN A MODERN MONASTERY. By Joseph McCabe, formerly Very Rev. Father Antony, O.S.F. London: Grant Richards. 6s.

THE title of Mr. McCabe's volume will doubtless attract the attention of different classes of readers. It gives what has all the appearance of an accurate and straightforward picture of the life it professedly describes. There is happily nothing in the book to gratify a prurient curiosity; there are no records of scandals, but a plain and prosaic setting forth of a somewhat commonplace and humdrum current of life. We are told that if some recording angel could furnish us with an ethical map of the world, we should as a rule find monastic houses neither blacker nor whiter than the average lay dwelling—"monotonous drab" would be the prevailing colour. Mr. McCabe has qualifications resulting from keen observation and adequate experience. He is a man of quick insight, of boundless energy, and of somewhat combative nature. We do not wonder that he should weary of the dull and mechanical routine to which "the brethren" are condemned. His work will not raise, but in many respects lower, the estimation in which monastic life is held. It gives amusing details as to the way in which institutions are funded, and of the methods employed by Romanists in the execution of their plans. Whether there is not in monasticism a deeper (though mistaken) principle at work than Mr. McCabe has grasped is perhaps open to question. It is not all "an unnatural love of death and piteous contempt of life." The following is a picture of an institution—the most remarkable monastery in England—of whose existence most of our readers are probably ignorant. "It is situated at Parkminster, in Surrey, and is the only real monastery of the ancient type in this country. The surrounding land, to the extent of many hundreds of acres, belongs

to the monastery, but the roads are public up to the very walls. Yet the monks are as completely isolated as if they lived in the midst of the Sahara. Not a single window looks out upon the world of men, and no monk is ever permitted to occupy himself with it. About forty in number, they are practically buried alive in their vast tomb. Each monk has a small house and garden, and as these, to the number of a hundred, are placed end to end in a long row round two sides of the quadrangle, the vastness of the enclosure may be imagined. The interminable cloisters seem to contract in the distance into mere tubes before the eye of the spectator. There is a large chapel, a magnificent library, a unique collection of reliquaries of enormous value, and a very striking series of mural paintings in the larger rooms. The entire building has cost more than a million; and there are probably not a million persons in England who know of its existence."

THINGS THAT ARE MADE: Devotional Meditations in the Haunts of Nature. By Alfred J. Bamford. Alexander & Shephard. 2s. 6d.

MR. BAMFORD sees "in clear dream and solemn vision" the great objects of the material world and their adumbrations of spiritual truth. Sun, moon, and stars, land and sea, mountain, plain, and valley, calm and storm, dew and rain, trees, leaves and flowers, are all to him full of deep and gracious meaning—expressions of universal and abiding principles relating to the Unseen and Eternal. The chapters, though short, are full of wise and helpful suggestions. There is here no strained moralising, but a setting forth, in simple and graceful language, of convincing and arresting truths.

JUDGMENT: Human and Divine. By the Rev. George Jackson, B.A. London: Isbister & Co. 1s.

THE subject which Mr. Jackson discusses in this small book is of universal and, indeed, supreme importance. Questions relating to our character and our destiny must appeal to every thoughtful mind. The estimate in which others hold us and the estimate we have formed of ourselves are, of course, of less moment than that which God has formed, and the judgment which He will ultimately pronounce upon us. Mr. Jackson deals with his great theme in a sober and devout spirit, with searching and salutary power, and in a manner which must help every reader to a discernment of the naked truth, and to the one source of fitness for the great day of the Lord.

A BOOK OF DEVOTIONS. Compiled and arranged by J. W. Stainbridge, D.D. Methuen & Co. 2s.

THE "Library of Devotions," of which this little book forms part, is mainly intended for English Churchmen. The work has been compiled from various sources, ancient and modern, and comprises most of the subjects which bear upon the inner life and the well-rounded development of the Christian character. Even those who do not approve of forms of prayer will frequently find its suggestions of great value.

IN HIS STEPS. "What would Jesus do?" By Charles M. Shelldon.

Authorised English Edition, with Preface by the Rev. F. B. Meyer, B.A. London: H. R. Allenson 3s. 6d. and 1s. 6d.

THIS is a work which has had a very large circulation in America, and has been specially welcomed by Christian Endeavour societies, Temperance organisations, and other Christian institutions. It is the story of an endeavour to apply the principles of the Sermon on the Mount to the affairs of ordinary life—in journalism and various forms of business, as well as in efforts to rescue the outcast and degraded. The story is, notwithstanding that it has no plot, sufficiently thrilling, and whether we agree with all its interpretations of our Lord's words and their applications to existing circumstances or not, we cannot read the book without being constrained to ask how far we are doing as Jesus would, and having the conviction enforced upon us that we are sadly defective in this respect.

A DAILY MESSAGE FOR CHRISTIAN ENDEAVOURERS. A Book for the Quiet Hour, for the Prayer Meeting, and for the Birthday. Compiled by Mrs. Francis E. Clark. Edited and with Introduction by Rev. Francis E. Clark, D.D. London: James Bowden. 2s. 6d.

THE quotations here gathered together from various sources have been tested by Mrs. Clark in the most effective way—*i.e.*, by constant use. They are gathered from a wide range of reading, in poetry and in prose, and cannot fail to be helpful to members of Christian Endeavour societies and others who are aiming after a life conformed to Christ's ideal.

MESSRS. MACMILLAN'S BOOKS.

THIS firm has begun the autumn publishing season vigorously. None of their books will be more widely appreciated than **FORTY-ONE YEARS IN INDIA: From Subaltern to Commander-in-Chief**, by Field-Marshal Lord Roberts of Kandahar, a new edition in one volume with forty-four illustrations. It is really the thirtieth English edition of a work which has hitherto been procurable only in two large volumes at 36s. Now it is issued at 10s. It is not many works which in less than two years can command so extensive a circulation, but the perusal of a very few pages will take away any surprise that may have been felt at so phenomenal a success. As the outline of a life, full of deep and varied interest, spent amid scenes of excitement, as the sketch of a strongly marked and heroic character, and as a record of events of world-wide and historic importance, the narrative has a value which cannot be over-rated. The stirring scenes of the Mutiny are here enacted before us, and not less clearly are we shown the slow but sure steps in the consolidation of British power. Lord Roberts understands, and enables others to understand, the feelings of the natives as to their customs, and especially their religion, and indicates the only lines on which the Empire can be maintained. That the advance of the Russians

towards India constitutes a danger to which we need to be alive is indisputably true, and Lord Roberts contends that as Great Britain occupies in Asia the position of a Continental power, her interests there must be protected by Continental means of defence. This is a question for statesmen to settle, but we shall all agree with Lord Roberts in insisting that we must be true alike to India and to ourselves. The maps, views, and portraits here given are excellent.—CAMBRIDGE AND OTHER SERMONS, by Fenton John Anthony Hort, D.D., &c. (6s.), will be received with gratitude by readers of Dr. Hort's other works—which are almost all posthumous. Dr. Hort was a scholar whose mind was not over-weighted by his scholarship, or so burdened by its results, that he lost all freedom of movement and originality of conception. He was as simple, as devout, and as practical as he was learned and philosophical. His sermons abound in terse and pungent sentences. "The power of the Christian faith lies in this, that it ignores no dark fact of human life, while it proclaims deliverance from all." He was a Churchman, and scarcely understood the grounds of our dissent, but he was no bigot. In such sermons as "God Making all Things New," "The Condition of Mastery," "The Peace of the World and the Peace of Christ," and "Life in the Spirit," we see how familiar and almost threadbare themes may be invested with new interest.—Since writing the above we have received Dr. Hort's THE FIRST EPISTLE OF ST. PETER, i. 1—ii. 17. The Greek Text with Introductory Lecture Commentary, and Additional Notes (6s.), part of a comprehensive plan formed in 1860 by Drs. Lightfoot, Hort, and Westcott for a commentary on the New Testament. Had the plan been carried out our gain would have been great indeed. Happily we have received Lightfoot's "Galatians," "Philippians," "Colossians," &c.; Westcott's "Hebrews" and the "Epistles of John." The present notes are, after all, but a fragment, covering not more than a third of the Epistle. Their publication deepens our regret that we have not more, for they certainly display the independence, the insight, the thoroughness, and the profound theological interpretation which Dr. Westcott in his beautiful preface claims for his friend. Readers of Hort's "Letters" and other works will expect to find in these notes sentences which are indeed compressed essays. He had a wonderful insight into the meaning of words, as is seen, for instance, in his discussions on such terms as "the dispersion," "the obedience and sprinkling of the Blood of Jesus Christ," and "the sufferings of Christ and the glory which should follow." Dr. Hort, unalarmed by the perverted use which Papists have made of the fact, regards the Epistle as having been written from Rome, for which Babylon was, in his estimation, a figurative name. Incomplete as the volume necessarily is, no student of the New Testament would willingly be without it.—THE EPISTLE TO THE COLOSSIANS: Analysis and Examination Notes. By the Rev. G. W. Garrod, B.A. 3s. A work like this appeals especially to students and ministers rather than to general readers. It is the result of a close and patient study of the text, under the

guidance of the foremost scholars (such as Lightfoot), and indicates a mastery of their labours and of the Apostle's thought, which, while an invaluable help to beginners, will be best appreciated by those who have been long and intimately familiar with the ground. To those who wish to enter into the full meaning of the Epistle our advice is—take this book and master it. Then study other Epistles on the same plan.—Our notice of Dr. Swete's *GOSPEL ACCORDING TO ST. MARK*, Dr. Llewellyn Davies's *SPIRITUAL APPREHENSION*, and Mr. Rudyard Kipling's *THE DAY'S WORK*, must be held over.

MESSRS. NISBET'S BOOKS.

JOHN RUSKIN: Social Reformer. By J. A. Hobson. 10s. 6d. The study of Mr. Ruskin's work has developed into a cult, and deservedly so. He is more than a brilliant and impassioned prose poet; more than an original and discriminating, if not always unprejudiced, art critic. He is a political economist and social reformer, bent upon remedying evils which seem bound up with the fabric of existing society, with its industries, its competitions, and its worship of wealth. Not a few of the wisest teachers of our age recognise in Mr. Ruskin, as he recognised in Carlyle, a "master." He has done more almost than any other writer to overthrow the worship of low ideals and the tyranny of vulgar complacencies. No doubt he is dogmatic, audacious, paradoxical. But it is no longer possible to bow him out of court as visionary and impracticable. He has, after all allowances are made, to be taken seriously. His principles have to be gathered not only from explicit statements, but from hints, allusions, and digressions, from outbursts of, often indignant, eloquence, and flashes of splendid insight which come upon us in the most unexpected places. Mr. Hobson, who is a profound Ruskin student, has formulated the master's teaching, and presented it as a concise, logical, and comprehensive system. His book is far and away the ablest exposition of Mr. Ruskin's social ideals which has yet appeared. It is also a sound and luminous "appreciation," mixed with acute and judicious criticism. Many of Mr. Ruskin's contentions must be abandoned. There are other sides to our industrial system than those which he has censured. Specialisation is to some extent necessary, but over-specialisation, such as we doubtless see widespread, is wrong. All interest on money is not usury, nor is democracy a pure and simple delusion. Mr. Hobson is a wise and competent guide, a sound reasoner, a sane and temperate critic. He seems to us to have emphasised that which is best in Mr. Ruskin's teaching, to have shown its value in humanising political economy, in enlarging and ennobling our ideas of wealth as being more than means of exchange, in insisting on the development of life to the highest perfection in intelligence and character. Mr. Ruskin has brought within the sphere of political economy matters which were once ignored by it, and in the sphere of private and public morals and the relation of capital and labour we are deeply indebted to him. Such a study as Mr. Hobson's—calm, dispassionate, and profoundly philosophical, couched also

in terse and eloquent language—cannot fail to arouse a deeper interest in the writings of this great author and the subjects with which, in his later works, he has specially dealt.—**LESSONS FROM THE CROSS.** Addresses delivered in St. Paul's Cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. 2s. 6d. Dr. Creighton has not published many of his sermons, but the volume issued in the "Preachers of the Age" Series convinced all its readers that they were under the guidance of a clear, strong thinker, who was determined to get at the innermost heart of spiritual truth. These addresses are short, but full of pith, portraying vividly the various actors in the scene of the crucifixion, and unveiling with the insight of sympathy the deep and far-reaching meaning of our Lord's words from the Cross. The deliverance of such addresses in the Metropolitan Cathedral cannot but be a matter of sincere congratulation.—**FROM FACT TO FAITH.** By Rev. J. Monro Gibson, M.A., D.D. 2s. 6d. In these chapters Dr. Gibson fixes attention on the more evident and indisputable facts of human life, its astounding contrasts, its unceasing movement and continual progress, and its relation to the spiritual, unseen, and eternal, and from these facts he deduces the necessity of Christian faith. His survey of life is the result of wide and careful observation, and his judgment is soundly philosophical, while the use he makes of admitted facts proves him to be a cogent reasoner and a helpful guide in regard to all questions of duty, destiny, and happiness.—**"WHEREIN?"** By Rev. G. Campbell Morgan. 1s. 6d. The somewhat laconic title of Mr. Campbell Morgan's booklet covers an exposition of virtually the whole book of Malachi. That book depicts a condition of life painfully like that of the age in which we live, and hence the prophet's message has a bearing upon our sins and sorrows, our duties and our needs, which it is impossible to overlook. Studies of this nature are in every sense opportune, and should do much to relieve the evils which our churches and ministers are constantly deploring.—**THE GOD OF OUR PLEASURES.** By Mark Guy Pearse. 1s. 6d. Mr. Pearse is a man of genial disposition, conversant with nature, and at home amid the kindlier forms of life. He has a cheerful optimism, and sees no reason why the weakest of men may not through the help of the Gospel, as it interprets nature and leads us to fellowship with God, share the joy of a divine life. To read his book is itself a pleasure as well as a foretaste of pleasures to come.

MESSRS. HODDER & STOUGHTON'S BOOKS.

JESUS CHRIST AND HIS SURROUNDINGS. By the Rev. Norman L. Walker, D.D. 3s. 6d. Great light has been thrown on the life and ministry of Jesus Christ by such works as Schurer's "History of the Jewish People," but books of this class are available only for those who can command more than ordinary leisure. Dr. Walker writes not for scholars, but for the members of our average congregations, giving them the results of his own

careful research under the guidance of acknowledged authorities. His chapters are clearly and tersely written, and present a vivid image of the chief conditions of our Lord's earthly life, in nature, in its social and ecclesiastical surroundings, and in the special classes of people with whom He came in contact. It is a devout and useful study of a theme which can never grow old. The chapter on "Children" is very beautiful, but Dr. Walker's attempt to buttress infant baptism and church membership on the ground of Christ's blessing them is weak and inconclusive.—**THE JOY OF SERVICE.** By J. R. Miller, D.D. 3s. 6d. This is another of Dr. Miller's bright and cheery books, touching on matters of everyday interest with a light and graceful pen, in a sensible, reverent, and helpful spirit. There is in all Dr. Miller's works a strong family resemblance, and we have not noticed any specific features in this one, but, like its predecessors, it is well and pleasantly written, abounding in helpful quotations, in poetry and in prose, which are by no means of the threadbare type.

RELIGIOUS TRACT SOCIETY'S BOOKS.

A PUZZLING PAIR. By Amy Le Feuvre, author of "Probable Sons," &c., with 144 illustrations. Foolscap 4to. A beautiful story of child-life, in which we follow, with deep interest, the adventures of these interesting twins. The book is issued in two editions, one handsomely illustrated, at 3s. 6d., and the other an ordinary 2s. book.—**CAVE PERILOUS.** By Mrs. L. T. Meade. With 36 illustrations. 3s. 6d. A brightly written tale of English life nearly a century ago, full of incident, adventure, and peril. It is fully illustrated, and forms a handsome gift-book.—**OTHER PEOPLE'S STAIRS.** By Isabella Fyvie Mayo. 2s. 6d. A good tale for thoughtful girls from the pen of a practised writer, whose stories are always wise and helpful.—**MAIDENS THREE,** by A. Fraser Robertson (illustrated, 2s. 6d.), deals with the adventures of three girls from the moment of their leaving school. Bright and attractive, and conveying a large amount of useful teaching.—**SCHOOLDAYS AT HIGHFIELD HOUSE.** By A. N. Malan, M.A., F.G.S. 2s. 6d. One of the "Boy's Own Book Shelf," containing a number of brightly written stories of schoolboy life, such as will be read with delight.—**CHRISTIE, THE KING'S SERVANT.** A Sequel to "Christie's Old Organ." By Mrs. O. F. Walton. Illustrated. 1s. This tale, written in Mrs. Walton's best style, gives a capital picture of Christie's life-work. All who are familiar with "Christie's Old Organ" will welcome this beautiful sequel.—**TALES AND RHYMES FOR HAPPY TIMES.** By Dorothy Arnold. With four coloured plates and 80 illustrations. 2s. 6d. The rhymes are of great merit, and the illustrations handsome. A splendid Christmas present for the little ones.—**A CHILD IN WESTMINSTER ABBEY,** and other Stories. By Mary E. Palgrave. 2s. These are good, healthful stories, with singular adventures and welcome issues.—**THE TWINS THAT DID NOT PAIR.** By H. Louisa Bedford. 2s. One of the most tender and exquisite stories wo

know. Parents should read it for their own sakes and their children's. Missionary Societies might wisely circulate it by thousands.—**FAIRY TALES FROM FAR JAPAN.** Translated by Miss Ballard, of St. Hilda's Mission, Tokio. With a Prefatory Note by Mrs. Isabella L. Bishop, F.R.G.S. Forty-seven engravings. 2s. 6d. Some of the most famous of the Japanese nursery tales. Mrs. Bishop's preface is a testimony to the accuracy and to the importance of the work. The illustrations are from Japanese originals, and the volume makes a quite exceptional gift-book for English children, who, like as their Japanese brothers and sisters, will be interested with the doings of the fairies.—**A THOUGHTLESS SEVEN.** By Amy Le Feuvre, author of "Probable Sons." With 27 illustrations. 1s. 6d. Showing in an amusing style the mischiefs of thoughtlessness. A good, healthy story.—**FENCOTE'S FATE.** By Ellen Louisa Davis. 1s. 6d. A boy's book—manly and inspiring.—**THE CAPTAIN'S BUNK.** By M. B. Manwell. With 34 illustrations. 2s. 6d. Will suit both boys and girls. Is fully illustrated, and printed on large paper.—Among other seasonable books we note the following which, though not stories, are bright and interesting. **A LETTER FOR YOU, and Other Readings for Mothers' Meetings.** By "J. M. K." 2s. This has a prefatory note by Professor Moule, and we fully share his belief that the work will quickly find a warm welcome. The messages it contains are bright, pointed talks, practical in their tendency, and charged with Evangelical fervour. They will be prized, not only by the mothers to whom they are addressed, but by the conductors of mothers' meetings as well, who are often at a loss for something to read.—**OUR INDIAN SISTERS.** By the Rev. E. Storrow. 2s. 6d. Mr. Storrow was for many years a missionary in connection with the London Missionary Society in India, residing for three years with Dr. and Mrs. Mullens, the latter of whom took a prominent part in Zenana work at its very commencement. The book is comprehensive in its range, and thorough in its style of treatment, dealing with both the traditional and current views of women in India, and touching on such questions as child-marriage, infanticide, and widowhood, and relating the various efforts which are being made to benefit women educationally, philanthropically, and religiously. The thirty illustrations add greatly to the interest of the volume.—**INSECT LIVES: As Told by Themselves,** by Edward Simpson, is a popular account of various insects with which we are more or less familiar, the writer throwing his descriptions of them and their habits into the autobiographical form, so that beetles, crickets, dragon-flies, wasps, lady-birds, &c., tell their own tale pleasantly.—Dr. G. S. Barrett's **MUSINGS FOR QUIET HOURS** appeared originally in the *Sunday at Home*, and are republished in this form at the request of many who read them there. They are devout and suggestive, and will be valued by all who are anxious for the culture of their spiritual life, and by those who are in search of hints for addresses.—**METHODS OF SOUL CULTURE,** by the Rev. J. A. Clapperton, M.A., consists of thirty short chapters on the main virtues and graces of Christian life,

with a series of test questions which we are supposed to address to ourselves in relation to them. The book is searching, but not morbid, and points out the most effective way of acquiring the virtues we admire.

PICTURES OF TRAVEL, and Other Poems. By Mackenzie Bell. Hurst & Blackett, Ltd. 3s. 6d.

THE BAPTIST MAGAZINE gave an early welcome several years ago to Mr. Mackenzie Bell's "Spring's Immortality," and expressed delight in the pictures, of which we have here in some senses a continuation. Mr. Bell has a sincere love of nature, portrays it with fidelity, and interprets its deeper meanings with sympathy and discrimination. His poems are largely of the reflective order, not exactly mystical, but tinged throughout with a religious spirit. His workmanship is careful and artistic, free from exaggeration and strain. One of the best pieces in the book is "The Battle's Pause," describing visions of home scenes which come to soldiers of different nationalities during a lull at Waterloo. "A Plea for Faith" is noteworthy, and forms a strong apologetic. We may give as specimens the following lines, addressed to a "Worker among the Poor," in which we are shown that war is not the only bravery:—

"Yes; yours is truer courage, for it comes
 Not from the fife's shrill note, nor roll of drums,
 Not from the maddening energy of pain
 Where Horror, heedless, stalks among the slain,
 But from that hidden strength which has its birth
 In some sublimer sphere beyond this earth.
 That bravery is not yours which men acclaim;
 That bravery is not yours which gives men fame;
 Yours is the courage which but few suspect;
 Yours is the courage which can bear neglect;
 Yours is the courage which can suffer long,
 The courage of the man whose soul is strong,
 Who labours on, still doing silent good,
 Nor stays his hand for Man's ingratitude."

This is on "Miracles":—

"Christ's wondrous miracles were signs indeed
 Of wondrous power; yet every miracle
 Of His had moral purpose, and was wrought
 To show this moral purpose: and perchance
 Thus is it that no longer we possess
 The power to do such deeds. Had you or I
 Such gifts, we still should heal unceasingly,
 Nor judge of the effects were cures but made.
 Where then would be God's discipline of pain?
 Where His just government of all His world?
 Where then would be His discipline of sorrow?"

A CLUSTER OF CAMPHIRE. By Mrs. C. H. Spurgeon. Passmore & Alabaster. Cloth gilt, 1s. 6d.

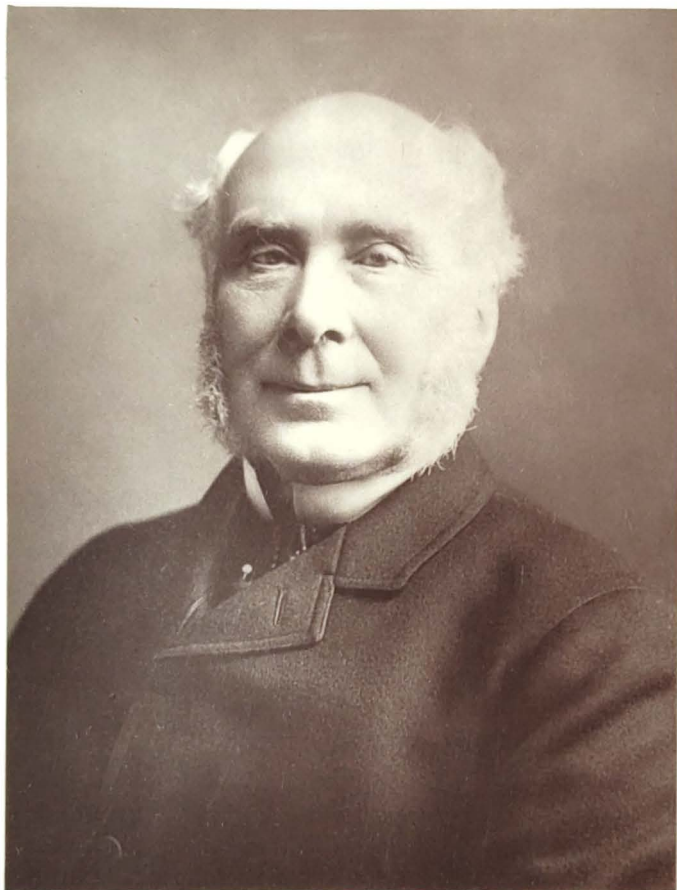
THE title is as taking as "A Carillon of Bells," to which little book the present volume is uniform. It was a happy thought to write a book which could be placed in the hands of the sick and sorrowful, and recommended as specially fitted for them. The readings have all the charm of Mrs. Spurgeon's tender style, and the richness of her unique experience. Inscribed as "Words of Cheer and Comfort for Sick and Sorrowful Souls," this booklet should have a wide circulation, for the constituency to which it appeals is a sadly large one, and greatly in need of true comfort.

THE Universities of Oxford and Cambridge have met a general need in sending out the REVISED VERSION OF THE HOLY BIBLE WITH MARGINAL REFERENCES, thus completing the great work which the Revisers commenced nearly thirty years ago. The references have been drawn up with scrupulous and conscientious care by Biblical scholars of the foremost rank, including at different times Dr. Scrivener, Dr. Moulton, Dr. W. Aldis Wright, Professor Kirkpatrick, and Dr. Ince. The references are of various kinds, including quotations, similarities of language and ideas, historical and geographical references, &c. The differences are indicated by easily understood marks. The alternative renderings of the Revisers are in this edition transferred to the foot of the page. The Revised Version itself has in many respects the force of a commentary, and the same may be claimed for these marginal references, which add immensely to the value of the revision. Price from 5s. upwards.

THE Sunday School Union send out YOUNG ENGLAND, an Illustrated Magazine for Boys, Vol. XIX., 5s., and the CHILD'S OWN MAGAZINE, Vol. LXV., 1s., each in its own way as perfect as the most exacting taste can desire. Story and essay, history and biography, travel and adventure, science, literature, and art are all adequately represented, *Young England* is a library in itself, while the *Child's Own* will be to the very little one a real treasure.

MR. ELLIOT STOCK has issued a cheap edition, at 1s. 6d., of THE SEVEN CHURCHES IN ASIA. By Alexander Mackennal, D.D. These churches are considered as types of the religious life of to-day. We have met many ministers, both Congregationalists and Baptists, who regard it as the best and most suggestive book on the subject.

THE FINE ART OF SMILING, and Other Papers, by Margaret Maclure (Oliphant, Anderson, & Ferrier; 1s.), is introduced by the Countess of Aberdeen, and deals with various questions in which young women are specially interested, such as Books, Thrift, Friendship, Courtship, and Marriage, &c. Its counsels are good and sensible, and its circulation among the class for whom it is written is greatly to be desired.



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Waterlow & Sons Limited.

Yours truly
John Dawson

THE
BAPTIST MAGAZINE

DECEMBER, 1898.

SIR JOHN BARRAN, BART.

IT is universally recognised by our churches that "a good and faithful pastor" is among the most valuable of the gifts of our Ascended Lord, and that in the bestowal and reception of the gift we have at once a source and a pledge of spiritual prosperity and blessing. Scarcely, if at all, less valuable is the gift of a good and faithful "layman," who, in the elements of his personal character, his domestic and social relations, his business aims and achievements, and his general conduct among men, "adorns the doctrine of God our Saviour in all things." There are, in all our churches, men who have never occupied a pulpit, or presided at a public meeting, or come into any sort of prominence, who by their quiet and consistent character, their kindliness and devotion, are doing much to interpret the meaning and illustrate the power of the Gospel of Christ, and are among the most effective of "living witnesses." Yet others, who, either by the circumstances of their birth, or their high abilities and persevering industry, have risen to positions of distinction in the business and social world, have been no less favourably known by their zealous public spirit, their interest in municipal affairs, and their large-hearted devotion to the service of God. Such men are held in deserved honour by ministers and churches alike, and we can offer for our beloved denomination and for the Church of Christ at large no more apt or practical prayer than that their number may be greatly multiplied.

These remarks suggested themselves to us when we sat down to write a brief sketch of one whose praise is in all our churches in Yorkshire, and whose name is familiar to all Baptists, whether in the North or the South. Sir John Barran has for more than a generation been known as the head of the largest firm of clothing

manufacturers in Leeds. More than many to whom the epithet has been applied he is "a successful merchant," and his success has been achieved largely by his own tact and industry, his integrity and perseverance. He started with conspicuous advantages in his favour, and knew how to make the best use of them. "Diligent in business" he sought also to "buy up the opportunity," to meet the needs of the day and to forestall the needs of to-morrow, rather than live on his reputation and address himself to conditions which no longer existed. He was not one of the men, known to most of us, who are always a day too late. The prosperity of Messrs. John Barran & Sons was in many ways exceptional, but in view of the intellectual and moral force, the business genius and skill which were displayed year after year, aided, it may be, by peculiarly favourable conditions, the result was by no means surprising. It is not every clever and industrious man who can "take occasion by the hand and make the bounds of" progress "wider yet." But the ability to do so is in a sense the measure of a man's success.

To not a few of us, however, Sir John Barran is better known as a simple and unostentatious Christian, and a devoted friend of the Church, than he is as a successful business man. Born in 1821, his parents were members of the Church of England, and he was brought up under influences which would naturally have resulted in his joining that Church. But through his study of the Scriptures he was led to see that the practice of infant baptism was without authority, and could not be maintained as a Christian institution. He believed that certain evil effects resulted from the substitution of a tradition of men for an ordinance of God. Intentionally or unintentionally, he saw that a certain virtue was attributed to the rite, and that thus the foundation was laid for the doctrine of Baptismal Regeneration. This led to a change in his ecclesiastical relations, and in April, 1842, in his twenty-first year, he was baptized in the historic chapel at South Parade, then under the pastorate of the Rev. John Eustace Giles. It was not in the nature of things that a man of Mr. Barran's temperament should be a merely nominal member, "a drone in the hive." He became a Sunday-school teacher, and continued that work for more than twenty years. Few men were in more frequent request at

church anniversary and other public meetings, and "the honours of the chair" constantly fell to his lot. He was recognised as a capital platform speaker, bright and practical, and with a vein of that humour without which no speech can be entirely successful. He has always been on intimate terms with the ministers of South Parade, and they, with other ministers, have had in him a staunch friend. He has all along taken a deep interest in the progress of our foreign missionary work, and has been for a considerable number of years treasurer of the Leeds Auxiliary. He was a constant representative of the South Parade Church at the meetings of the Yorkshire Association, and served on its committee, as well as on the committee of the Yorkshire Itinerant Society, and of the Chapel Building and Loan Fund, &c. He has been treasurer of Rawdon College for more than twenty years. Sir John Barran has frequently presided at our public denominational meetings in London, and at the Autumnal Sessions in the provinces. He would have presided at the missionary meeting in Nottingham in September last but for the fact that the marriage of his grand-daughter—the first of his grand-daughters to be married—was fixed for the same day. That he should wish to be present at so interesting an incident will surprise no one who has the least acquaintance with Sir John's happy family circle. His first wife was a daughter of Mr. Major Hirst, of Leeds; his present wife was the widow of J. Bilton, Esq., of Scarborough. Like most other men, our friend has had to pass through the discipline of sorrow, and the chastened effects of that discipline are manifest to all. The Angel of Death is not an unknown presence to him. His eldest son, named after himself, a genial true-hearted man, was struck down in the maturity of his power and usefulness some twelve years ago. His eldest daughter, Mrs. J. Town, of Keighley, was also at a comparatively early age called to rest. But these are not lost, and the children that remain are happily following in their father's steps. One of them, Mr. Alfred Barran, J.P., is taking an honourable part in Christian and denominational work.

Sir John Barran was Mayor of Leeds from 1870 to 1872. During that time H.R.H. Prince Arthur visited Leeds to open the Roundhay Park, which Sir John was instrumental in securing for

the people of Leeds. This is the finest public park out of London, having an extent of 350 acres. For some years Mr. Barran, as he then was, was president of the Leeds Liberal Association, until he was elected M.P. in 1876. He represented Leeds for seven years. From 1886 to 1895 he was M.P. for the Ottery division. He has remained through all vicissitudes of fortune true to his old allegiance, and still signs himself a Liberal. He was one of the founders of the Yorkshire College—a noble monument to the generosity of the citizens of Leeds, and possessing a Physical Laboratory which the new Principal of the University of Glasgow in his inaugural lecture commended as one of the best in England. Sir John is also a life governor of the College, and chairman of its Finance Committee. His Baronetcy was conferred, to the great gratification of innumerable friends, by the Liberal Ex-Premier, Lord Rosebery.

JAMES STUART.

ALL who wish for choice Christmas and New Year's presents, whether in the form of fine-art books, cards, or calendars, should certainly send for MR. ERNEST NISTER'S catalogue. His provision for this year is ampler and more beautiful than ever. GOLDEN THOUGHTS FROM GREAT WRITERS is a volume of selected and devotional poems and extracts from the foremost of our sacred poets, arranged by Alfred J. Fuller, profusely, and exquisitely illustrated.—LIFE'S ROSES corresponds to it, being also a volume of selected poems, but not specially devotional, most of the leading British and American poets being represented.—THE VICAR OF WAKEFIELD, by Oliver Goldsmith, is illustrated by H. M. Paget, and has probably never been presented in a more attractive form or with such apt illustrations.—GRIMM'S FAIRY TALES, translated by L. L. Weedon, contains ten coloured plates and numerous illustrations by various artists, and will at once become a very popular edition of a very popular work.—Nister's HOLIDAY ANNUAL, with stories by J. Manville Fenn and other popular writers, is magnificently got up, and will afford both delight and instruction to its fortunate recipients.—Children will also be pleased with THE SWEET OLD STORIES FROM THE BIBLE, EVENTS IN THE LIFE OF OUR LORD, TOYS AND GAMES, the letterpress and illustrations being equally good.—Among the smaller gift-books we notice with pleasure HEAVENLY PROMISES, a selection of sacred poetry; FOLLOW ME, with an introduction by Charlotte Murray, &c.—The CALENDARS are, as usual, perfect gems of art: "The Flowers of the Year," "The Fine Art Calendar," "He Careth for You," "The Circling Year," "My Times are in Thy Hands," and "The Dickens Calendar," the last giving some of the most attractive characters of the great novelist.

SOME PRINCIPLES OF OUR FAITH.

THE task I have set myself in this paper is to recall, and endeavour to re-emphasise, a few of the truths for the witness to which we are called to be ministers, and exist as churches, of Jesus Christ. God has granted a revelation of Himself and of His will to the world ; it has come through prophets, apostles, and teachers, but chiefly through His Son ; that revelation we have to declare, to expound, to reiterate, to exemplify in life and conversation, until men shall understand it and believe it ; until its truths become the foundation principles of thought and desire upon which individual and social life is based ; until its warnings correct, and its promises comfort and inspire, every human heart. And we need to be frequently returning to the consideration of the principles of our faith, the elements of God's revelation, to refresh our minds concerning them lest they become vague and unreal, and our testimony be weakened. Let me, then, endeavour to "stir up your pure minds by way of remembrance," believing that we all realise it to be of the utmost importance that we should be ever repeating in the ears of a too heedless world—yes, and in the ears of a, frequently, too worldly church—the A B C of divine revelation and truth.

I.—The first truth I shall mention, as one we must be diligent to impress upon men, is that of the *probationary character of life*. To insist upon this is not so unnecessary as, perhaps, at first it might seem. Admitted, or, at least, not gainsaid, it all but universally may be ; but understood, believed in, it surely cannot be or we should not find so frequently, and in such large numbers, those who are living but for to-day, and for the gratification of the flesh. If in his physical nature man is akin to the brute ; in his spiritual nature he is akin to God. But how often is it the case that it is the animal in man that becomes predominant, and obscures, if not destroys, the spirituality and divinity of his higher nature. His higher nature seems sometimes to have died, and his lower nature becomes all in all, being indulged, alone considered, and with its appetites and their satisfaction making up the whole sum of existence. We see this in the more refined animalism of a

large section of the higher and richer classes of the community, for whom eating and drinking, marrying and giving in marriage, and the pleasures and intrigues of so-called society, find, or, rather, lamentably fail to find, sole occupation for every day; as well as in the coarse pursuits, the rude passions, and the mindless, low-thoughted lives of what we term the lower classes. In all the classes of society we can trace the spirit that led the fool of Jesus's parable to say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry"—the spirit of the man to whom the bodily and the temporal is everything; in whose plan of life the grave is the end of all; who can rise to no conception of earnestness, purpose, responsibility in life; whose heart is never filled with a sense of the sacred obligations of ability and opportunity; who seeks the maximum of enjoyment with the minimum of care. We have them to-day everywhere—men who do not know that

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Some of them are demented with the mania of sport; their sole object in life being, in one form or another, play. Some of them stifle soul and conscience under one or other or all of our great social evils—intemperance, gambling, impurity. Some of them, with some semblance of outward decency, cloaking their carnal appetites and desires. But all of them men, such as the Apostle told the Philippians of, even weeping, "that they are the enemies of the cross of Christ, whose end is perdition, whose god is the belly, whose glory is in their shame, who mind earthly things." And these have to be taught this truth of God—that the body is our servant, not our lord; that life is a means, not an end; that earnest purpose alone lifts the life of a man to its own proper level above that of the brute; and that for all the things he has done in the body—yes, and for all things he has left undone—he must give account, whether they be good or whether they be evil.

II.—The revelation of God to men being based upon this fact, that man is more than animal, and must live more than an animal life, we have to impress upon the world that *the spirit of a man is*

of more value than his body; that a man can give nothing, not even a world, in exchange for his soul; that virtue is a prize to be sought above everything else. We have to face to-day, not, perhaps, the philosophy, but certainly the practices, of materialistic belief. We have to preach to a generation that is ever ready to go mad in its greed for gold. We live in a time when a man's worth is generally valued according to the size of the house in which he lives; when the competition of business is so keen that a man's whole soul is frequently bound up in his efforts to make money. The race for wealth, and what wealth can command, seems to be the one great concern with the majority of our fellow-men, and nothing is thought worth the striving for which does not increase one's worldly goods, and give higher social standing and influence in the earth. But we are the followers and representatives of One who was lowliest among the lowly, poorest among the poor, contemned for His social position, without worldly influence or esteem, despised and rejected of men; and yet He was Lord of lords, King of kings, Son of God. He came to say that there is a higher wealth than that of mere gold, there is a deeper calamity than that of merely being poor; that want is nothing, sorrow is nothing, contempt is nothing, social failure is nothing, obscurity is nothing, all those evils that men have most feared, and have striven most earnestly to avoid at all costs, are nothing—less than nothing—if we have a pure heart, a loving mind, a free spirit, a clean conscience, and an intelligent and strong faith in God. And we have to take up the spiritual message of Jesus to the world—a man's life consisteth not in the abundance of the things he possesseth; a man is not rich in what he has, but in what he is; it is possible for us to think we are rich, and have gotten riches, and have need of nothing, not knowing that we are wretched, and miserable, and poor, and blind and naked. What is moral is of infinitely more moment, of infinitely higher value, than what is merely material. Only the moral qualities of righteousness, truth, purity, pity, love, can make a man permanently happy and permanently rich.

III.—Then, further, another element of God's revelation, which we have clearly to state and frequently to reiterate, is the *fact of man's own sinfulness*—a truth we are all slow to realise and to

admit. It is difficult to awaken in a man's mind a sense of responsibility towards God. In the case of many men a sense of responsibility towards others, towards their family, towards their country, possibly, even, towards the poor, is awakened long before a sense of responsibility is awakened in them towards their Maker and their Judge. Evil it is easy to recognise—injury, iniquity, transgression of the moral law; but when we come to the divine conception of sin as everything that is not faith, not of union and communion with the Father, as containing in it an element of moral responsibility and guilt, then we find an inability to see, and an unwillingness to acknowledge the fact made plain in the revelation of God. "All we like sheep have gone astray; we have turned every one to his own way." Are those words, and the meaning they convey, acknowledged as true by the thinking men of the world to-day? Is not human life rather conceived of only as an imperfect development? a something for the perfecting of which we are to strive with all our might, but for the shortcomings, and even for the wrongdoings, of which we are scarcely to be held responsible, either to God or man? The theory of evolution, the doctrine of heredity, the discovery of the influence of environment have greatly broadened our conception of sin, have taught us valuable truth concerning it, but we must not let these theories and doctrines confuse the issue between God and man: that sin lies ultimately in a perverted and corrupt will, in what the Apostle calls the carnal mind, which is enmity against God. Personal responsibility towards a personal Ruler and Guide is a truth that has to be brought home to the world. The testimony of conscience to religion has to be enforced, and its right to be obeyed; we must point out how its "ought" includes within it "can" and "must," or else involves us in penal guilt. Sin is not merely a disease of our moral nature for which we deserve the pity of God, not merely a misfortune into which we have fallen by reason of our descent from the guilty head of our race; these may be true, partial aspects of sin, but sin is more than these, it is above all the perversion and corruption of our own will, the wilful separation of ourselves from God, our self-rule, our ingratitude for all the Divine goodness, our disobedience to the Divine commands. And this truth has to be made clear to men until it wrings from them the

penitential cry, "Father, I have sinned against Heaven, and in Thy sight: I am no more worthy to be called Thy son."

IV.—The Spirit of God having through our testimony convicted men of sin, the next truth of revelation we have to declare and emphasise is that *Jesus Christ is the sole mediator between God and man*. This vital doctrine we must be bold and instant in proclaiming, because of two great dangers that threaten the truth and power of our religion. On the one hand we have a rationalistic and legalistic presentment of the Gospel of Christ, by which Christ is being wounded in the house of His friends, and sinners are being filled with despair. "Christ came to reveal to us a new and Divine life," it says, "and we must strive to attain it. Contemplate well the beauty of His deeds, the graciousness of His words; and emulate in your life the holiness, the sympathy, the gentleness, the love of His. Though you fail, try again. Though you fall, rise once more with your face lifted to heaven. Toil on in your ascent of the heights of God until you reach the summit of spiritual glory, high lifted up above [the lowlands of the world, breathing the serene atmosphere of heavenly peace." But not thus are we to urge men to strain their feeble energies, goading them on, like wearied worn-out hacks, to an impossible task. We have to tell them that Jesus takes us by the hand, and leads us into the presence of the Father, by a way sprinkled with His blood; that He puts a new power, a new life within us, so that by living out the new life within we manifest the likeness of the Saviour to the world. On the other hand, we must make the truth of the sole mediatorship of Jesus Christ a prominent element in our witness for God, because of the growing ritualism and sacerdotalism of our day, which deny to Jesus the validity of His atoning death; which degrade the conception of God, to make men think that His favour and reward are to be won by simple trivialities of posture and ceremony, performed at stated times and places; which prostrate men beneath their sinful fellows' heels to be scourged with the scorpions of spiritual tyranny; which blunt men's sense of individual moral responsibility, making the way open for casuistry in conduct and corruption in life; which fetter men's minds in the bonds of priestcraft, robbing God of His glory and man of his rights. In spite of the vast amount of indifference and wickedness

we see on every hand round about us, in spite of the repeated revelations of commercial immorality and social corruption that sadden every thoughtful earnest man, do we not see, even in this sacerdotal revival, signs of a great renewal of interest in ecclesiastical and religious questions? And now is the opportunity for the Free Evangelical Churches, and for ours not least of all, with its perfect freedom from sacerdotal and ceremonial assumptions, to proclaim in no tone of uncertainty, but with ever-increasing confidence and power, the truth that "through Jesus we all have our access, by one Spirit, unto the Father."

V.—Then does not this further element of our faith need to be impressed, not only upon the world, but in our churches, upon the professed followers of Jesus Christ, that *God claims our service for Himself*; that, inasmuch as we are redeemed, we are redeemed to be His peculiar people, zealous of good works; that our foremost duty is to seek the kingdom of God and His righteousness? We all know that this truth is supposed to be taken for granted in all our churches. Yes, but the meaning of it and the force of it are not realised by half our church members; and the service due to God is not paid. That "self," which is supposed to have been crucified, is yet alive; and the work of God, at home and abroad, languishes for want of workers who will carry it on with all their hearts. The eye of the Church is too much on the world; its heart is too much in the world. The spirit of the world enters too much into the counsels and aims of the Church; and the spirit of sacrifice, of heroic devotion, of unhesitating, unquestioning obedience to all the Divine commands needs to be cultivated and made strong. The favourite title the Apostle Paul gave himself was bond-servant, slave of Jesus Christ; the servant who, of all servants, had no right to disobey, no right to choose his own service, no right to hold anything in his own name, even, for not only he, but all that was his, belonged to his Lord; the servant who had no will but the will to do his Master's bidding, no responsibility but the responsibility of performing his Master's commands. He was not his own, he was bought with a price, and consequently the whole duty of life was summed up in this, that "he fear God, and keep His commandments." Most Christian men and women have yet to be taught the rights of God over them; His right to

command, their duty to obey. It was the first lesson Jesus taught His earliest disciples when He called Peter and Andrew, James and John, to leave their boats and nets and homes by the Lake of Galilee, and Matthew to rise up from his seat in the toll-booth to follow Him. And Christian discipleship means the same to-day—a real forsaking of all to follow Jesus, living as servants of God, doing business as stewards of Christ, seeking and prizing worldly success only as it gives us greater influence and power to wield in obedience to God's will. We have to learn and teach the spirit of Jesus, who said: "My meat"—just the one thing necessary in life—"is to do the will of Him that sent Me, and to accomplish His work." "Whatsoever He saith unto thee, do it."

VI.—Yet once more, the last truth of Divine revelation I shall now mention is *the final reward of the faithful servants of God*—their final reward in the success of their labours. Now that is not always apparent; sometimes it seems very improbable. In some ages Christianity has seemed to be dying; and to some of us it may have appeared that all we do is lost, that all our toil and sorrow is waste of strength and life.

" Oh! it is hard to work for God,
To rise and take His part,
Upon this battlefield of earth,
And not sometimes lose heart!"

There are times, glorious times, when high ideals are to be attained and great sacrifices to be made, and triumphantly we can mount up with wings as eagles. There are times when noble deeds are to be achieved and strongholds of wickedness to be overthrown, and strenuously we can run and not be weary. But when we reach the long low level tracts of humdrum daily living, of petty toil and self-denial, of cross-bearing day by day, it is hard to walk and not faint. We need then to be reminded of the old truth that no faithful life is lived in vain, that no labour, however tedious, is without its achievement; that the eye of the great Lord is upon the lowly and patient of His servants, as well as upon the exalted and gifted under whose hands miracles seem to be wrought; that it is the faithful and not merely the successful who enter into the joy of their Lord; that "in due season we shall reap if we faint not." In a former age than ours the great need of

the Church was for martyrs, who would boldly bear witness to the truth, and in their witness-bearing lay down everything, even life itself, for the sake of Christ; in this age the great need of the Church is for patient, plodding, persevering saints, who will be content to spend their days in the tedious toil of adding brick to brick, until the whole City of God be built—men, working in the faith of the unseen, enduring as seeing Him who is invisible. And by this truth shall we be upheld in what so often proves the monotonous, disheartening toil of Christian life and effort, that we are workers together with God, and He cannot fail.

These are simple, well-known, elementary truths of our Christian faith, but they are fundamental. They must be clearly understood, firmly believed, and distinctly declared, if the glorious Gospel of the blessed God is to attain its full power in the earth and renew the life of the whole world.

F. C. PLAYER.

FROM THE BAPTIST TRACT AND BOOK SOCIETY, 16, Grays Inn Road, we have received several small books and pamphlets in which all Baptists should be interested:—*ELIZABETH SALE*, the Zenana Missionary (1s.), written by Mrs. Trestrail, is a chaste and beautiful tribute to the memory of one who was the first to labour in probably the most fruitful field of missionary work in the East.—*THE BIBLE AND THE PRIEST*, by the Rev. S. C. Monk (1s.), is a brief history of Christianity in England, with a careful noting of the introduction of those elements of error and superstition which still work such havoc. It is a most useful summary, and may be cordially commended to pastors, conductors of Bible-classes, &c.—*THE PRESERVATION OF PRIMITIVE CHRISTIANITY*, by the Rev. G. C. Lorimer, D.D., is the eloquent and inspiring address recently delivered before the Baptist Union at Nottingham—a marvellous compendium of historical research and a repertory of trenchant argument.—*GLIMPSES OF ENGLISH BAPTIST HISTORY*, by the Rev. J. Hunt Cooke, is another remarkably fine outline—the result of wide and independent research, given in a clear, compact form, and with references which facilitate further investigation. The Society supplies magic-lantern views to illustrate the lecture, which ought in this way to become as popular as it is interesting and instructive.—*THE YOKE OF ROME*, by the Rev. J. W. Ewing, M.A., B.D., is a strong and forceful exposure of the great ecclesiastical tyranny which many are seeking to reimpose, and a trumpet call to resist the attempt.—*IN OUR TESTIMONY IN RELATION TO BAPTISM*, the Rev. J. H. French gives some sound and much needed advice. The paper, originally read before the L.B.A., is well worthy of publication and should be circulated widely.

ELEMENTS OF MODERN LIFE HOSTILE TO RELIGION.

CHRISTIAN teachers and preachers, in every age of the Church, have deplored the existence in the great masses of the people of a spirit of religious indifference, which—apart from the question of belief or unbelief—results in a general neglect of the ordinances of Christian worship, and in many cases of the very principles of the Gospel as a rule of life and a means of salvation. “The immemorial plaint” is not yet silenced, but is heard more loudly than ever. There are features of English life to-day which cause profound anxiety, and the Church of Christ, in all its sections, is continually devising means whereby it may bring its influence to bear more effectively on the ignorance, the vice, and the misery, which are still rampant. How to reach the working classes? How to meet the claims of culture? How to secure the interest of the young? How to win men and women for Christ are questions which, though as old as Christianity itself, are urging themselves on our attention with persistent iteration, and with deeper and still deeper emphasis, and answers of one kind and another are everywhere ringing in our ears.

A valuable contribution to the solution of the problem is found in the preface to a book noticed among our reviews, Mr. Hensley Henson's “Apostolic Christianity.” This preface is, in some respects, the most notable part of a notable book. It is charmingly frank and fearless in its utterances, full of that manly and straightforward speech which commands respect, even where it does not win assent. Mr. Henson doubtless wrote with a full knowledge of the fact that his statements would provoke criticism—in some cases, perhaps, angry and defiant criticism—and we honour him the more for so resolutely “sticking to his guns.”

Apostolic Christianity is a term of somewhat diversified import—varying according to the mental bias, the doctrinal beliefs, and ecclesiastical prejudices of those who use it. Our own conception of its contents differs in several important respects from Mr. Henson's. Anglicans and Nonconformists are not likely to agree in their ideas of the constitution, the government, the sacraments,

and the ritual of the early Church. But let that pass. Equally with Mr. Henson we feel that the Christianity of history, and especially the Christianity of contemporary history, is a very different thing from the Christianity of the Apostles, and that the proportions of the faith have been seriously deranged. "The Church, the ministry, the sacraments, the creeds, have seemed, in many minds, to crowd out of view more ultimate and august realities." The great things of the Gospel have doubtless, in instances with which we are painfully familiar, been thrust into the background, and attention has been absorbed in trifles which are as "mint, anise, and cumin."

And what is the result of this? "On all hands," says Mr. Henson, "it is observable that Christian men are quietly withdrawing themselves from all formal religious observances." To a considerable extent this is true. The Christianity of such aloofness is, however, of a doubtful character; it may be real, but it is sadly and mischievously imperfect, and has along with whatever it contains of gold, silver, and precious stones a large admixture of wood, hay, and stubble. "Scarcely anybody (we are told) reads the New Testament. The current notions about the Gospel and the Apostolic age are largely based on the productions of Marie Corelli, Mr. Hall Caine, and writers of that type." If this be true, "pity 'tis 'tis true." We are afraid that in too many cases the newspaper and the novel have supplanted reading of a sterner and healthier type, and that religious truth must be served in "tit-bits," or run the risk of open and avowed rejection. Of vigorous, systematic, "painful" reading there is comparatively little. The great books are neglected; the best are treated with scorn, or voted dry and borish. Sermons are not valued as sources of instruction and of moral and spiritual stimulus, but as they are interesting, amusing, anecdotal. It is an offence in a preacher to appeal to the thought, and to strain the attention of the hearer, or to give utterance to truths which are hard to be understood. "The services of religion" are, according to our author, "found to be too long and too dull. Only on the condition that they become 'bright,' 'popular,' and, above all, short, will they be attended. The result is disastrous on the public worship and on the preaching." Then follows a statement in which there may be some force, though it is not

universally true, for other causes, less commendable, have produced the evils of ritualistic and sacerdotal excess. "I am convinced that an unconscious effort to match the tastes of the giddy and emotional urban folk, far more than any real conviction, or any innate bent towards anarchy, lies at the root of the ritual eccentricity which now distresses many sober-minded Churchmen, and perplexes the bishops." Ritualism is, according to this testimony, a bid for popularity, a device for attracting congregations, and for meeting men who wish to be amused on their own ground. Some feeling of this sort originally led to the Pleasant Sunday Afternoon movement, which is one thing in one place, and another in another, and the value of which depends altogether on the spirit in which it is conducted and the aims kept in view. A Pleasant Sunday Afternoon may serve all the purposes of an evangelistic service. It may be, and often is, an entertainment pure and simple, with no uplifting and ennobling power. Lantern missions, which likewise have a place of their own, and should act as an adjunct to public worship, and not as a substitute for it, fall to some extent under the same category, in so far as they are held in "canonical" hours, and draw their constituents from people who should be in church or chapel. Rightly does Mr. Henson regard it as melancholy that "religion, which should grapple with and bring under discipline that frivolity which is the effect of urban life, should rather aspire to conciliate and use it." It is a dangerous thing to lower our standard for the sake of pleasing men, and to have recourse to compromise.

But what are we to do if the principal instrument of instruction and persuasion is breaking in our hands? "The pulpit seems to be discredited in the general mind; it is certainly ignored in the general practice." Various expedients may be adopted to counteract the seemingly inevitable tendency, and to bring Christian truth into contact with the minds and consciences of men, such as informal lectures, books written in a popular style, magazine and newspaper articles, and conferences; more use should be made of the press than Nonconformists in general and Baptists in particular seem disposed to make of it, but useful as such expedients are as auxiliaries, they can never become substitutes for the divinely ordained institution of preaching as the chief means for the conversion of the

world. They may, and indeed do, render valuable and even indispensable help, but their place is secondary, not primary. The pulpit, as Mr. Spurgeon once said, is the Thermopylæ of Christendom, and to abandon it to the lecturer, to the popular entertainer, or to the priest, to weaken its power or acquiesce in its depreciation, would be to court disaster and disgrace. We must, if possible, have stronger, abler, and better equipped men in our pulpits—men of high intellectual gifts, of heroic character, of deep and far-reaching sympathies, men of wisdom and piety, "God intoxicated men," if we may use the sublime and daring phrase of Novalis. And congregations must also realise their responsibility in the matter, desiring for themselves the highest and the best things, sympathising with the loftiest ideals of the pulpit, and commending by their lives the truths they professedly believe. Men are frequently driven from the services of the Church by the coldness, the worldliness, the selfishness, and pride of its members. The beauty of holiness, the tenderness of sympathy and love attract, their opposites repel, and too few of us have learned how to "adorn the doctrine of God our Saviour in all things."

There are special causes which have led to the decline of the pulpit. In the Church of England the Oxford Movement has minimised its importance by concentrating attention on ritual, and treating preaching as a species of Protestant self-assertion—in opposition to sacramental grace. "Excessive care for ceremony is incompatible with a high standard of preaching." The immense increase of parochial duties interferes with intellectual fertility, and even special missions have their dangers. The clergy have been induced "to cultivate an emotional and declamatory type of preaching which—though immediately effective and generally popular—is not free from very obvious and considerable perils." The ideal of pulpit performance has been appreciably lowered—among Nonconformists not less than in the Church of England—by efforts not always wise to catch the popular ear and please the popular taste.

There is something seriously wrong where "a musical voice is a better recommendation than academic distinction, a knowledge of athletics and theatricals outweighs habits of intellectual industry, and a solemn sense of the awfulness of religion." This certainly

is not the case, so far as our knowledge extends, in the churches of our own order; though we Nonconformists also are in the neighbourhood of the danger. The passion for sport is restricted by no ecclesiastical boundaries. The worship of athleticism is general. Cricket and football—the latter especially—not only arouse passionate enthusiasm, but usurp a place which neither reason nor conscience, learning nor piety, can concede to them. They do more than occupy the time which is directly devoted to them. They are the theme of incessant conversation, and, notwithstanding the Saturday half-holiday, an institution in which we heartily rejoice, and which should amply suffice for the purposes of sport, they monopolise, even on the Lord's Day, the attention of the elder scholars in our Sunday-schools and of the young people in our congregations. What ought to be a healthy pastime has become a perfect craze, a mania. So glaring is the evil that an ex-Cabinet Minister recently protested against it, while the Lord Chief Justice of England has twice, within the last few weeks, pointed out the dangers to which such excess exposes us. Granting that, as Mr. Henson says, "the passion for amusement pathetically testifies to the deep weariness of routine," it will never do to let men be given over to amusement; and the Christian Church must alike by precept and example point out "the more excellent way." A clear conception of the great realities of religion, of sin and salvation from sin, of judgment and eternity, of heaven and hell; a commanding faith in the grace and power of Christ, a consecration answering thereto, love for God and man—these things will keep us true to the divinely ordained purpose of our lives, and by them, rather than by worldly devices and popular expedients, we shall in the end conquer. Now, as of old, "the most formidable obstacle to Christianity is the wasting and furtive viciousness which, in many forms, corrupts our population." Moral and spiritual evils can be overcome only by moral and spiritual forces—faith, love, holiness, zeal, prayer, guided by the wisdom which is from above. By these we shall conquer. "The weapons of our warfare are not carnal, but *mighty through God* to the pulling down of strongholds."

W. H.

THE BLESSING OF THE SABBATIC YEAR.

A SERMON FOR THE TIMES.

“I will command My blessing on you in the sixth year, and it shall bring forth fruit for three years.”—LEV. xxv. 21.

IT is not to the services of the tabernacle or the temple, or to anything prefigured by them, such as the assembling of ourselves together for worship, that the promise of this text alludes. The blessing of the sixth year had relation to the operations of secular life—in the sphere of agriculture and commerce, as controlled by faithful and rigid obedience to God. At the close of every sixth year there came into force a peculiar regulation which we must try to understand before we can grasp the significance and force of this most welcome promise. Here is the account of it:

“And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land. And the Sabbath of the land shall be meat for you, for thee, and for thy servant, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.”—LEV. xxv. 1-7.

The text has reference, then, to the Sabbatic year. There was running through the legislation of Moses, and the institutions by which he was instructed to prepare the way for Christ, an elaborate Sabbatic system. Rest was a Divine institution, and it affected not only man and the living creatures around him—the whole world of animal life—but also inanimate nature, the material world as cultivated by man for his sustenance and pleasure. Rest was, moreover, periodic—there was (1) the weekly Sabbath, (2) the Sabbatic year, and (3) the year of jubilee. The number seven—the sacred

number formed a complete cycle, and was prominent throughout. The seventh day of the week was the Sabbatic day; the seventh year was the Sabbatic year; and the year that closed (or followed) seven times seven years was the year of jubilee. The design of these institutions is clear. As the weekly Sabbath declared that men's time is not their own but God's, and must be specially devoted to His service, so the Sabbatic year made a similar declaration with regard to the land on which they lived, from which they derived their food, and which is ultimately the source and medium of all prosperity. The land was not their own, but equally with their time must be used according to the will, and in subservience to the purpose, of God. There is no such thing as absolute, unconditional ownership of the land. "The earth is the Lord's and the fulness thereof." It is let out, and, if you will rented to men. It is to be held in trust for Him, and to Him must we render the fruits thereof. It is not to be overworked, nor to be pressed into the service of ambition, covetousness, or greed. No man has a right to claim it or its produce for himself. Like all God's gifts, it is to be used for the good of all.

The institution of the Sabbatic year was peculiarly Hebrew. No trace of it—so far as I know—exists among other races. It was the result of a Divine injunction—so strange and unique, and so utterly opposed to what men would have prescribed, that its mere enunciation proves for it a higher than human origin.

At first glance it seems a hard, impracticable, and arbitrary law—one to which obedience could scarcely be expected. That for so long a period the land should be allowed to lie fallow, and neither tillage nor cultivation of any sort be expended upon it, was surely unreasonable! Would not such a cessation from work diminish the sources of wealth and prosperity, and tend rather to poverty and distress? Such a law is doubtless incongruous with our modern ideas and the conditions of agricultural life to-day. It would not be adapted to the farming operations of the nineteenth century, and implies a state of things widely different from any with which we are acquainted. It suits only an early stage of industry and progress. Of course among the Jews, even for many centuries later than this wilderness period, agriculture was in a very primitive state. Its methods were rude and unscientific. Little was known

of any effective system either of drainage or manuring. Nothing was known as to the rotation of crops, and the power of the soil to recuperate under a process of change. A year of rest—even if the people did not understand the reason of it—would be an immense boon. The land which had been worked to the point of exhaustion, denuded of its most fertile and fertilising elements, might thus recover what it had lost. The action of the atmosphere, the play of the elements, the decay of the vegetable substances which grew spontaneously, would restore the vitality and fruitfulness of the soil, and a period of enforced rest might contribute to the wealth of the country far more than the unbroken continuance of labour.

The law does not appear to have been rigidly enforced or uniformly observed. The people were stiffnecked and rebellious, and in this, as in other directions, their recklessness and disobedience were but too manifest. Irreverence, disloyalty, and moral corruption went hand-in-hand. The ordinances of Jehovah were disregarded. Punishment followed in the wake of impiety, and the people found to their cost that "sin and sorrow go together." The threat was fulfilled, "Your strength shall be spent in vain, for your land shall not yield her increase." Famine dogged the heels of famine. Desolation triumphed, while the prophets deplored the obstinacy and ingratitude of the people, and bewailed their revolt against their true Lord and King. From 2 Chron. xxxvi. 20, 21 it has been inferred that this beneficent law was neglected during the entire 490 years of the monarchy, and that those who had despised the words and mocked the messengers of God were sent into captivity for seventy years, during all which time the fields of the Holy Land lay desolate. There was neither sowing nor reaping; the land secured its rest and recovered its fertility.

After the captivity the regulation was more scrupulously observed. The people had, to a large extent, learnt the lesson taught by their disasters; and we are told that Alexander the Great and Julius Cæsar both exempted the Jews from the payment of tribute every seven years, because of their observance of this law.

The law was a Jewish and not a Christian institution. It was a part of an economy which has been abolished, and, has therefore, passed away. It has not been reaffirmed, at least in any formal

manner, or so as to be made of universal force in the teaching of Christ. This we must freely allow. Yet the principle underlying the law is essential and abiding, and can never be rightly disregarded. The regulation was no doubtful or temporary expedient. If it were not Divine in its origin we should regard it as a brilliant stroke of genius, a triumph of political and religious foresight, the outcome of the highest statesmanship. Its adoption, with such modifications as the altered conditions of the age require, would solve many of those perplexing social problems which are the despair of our legislators and a danger to the stability of society. The relations of the rich and the poor, of capitalists and labourers, of employers and employed, are a source of continual difficulty. They create problems which confront us everywhere, and often we feel them in an aggravated and threatening form. Strange as it may seem, the principle of the Sabbath year has a close and powerful bearing upon them. Let us see what it really means.

I.—The Sabbath year was *an assertion of the supreme and absolute authority of God*. It was a proclamation of His kingly power, of the subjection of all life to His control, of the dependence of all creatures, rational and irrational, and of all created things, on His will. He is the source of life, fertility, and growth. Our life is derived from His. He it is who maketh the sun to shine, the rain and dew to descend, the grass to grow, the flowers to bloom, the fruit to ripen, and the fields to yield their crops, so that there is a "seed for the sower and bread for the eater." "He it is that giveth thee power to get wealth." It is pride or blindness that leads a man to say, "My power, and the might of my hand, hath gotten me this wealth." What have we which we have not received? All is of God. Hence obedience to Him is the first law of human life, more urgent in its claims, and more beneficent in its results, than the pursuit of our own good, whether in the way of pleasure or of gain; towering high in authority over the force of public opinion, the spirit of the age, and the traditions and customs of men. This old-world regulation in our text is a reminder of a strangely forgotten and impiously disregarded fact, a summons to an imperative duty, a test of character, proving whether men are obedient or no. It is an enthronement of God in the realm of domestic, social, and political life, an insistence on His occupancy of

the first place in our thought and affection, in our business as in our religion, in our giving as in our getting. God is to be "all in all."

How much would the observance of this law do—on this ground alone—to solve our social problems to-day. They who give to God the supreme place and serve Him first, possess the spirit which will ultimately bind all men into a brotherhood of love.

II.—The Sabbatic year was enacted in *the interests of the poor*, to enforce the duty of beneficence, of care for the weak, the suffering, and the distressed. Thus we read (Ex. xxiii. 10, 11):

"Six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard."

During this year monopolies were abolished, restrictions removed, and there was, if not exactly a profit-sharing, at any rate a produce-sharing, and so far it was share and share alike, that each was entitled to have enough, and none were permitted to claim more. In the seventh year all debts were remitted, or even if, as some commentators think, they were not absolutely cancelled, payment of them could not be exacted, and debtors were set free. It was a wise and merciful arrangement—keeping transactions of business within reasonable limits and preventing excess, whether in overstrain of self or overreaching others. It was a check on the power of the strong and prosperous over the weak and unfortunate. Money lenders might resent it, as it stopped the ever-increasing accumulations of interest, which give scope to covetousness and tyranny on the one hand, and tend to helplessness and degradation on the other. It urged the duty of forbearance, kindness, mercy, and insisted that even worldly prosperity was not for a man's self. Justice, generosity, self-sacrifice were to be universally pursued. All business transactions were carried on with a full knowledge that this law was in force, and that it lay at their very base. To the poor it must have afforded immense relief. It removed from them a crushing burden, and gave them, every seven years, the chance of a fresh start without destroying their self-respect or encouraging a shiftless, cringing spirit and impairing their independence. Such a law could not have been wisely or beneficially enforced every year, as it would have tended to pauperise men. But it could be safely

applied every seven years, and such a period was not so long as to be useless in the way of inspiring hope.*

III.—The Sabbath year was intended *to afford opportunity for prolonged and uninterrupted communion with God.*

“And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.” (Deut. **xxxi.** 10—13.)

Nothing was more important for the people than instruction in the law, and the fulfilment of that law in their lives. It lay at the root of national, not less than of personal and domestic, prosperity, and if by any means the ordinary sources of instruction in ordinary years had been insufficient, and there were those who had not known or learned anything, the Sabbath year was to supply the deficiency, and there was to be on the part of every member of the nation a prolonged appearing before God.

Nothing is more important for us than the culture of our spiritual life. Our well-being and happiness depend upon it, far more than upon the state of our flocks and herds, our fields and gardens, the whirl of our machinery, the output of our manufac-

* Philo, as quoted by Kalisch, dwells on this aspect of the law. It was intended “to assist the poor and train the rich to humanity.” The people were to leave the land fallow and untilled, and deliberately let slip out of their hands certain and valuable revenues, “that they might not be wholly devoted to gain, but even willingly submit to such loss.” They were taught that it was sinful to oppress men with burdens, since even the earth, which has no feelings of pleasure or pain, was to enjoy a period of relaxation. It was the aim of the lawgiver to weave in humanity with every part of his legislation, “stamping on all who study the Holy Scriptures a sociable and humane disposition.” He “raised the poor from their apparently lowly condition, and freed them from the reproach of being beggars,” by “appointing times when, as if they had been denying revenues for their own propensities, they found themselves in the possession of plenty, being suddenly enriched by the gift of God, who had invited them to share with the possessors themselves in the number of the sacred seven.”

tures, our exports and imports, the price of stocks and shares, our balance at the bankers', our stately houses, our well-furnished tables, our treasures in art and literature, and even our physical health. Failure here is fatal. Unless a man has within him high thoughts, noble aspirations, pure affections, unless he has reverence for all that is great and godlike, devotion to all that is true and good, sympathy with all that is gracious and helpful— unless he lives in contemplation of Him who alone is great, and on whose mercy we all depend—the largest external good will be of small avail. Yet men continually urge the excuse that they have "no time for these things." Even the weekly day of rest is by many diverted from its true end and occupied in things worldly. We allow it to be invaded by care and pleasure, and grudge its consecration to God. It is not a Christian preacher, but the great poet of Nature, who censures men on this ground—

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers.
Little we see in Nature that is ours,
We have given our souls away, a sordid boon."

Nor is it an apologist for the Gospel, but one of its severest critics, an apostle of sweetness and light who lamented that—

"We see all sights from pole to pole,
And glance and nod and bustle by,
And never once possess our soul
Before we die."

As elsewhere he asks—

"But we, brought forth and rear'd in hours
Of change, alarm, surprise—
What shelter to grow ripe is ours?
What leisure to grow wise?"

"Too fast we live, too much are tired,
Too harass'd to attain
Wordsworth's sweet calm, or Goethe's wide
And luminous view to gain."

With infinite impressiveness does this Sabbath year declare the need of fellowship with God. It calls men both to solitary and to social worship, to prayer and meditation, to adoration, gratitude, and praise. We all need more time for these things and ought to take it. It should be the aim of every rational being to "seek first the

Kingdom of God and His righteousness." And if it were so our social and economic problems would speedily be solved.

And now note that under the conditions described God says, "I will command My blessing upon you in the sixth year." He will insure the prosperity of His people, so that they shall not suffer loss.

"Wherefore ye shall do My statutes, and keep My judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."—Lev. xxv. 18-22.

God anticipates and provides for the needs of His servants. He can secure from the land an increase, an overflowing fulness to meet the strain placed by the Sabbath year upon its productive energies, accomplishing by other processes what is ordinarily accomplished by such as are suspended, in obedience to His will.

God will honour and reward our trust—He is, in fact, our only but He is our all-sufficient, resource. When we tread the path of lowly and faithful obedience; when we act in all things as He directs and for His sake; when we apparently neglect our worldly interests at His command, He will be most near to us and supply all our needs. The seekers of His kingdom shall find "all other things added to them."

**"Make but His service your delight,
Your wants shall be His care."**

Men ask in regard to the thought, the time, the money devoted to the service of God, "Why this waste?" Ah! they little know of what they speak. "Man doth not live by bread alone," and even if he did, there are other forces than those of natural law and human industry to produce it. There is a power behind which makes not only for righteousness, but for prosperity, happiness and blessing. God is an infinitely more important factor than man, and the latest utterance of Science itself, reversing its materialistic standpoint, is that "in life we see the promise and potency of all forms of matter." So be it. But in that case "Thy favour, O Lord, is life, and Thy loving-kindness is better than life."

JAMES STUART.

THE LATE JOHN BURROWS COLLINGS, OF BIRMINGHAM.

A TRIBUTE TO A TYPICAL BAPTIST.

IN the BAPTIST MAGAZINE for November, 1869, a friendly pen records the death and describes the life of the Rev. William Collings, of Gloucester. Thirty years are all but gone, and it is now our sad duty to chronicle the death and delineate the life of his son, John Burrows Collings. Not a pastor himself, but the succourer and the inspirer of many pastors. A son of the manse and a brother of all ministers. One cannot turn to the old drab coloured magazine and read the life of the Gloucester minister without realising that much of his life was strikingly reproduced in that of his son. The father was a temperance pioneer—the son one of the staunchest temperance advocates in the land. The father found Christ and discovered himself as a Sunday-school teacher—the son was for close on twenty years Superintendent of the Pembroke Sunday-school, Liverpool. The father made the Baptist cause at Gloucester, removing the debt, exorcising the strife, filling the chapel, and consolidating the church—the son saved the Baptist cause at Pembroke, believing in its future while others were reverencing its past, not bating a jot of heart or hope although congregations dwindled and friends deserted. In the son as well as in the father there was seen a rare combination of business and grace, of inflexible integrity and deep compassion, of marked ability and readiness to stoop to the smallest service and the pettiest detail.

Born fifty years ago, bred and trained in a home where God was real and religion practical, where love was strong and strength was tender, his soul almost unconsciously opened out in devotion to God and service to man. Here he heard those stories of the early struggles of the temperance cause that fired his soul for his life's warfare, and here he received that insight into ministerial difficulties which made him such a valued counsellor in after days. The home was only a cradle for the Church. At an early age he was baptized, and soon after saw service as the Secretary of the

Gloucester Young Men's Religious Improvement Society. His remarkable aptitude for organisation was at once recognised, and he was regarded on all sides as a model secretary.

Before long the quietude of the old cathedral city was changed for the rush and bustle of Liverpool. He joined Pembroke Church in the golden afternoon of Birrell's ministry. Although that was during the carriage days of Pembroke, his worth was soon recognised, and he became a teacher in the school, which he afterwards superintended for so many years. A beautiful letter, written to him by Mr. Birrell on the death of his father, reveals at once the tenderness of the great preacher's heart and his deep regard for his young fellow-worker. Another letter, written by the Rev. F. B. Meyer, who was at that time assistant minister at Pembroke, is full of charm and significance. This note indicates that the young pastor had been influenced by the Temperance enthusiasm of his friend. It would be interesting to know to what extent the man, who has done such magnificent work among the drunkards of Leicester and London, owes his abstinence principles to the subject of our sketch. His history is henceforth that of service and honour. He was elected superintendent of the school, and when Mr. Richard, now of Bristol, settled at Pembroke eighteen years ago, he found him deacon and secretary of the Church, and to use his own words, a friend that by his sound judgment, quick insight, and thorough dependence, added a new meaning to friendship itself. On Mr. Richard's departure after several years of excellent work, there came the critical period in the history of the Church. From that time to the coming of Mr. Aked, Mr. Collings, by his enthusiasm and dauntlessness, kept the chapel open. While the majority had deserted, and while many of the minority had lost heart, with loving optimism he hoped all things and believed all things. On the roll of noble deacons who have saved historic Churches for the Baptist denomination must be inscribed the name of John Burrows Collings as the saviour of Pembroke. His faith was justified and his energy rewarded in the crowded congregations and vigorous organisations which have marked the ministry of Mr. Aked. We remember a conversation in which he expressed his own preference for the morning discourses, but in which he warmly vindicated the evening lectures as instrumental in

reaching the unreached. It is only right to state that although brought up in an orthodox home, he had unfaltering confidence in the sincerity, enthusiasm, and spirituality of his pastor. Never did a minister get a stauncher supporter, and never was support more cordially appreciated or more frankly acknowledged. "He was the cleverest man I knew," says Mr. Aked; "for insight and foresight, strong comprehension, clear vision, sound judgment, lightning-like rapidity of thought and action, I do not know his peer to-day."



THE LATE JOHN BURROWS COLLINGS.

(From the *Good Templar's Watchword*.)

Just before he left Liverpool for Birmingham, his brethren recognised his services by electing him Moderator of the Lancashire and Cheshire Association. What he was at Liverpool he continued to be at Birmingham. He became the deacon and the leading spirit of the church at Small Heath. He conducted a local preachers' class, inaugurated a temperance lodge, and guided the church through the perils of an interregnum. The Free Church Federation Movement gave him scope for work, and he advocated its claims and lectured on its principles throughout the

Birmingham district. The last year of his sojourn at Liverpool he was elected president of the United Churches. The last year of his sojourn at Birmingham he was elected Chairman of the Baptist Association of that city.

This, alas, was the last of his life, for in the prime of his strength and the ripeness of his gifts he was cut down last April by apoplexy. One evening he did not return home from his office, and in the morning he was found dead.

The love kindled by Christ in his heart signally manifested itself as a passion for the reclamation of the drunkard. Twenty-five years ago he became an active Good Templar, and in due course all the honours of that society were conferred on him. He was elected and re-elected Grand Marshal, five years he was Grand Secretary, two years Grand Treasurer. He was in addition made Grand Counsellor, and appointed a representative to the Zurich International Supreme Lodge. On his removal from Liverpool to Birmingham he became Trade Manager of the Grand Lodge Executive and Editor of the *Good Templars' Watchword*. Thus his name has become identified and all but synonymous with Good Templarism, Malins and Collings being its two prominent representatives in the United Kingdom. The comrade left behind has borne this noble testimony to the one departed: "His judgment was so accurate as to be unsurpassed by anyone upon whose shoulders has rested the regalia of our world-wide order." He identified himself with every movement, union and society which tried to protect the standing and reclaim the fallen—but we believe his grandest temperance work was done apart from all societies. He was always reclaiming somebody. In his home the victims of drink were welcomed, in his office they were employed, in his classes they were taught, and in his prayers they were never forgotten. We were once constrained to ask how in large cities like Birmingham and Liverpool he managed to come into touch with these people, and Mr. Aked has left the problem unsolved by declaring "Prodigals and criminals found their way to him in most mysterious ways." He went about doing good, and his helpfulness and resourcefulness gave confidence and encouragement to the worst. He was so strong in committees and so powerful on p'atforms, because he was first of

all an unobtrusive but indefatigable private in the battalions of love, helping all the fallen that came in his way.

The sharp imperious voice is silent; the large heart has ceased to beat. John Burrows Collings is dead when he is most needed. Fifty years is too short when the battles to be fought are so many, and the friends of the drunkard are so few. But he is not lost to the armies of the right. His death must have been a call to higher service. Whatever our conceptions of heaven may be, the life of our brother compels us to think of it as an opportunity for harder work. Otherwise heaven would not be heaven to him. He has left behind him a widow and four daughters. Mrs. Collings, who is the daughter of the late Mr. Marriott, of Wotton Mills, Northampton, fully shared and fittingly supplemented the rich life of her husband. Her tact and kindness are no less marked than his energy and enthusiasm. Last year the Good Templars made her Grand Vice-Templar, thereby conferring on her the greatest honour they can bestow on any woman. His brother is Mr. T. Collings, of Burton Latimer, who, as lay pastor of the Baptist Church in that place, has with signal success solved the problem of the village churches.

T. PHILLIPS.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—THE BABOUSHKA.

CHRISTMAS is coming! We shall soon have the holidays, and the merry greetings, and the warm fireside gatherings, and the presents, and the Christmas cards; and we shall also have the carols and the hymns, and the story of the shepherds, and the other story of the star which the Wise Men saw shining in the western sky, and which guided them to Bethlehem. Here is a Russian tradition about the Wise Men, which is only a fancy, but yet may have some truth behind it. It is always worth knowing what people of other countries think and say.

There was a certain old woman, then, who lived in a cottage somewhere on the road by which those Wise Men were travelling with their camels, and their servants, and their bales of spices; and they called at her door as they passed by. They asked her to come out and see the great star; and they told her what they thought it meant. Long before their time, one of the sages of their people had foretold that a star should rise out of Jacob, as the sign of a great King, triumphing over His enemies; and now the star had come, and they thought that the King must have been born. They

were going in search of the Christ-child. "Come with us," they cried to the woman; "we are on our way to worship Him; we have gifts for Him of gold and frankincense; and thou shalt have a share in His favour." But she answered: "I am busy; I have to set my house in order; when that is done, I will rise and follow and look for the King." Alas! she missed her opportunity. When she had done her work and came forth, it was too late. The Wise Men were already gone far across the desert, and the star had disappeared from the sky.

There is a star shining in *your* sky, children; there is a call sounding in *your* ears. The star points to Jesus—the King, the Shepherd, the Saviour of young and old. The voice speaks of Jesus. All the Christmas bells will soon be ringing in His honour. Have you found Him in the manger at Bethlehem, on Calvary's Cross, on the throne of heaven? Will you come and seek Him with the rest of us, and offer Him your heart and accept His salvation? Or do some of you feel as if you must attend to other things first? Let me wait, do you say, till the school days are over, and the merry hours of youth, and I am obliged to settle down! That was what young Augustine felt when he cried: "O God, convert me, *but not yet!*" He was sorry for it afterwards; for, when he was a man, he found it a hundred times more hard. Now, in your bright, fresh youth is the very opportunity to make a noble choice. The star grows dimmer as we grow older; it is not so easy then to find the way. Now it shines clear. What a happy Christmas, if you make it the time for seeking and finding Christ!

The story, however, is not finished. The poor Baboushka, as the Russians name the woman, was sorely troubled. She had missed her chance of finding the King, and she would never enjoy His grace. But, perhaps, if she were very diligent and very patient, she might still find Him. He would still be a child, she fancied; so she would go to every child she could hear of, in the hope that it might be He. Some day the star might appear again, and the Wise Men might call to her, and she should see the Christ. Meantime, she would be kind and tender to all children, for His sake. So she went from home to home, and warmed and fed the little ones, and rooked the babe in its cradle, or carried it in her arms. She is still alive, they say, and has been seeking ever since for the Child. It is she who fills the stockings of the Russian children with pretty things at Christmas-time, and she who dresses up their Christmas trees. They spring out of their beds, in the early morning, hoping to see her; but she always vanishes, just as Santa Claus does with us. What a kind, patient, old woman she must be! Is not the idea beautiful? If people are good to little children, is it not what Christ loves to see, and will He not show them Himself? Or, if children are kind to old people in pain or poverty, will not that also bring Him near? Sometimes, when my heart has been cold, I have gone out to visit some of His suffering ones, and in this way I think I found Him. "Ye did it unto Me," he says; and, if you cannot all

at once find Him, find someone to whom you can carry help or comfort, and you will be on your way to reach the heart of the King Himself.

The last part of the tradition is not so beautiful, and I do not agree with it. It says that our poor Baboushka is always disappointed of finding the Christ-child, and always turns sadly away. She is doomed, because of her delay, never to find rest; it is her punishment for neglecting to rise up when the Wise Men went by. Now, we know that delay is dangerous; but it would not be like our Lord to disappoint one who was so penitent and so persevering. Late or early, no one ever sought Him in vain. We may have waited too long, but, once we go to Him, we are welcome. I would rather make the story end another way. I think that the Good Shepherd Himself rose up and went after the lonely, sorrowful old woman; and that one day, long ago, as she bent over some orphan child and nursed it for His dear sake, He laid His own hand upon her head and drew her to His side, and said: "Whosoever receiveth one such little child in My name receiveth Me."

WILLIAM BROCK.

A CHRISTMAS GREETING.

O MERRY bells of joy ring out
 And chime your gladdest strain,
 With organ peal and voice of song
 Sound forth a glad refrain;
 Be every heart and every tongue
 Upon the earthly sphere
 Awake with tuneful melody,
 For Christmas-time is here.

O never may the world forget
 That in the long ago
 The song of a bright angel choir
 Was heard on earth below,
 And humble shepherds on the plain
 Heard in the early morn:
 "In yonder town of Bothlehem
 The Prince of Peace is born!"

O wondrous were the tidings brought
 That God was veiled in clay,
 And by a mother's arms caressed
 Upon that natal day.
 Amazed, enraptured do we stand
 At the stupendous Love
 That stooped to take a mortal's form
 To guide us safe above.

But, listen! still a message grand
 Is in that birth of old,
 As sweet and grand for all the world
 As when by angels told:
 "Christ came among the sons of men";
 On may the tidings roll,
 To give to all who welcome Him
 A Christmas in the soul.

T. M. EASTWOOD.

NOTES AND COMMENTS.

OUR NEXT YEAR'S VOLUME.—The prospectus which accompanies this issue of the *MAGAZINE* will assure our friends that we have been able to make satisfactory arrangements for next year. We have promises of assistance from many of the best and most widely-known writers in the denomination. Others whose names would command confidence prefer to write anonymously. Month after month, aided by such effective co-operation as we have happily secured, we hope to set before our readers an attractive bill of fare. It will be found that most, if not all, of the subjects in which Baptists are specially interested are passed under review, and that those who master the contents of our pages will be kept well informed of the things which most urgently require attention.

WORDS OF ENCOURAGEMENT.—We are grateful for the many expressions of appreciation which during the last year have reached us, and for the assurance that the *MAGAZINE* is rendering valuable service to our churches. These expressions have come from ministers, missionaries, and laymen. One of our ablest and most popular ministers writes: "When I speak of literature in connection with the Baptist denomination I always think of the *BAPTIST MAGAZINE*, which is doing more than any other agency to foster in our churches a love of strong and healthy literature and of robust intellectual culture." Several others have assured us that they invariably look to our "Notes and Comments" for help towards the formation of a sound judgment on current ecclesiastical affairs, though one or two regret that the notes touch on political subjects less than they used to do. The Literary department is, we believe, the most widely appreciated; many of our ministerial readers especially assure us that they find in it the best guide to the books which they ought to read. Another friend tells us that in a small village service, especially on communion nights, he frequently finds in the *MAGAZINE* a suitable article or sermon for reading.

FREE COPIES OF THE MAGAZINE.—In connection with most Christian churches there are generous-minded men who supply clergymen, ministers, and evangelists with books, magazines, and newspapers. There are a few friends who send copies of the *BAPTIST MAGAZINE* to ministers in different parts of the country—especially, perhaps, to village ministers who, while they appreciate, cannot afford to purchase it. The number of copies supplied in this way is far smaller than it ought to be, and we are often compelled reluctantly to refuse requests for them. One country minister writes us: "The *MAGAZINE* is always welcome. I lend it to some of our young people, who are always pleased with it and make good use of it. It gives them backbone. I wish all our churches would circulate it among their members." **SO DO WE.** In view of these facts it is surely permissible to plead

for more extensive, more generous and practical help in the way of increasing the circulation of the *MAGAZINE*. It is difficult for a denominational magazine, which aims at the high standard we have set before ourselves, to achieve the success we desire. But if all our friends will help us to make the *MAGAZINE* more widely known, if they will secure new subscribers and purchase a few extra copies for the purpose here indicated, considerable progress will be made.

THE ILLICIT LIQUOR TRAFFIC IN THE TRANSVAAL.—The articles which have, at different times, appeared in our pages on the iniquitous drink traffic in Africa, have brought us many interesting communications. This is especially the case in regard to the article in our number for August on the traffic in the Witwatersrand, and we have had urgent requests to pursue the subject. It is but a limited amount of space that we can give to it, but our sympathies are fully with those who are working for a thorough and drastic reform, and we trust that the friends of temperance and religion at home will not allow the matter to rest. Disgraceful scenes, similar to those described in our pages, continue to take place, in one case at least with fatal results. "One was a big tribal fight between the boys of the New Unified, Aurora West, and Main Reef, and they were all more or less drunk. One official stated that every Sunday he sees from twenty to thirty boys in a circle, with Russians waiting on them, and serving them with bottles of liquor as fast as the Kaffirs could drink the stuff." A representative of the Johannesburg *Star* interviewed the managers of the different mines, and here are specimens of his reports:—"They all told a most doleful story of the ravages made amongst their mine boys by the extensive sale of the vile stuff retailed by the liquor syndicate, which has its headquarters in the vicinity of the Main Reef. The managers have almost ceased to plead with the authorities for assistance in preserving their boys from the influence of the liquor seller. They look upon the existing unbridled sale of drink with despair, and, as one gentleman said, their patience is exhausted, and the authorities must not be surprised if they take the law into their own hands." "Mr. Petersen has done everything in his power to put a stop to the scandalous state of affairs which is rife on the property, and to save his boys from complete demoralisation; but his efforts have been characterised by such a complete and hopeless failure that he and his foreman, in order to secure the company's interests, have contemplated the taking of very stringent measures against the miserable set of creatures who sell the poisonous liquor. A deputation went to the State Attorney to put the case before him, and to ask that the police should be compelled to do their duty. The members of the Volksraad for the Witwatersrand were interviewed, but so far nothing has resulted." When the Transvaal was ceded to the Boers, the Treaty reserved to the British Government the right to protect the native races, and surely this is a case in which right and duty are synonymous. Exeter Hall should certainly make its voice heard.

THE CHRISTMAS SEASON.—Christmas is again upon us, with its message of peace and goodwill. There are special reasons why it should be celebrated this year with more than usual interest and gratitude. A few weeks ago we seemed to be on the verge of a great war. The relations between France and England have rarely been more strained than in connection with the Fashoda incident. Had war taken place it would have proved a great calamity in every sense. That victory would have been with the British we fully believe, but it would have been dearly purchased, in view of the social disorganisation, the interruption to our commerce, the heavy cost both of treasure and of life, and the ill-feeling that would have been engendered. Peace has been preserved, and for that we should be devoutly thankful, though no doubt many critical questions still remain unsolved. The Czar's rescript has undoubtedly worked for good, and solid progress has been made towards the abolition of war, or its restriction within the narrowest possible limits. At this season of the year, all Christian ministers will no doubt do all they can towards enforcing the principles of the Prince of Peace. The difficulties between America and Spain are not yet settled, but diplomacy will surely prove itself equal to their settlement. The Philippines will probably be ceded to America, and a war indemnity of £4,000,000 is demanded. Notwithstanding the unrest in so many directions, we know that the Lord reigneth, and if His people are true to their convictions and their duty, "righteousness and peace" will prevail.

A STATESMAN'S WISE WORDS ON PROSELYTISM.—At a meeting recently held in connection with the enlargement of the chapel in St. John's Square, Clerkenwell—the headquarters of the London Central Wesleyan Mission—the ex-Secretary of State for India uttered words which the members of all Churches would do well to remember and act upon in their forward movements. Sir Henry Fowler recalled and emphasised a sentence used by the Rev. C. H. Kelly at a meeting of the Twentieth Century Fund, and gave it his strong support—viz., "that that movement was not undertaken in a spirit of sectarian pride." "Let them," said Sir Henry, "keep clear of that in all their movements. Their work was not to interfere with that of other Churches, and they did not want to proselytise. He should not have the slightest sympathy with their movement if he thought they were going to draw their recruits from other Churches and organisations. We did not recruit from regiments in the army, but from among men who were not in the army; and recruiting of the Churches should be from that class who were outside Church influence altogether." Sectarianism is undoubtedly a grave evil, and rivalry between Churches is disgraceful. Ecclesiastical sheep-stealing is not only reprehensible in itself, but answerable for some of the most serious difficulties which confront us, and for the indifference of so many working men to all attempts to win them to our Churches. The leaders of all denominations—like Mr. Kelly, Mr. Hugh Price Hughes, and

Sir H. Fowler—are happily fully alive to the danger, and are doing their best to avert it. But a great deal depends on men who are not in the front rank—on ministers, deacons, circuit stewards, in the various localities. Unless these act fairly and honourably, we shall still hear of overlapping, and be disturbed by the selfish and discreditable zeal of proselytisers. The real spirit and tendency of sectarianism was accurately described by Coleridge, when he said that the man who begins by loving his Church better than Christ will end by loving himself better than either.

OBITUARY.—We regret to have to record the death of the *Rev. William Underwood, D.D.*, although regret is mingled with gratitude for the long and noble life which has reached its close. William Underwood was born in 1812, educated at the General Baptist "Education Society" at Loughborough; served as pastor at Worksworth, at Praed Street, London, at Derby, and at Chesham. From 1857 to 1873 he was Principal of the Chilwell—now the Midland—Baptist College, and had among his students Dr. Clifford and other men who have since rendered noble service in the denomination. He was a careful scholar and an inspiring teacher, and will be gratefully remembered by all who came in contact with him.—We also regret to record the death of *Mrs. Steane*, widow of the late Rev. Dr. Steane, who died at her residence, New House Park, Rickmansworth, on November 2nd. Mrs. Steane was in her eighty-fifth year. She was the eldest daughter of the late Mr. Henry Pigeon, of Clapham Common, and a sister of Mrs. Underhill. Her noble and stately presence was not more noticeable than her kindly sympathetic heart. There was quite an old-world charm about her. She was a staunch supporter of our denominational movements and took great interest in Christian work generally. The church at Chipperfield will miss her sorely. She frequently expressed her appreciation of this MAGAZINE, and proved her sense of its value by supplying several ministers with free copies. In this respect we shall miss her, but trust that others will be ready to help in her stead.—We reserve until next month our remarks on the death in his eighty-second year of our veteran missionary the *Rev. James Smith*, of Simla, of which we heard after this note was in type—one of the noblest of a noble host of missionaries in India.

BREVIA.—In consequence of the heavy pressure on our space at this season we are compelled to omit "notes" which have been sent us on the *Ritual Controversy*, the inauguration of the *Nonconformist Political Council*, of the principles of which we cordially approve. Baptists were ably represented by the Rev. S. Vincent, the President of the Union, Mr. Lloyd George, M.P., and the Rev. J. G. Greenhough, M.A., whose brilliant and incisive speech marked the high water mark of enthusiasm. In the present ecclesiastical condition of the country—especially in regard to education—firm and vigorous action, such as this Council promises, is imperatively needed.

LITERARY REVIEW.

THE MAKING OF THE SERMON. For the Class Room and the Study. By T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary, N.Y. American Baptist Publication Society. London: Baptist Tract and Book Society.

DR. PATTISON happily needs no introduction to English readers, least of all to readers of this Magazine. His contributions to our pages—far too infrequent—are always welcome, while his occasional preaching engagements in the summer season secure him friends in all parts of the country. Few men are better qualified to give direction concerning sermons, in every aspect, than he. He has very definite ideas as to what a sermon should be in itself and in its effects, but he is no mere theorist. All that he says is the result of long practical experience, and comes with an authority that no professional instruction could of itself command. Much as has been written on preaching, there was ample scope for a work so solid in substance, so racy in style, and so brilliant in illustration as this. Few men are more liable to become slaves to habit than preachers. The absorbing claims of the pastorate, and “the almost breathless frequency with which Sundays recur,” make it difficult for a man to contemplate any material change in his methods of pulpit preparation. Yet, as Dr. Pattison wisely says, no one method of preparing or delivering a sermon is so certainly the best that the preacher can afford to neglect all others, and the motto from Michael Angelo which is stamped on the cover of this book, “Still Learning,” may well be the motto of all true workers in the pulpit. Dr. Pattison discusses the different methods of preaching, whether textual, topical, or expository; doctrinal, experimental, or practical. He speaks at length on the different parts of a sermon, the introduction, the divisions, and the conclusion; shows the place of exegesis, argument, and illustration, and compares the merits and drawbacks of different styles of delivery, whether the read sermon, the extemporaneous sermon, or the composite method. Dr. Pattison has not only thought profoundly but read widely, and gives in these pages the cream of his reading. No more instructive or more lively book on this great theme has been issued from the press, and we predict for it a cordial welcome on this side the Atlantic as well as on the other. The only mistake we have noticed is on page 276; the lines, “What if earth be but the shadow of heaven,” attributed to Shakespeare, are of course Milton’s.

APOSTOLIC CHRISTIANITY. Notes and Inferences mainly based upon St. Paul’s Epistle to the Corinthians. By H. Hensley Henson, D.D. Methuen & Co. 6s.

THIS is at any rate a lively book. Mr. Henson is no sleepy incumbent droning away in the pulpit to no purpose, but one who is bent upon making Christianity a living force in his life and work, and in the lives of

others. There is much in his volume from which we dissent, his position being that of an Anglican High Churchman, and his teaching as to the constitution of the Church and on the whole subject of baptism and the sacraments generally being mixed, as it seems to us, with doubtful and erroneous elements. The cry back to Christ and to the Apostolic Church is here urged on a sound basis, and certainly the one hope of the Church is in filling our spiritual horizon with Jesus Christ. It is delightful to read sermons so strong and inspiring, and from which we may all learn much to our great advantage. We deal with the preface to the volume in another part of the *MAGAZINE*, and may subsequently deal with other points in which, as it seems to us, Mr. Henson has missed the mark. W. H.

BIBLE MANNERS AND CUSTOMS. By the Rev. G. M. Mackie, M.A. London: A. & C. Black, Soho Square. 1s. 6d.

No artist who attempted it could depict the diversified scenery, for instance, of the Swiss Alps or the West Highlands of Scotland, without himself having seen them. Copying from others has given us admirable work, but copies can never have the value of originals. Mr. Mackie, who was for twenty years minister of the Church of Scotland at Beyrout, has seen for himself the land in which the Bible was written, the people of the land, and their various customs. He has been able to give what is so necessary—a local colouring to his pictures. Although restricted to an octavo volume of 175 pages, he has compressed into it what might easily fill a work three or four times the size, and while he has kept in view the needs of young readers, his vivid and accurate portraiture, his numerous illustrations, and his careful deductions will satisfy the most experienced. The manual certainly tends to make the Bible more real to Western readers.

MESSRS. MACMILLAN'S BOOKS.

THE GOSPEL ACCORDING TO ST. MARK: The Greek Text with Introduction, Notes, and Indices. By Henry Barclay Swete, D.D., Regius Professor of Divinity in the University of Cambridge. 15s. Professor Swete now occupies the chair at Cambridge which was formerly filled by Bishops Lightfoot and Westcott, and his work reminds us not less by its contents than its form of the commentaries which bear their names. It is solid and scholarly, as accurate in detail as it is comprehensive in outlook, though on one or two points it betrays a slight ecclesiastical bias, as in the criticism of Dr. Bruce (p. 247). It is a work in which we have not merely second-hand results, but such as have been reached by independent and painstaking investigation. The exegesis which constitutes the great body of the work illustrates the meaning of words and clauses as only a master of Greek grammar and a student of Greek literature could. Great care has been exercised in the discrimination of synonymous or equivalent terms, in showing why one is used rather than another, and in interpreting by means of parallel passages. The illustrations from

Biblical and classical Greek are a specially valuable feature of the work, and students who master the notes ought to be at no loss for didactic or homiletical suggestions. As to the Prolegomena, Dr. Swete's chapters strike us as particularly good. He has set before us "the personal history of Mark" with a clearness and precision which we have never seen surpassed, and gives a succinct history of the Gospel in the early Church. He places its origin prior to the summer of A.D. 70, noting in this connection "the freshness of its colouring, the simplicity of its teaching, and the absence of any indication that Jerusalem had already fallen when it was written." He holds that it was composed in Greek, and therefore rejects the theory, defended with great ingenuity by Professor Blass, that it was originally written in Aramaic, and was subsequently translated into Greek. Dr. Swete's objections are tersely and forcibly stated. On the twelve concluding verses of the Gospel, about which such keen differences have prevailed, Dr. Swete has a careful and elaborate chapter, entitled "Alternative Endings of the Gospel," in which he takes a cautious and reverent position. No essential point in the discussion is overlooked, and there is sound criticism in the following paragraph:—"On the whole it seems safe to conclude that at Rome and at Lyons in the second half of the second century the Gospel ended as it does now. If the last twelve verses did not form part of that autograph, there is nothing to show when they were attached to the Gospel. But they must have been very generally accepted as the work of St. Mark soon after the middle of the second century, if not indeed at an earlier time. It is significant that a writer of such wide knowledge as Irenæus entertained no suspicion of their genuineness." Dr. Swete mentions the fact that in the Patriarchal Library of Edschmiatzin, Mr. F. C. Conybeare found in November, 1891, an Armenian MS. of the Gospel written A.D. 980, in which the last twelve verses of St. Mark are introduced by a rubric written in the first hand "of the Presbyter Ariston," this Ariston being probably Aristion mentioned by Papias as one of the disciples of the Lord. Strong as is the testimony for the ordinary ending, "there are points at which this obtain of evidence is not merely weak but broken." And hence Dr. Swete concludes: "When we add to these defects in the external evidence the internal characteristics which distinguish these verses from the rest of the Gospel, it is impossible to resist the conclusion that they belong to another work, whether that of Aristion or of some unknown writer of the first century." For this learned, devout, and helpful work we are profoundly grateful. It will go far to secure for St. Mark's Gospel greater and more general attention, such as its independence and "the beauty of its bright and unartificial picture of our Lord's life in Galilee" demand for it. The closing words of Dr. Swete's Preface are as beautiful as they are true in relation to the value of his own contribution to the study of this vivid portraiture of the Son of God and Son of Man: "The briefest of the Gospels is, in some respect, the fullest and most exciting. The simplest of the books of the New Testament brings

us nearest to the feet of the Master." And this being so, Dr. Swete says: "The interpreter of St. Mark fulfils his office so far as he assists the student to understand, and, in turn, to interpret to others, this primitive picture of Incarnate Life. To do this in any high degree demands such a preparation of mind and spirit as can rarely be attained; to do it in some measure has been my hope and aim."—

A SERIOUS CALL to a Devout and Holy Life. By William Law, A.M. A New Edition, with Preface and Notes, by J. H. Overton, D.D. 8s. 6d. net. This is the first volume in Messrs. Macmillan's English Theological Library, in which it is intended to issue either complete editions or portions of the writings of the principal English theologians of the seventeenth and eighteenth centuries, with introductions and notes, so as to be of real service to students, and especially to those preparing for university or ordination examinations. The volumes will be published under the headings of Dogmatic, Historical, Homiletical, and Exegetical. The Bishop of London contributes a general introduction, which is in itself a piece of strong, helpful writing. Dr. Creighton points out the danger of concentrating our attention on detached passages, and rightly says that "it is better to read one complete treatise than a number of quotations," as later he says, "it is better to read one great book than a series of little books. It is better to seek for truth where its issues were most seriously felt than to rest content with tabulated arguments in its favour." The Bishop is well within the mark when he asserts that "English theology is penetrated by the same spirit as distinguishes the English character in other branches of literature. It is strong in sound and massive learning, and has never had reason to separate itself from other departments of English thought. Its great products rank among the noblest specimens of English prose, and its literary merits are of a very high order." Canon Overton, who edits the present volume, is thoroughly at home in this period. His preface is an admirable introduction, a fine specimen of the *multum in parvo* order, while the notes he has provided are throughout such as intelligent students often crave after and for which they will be profoundly grateful. The Library, which is to be published in demy 8vo, is got up in a delightful form. No such handsome edition of Law's great book has previously appeared, and as a specimen of printing and binding it stands well in the front rank.—

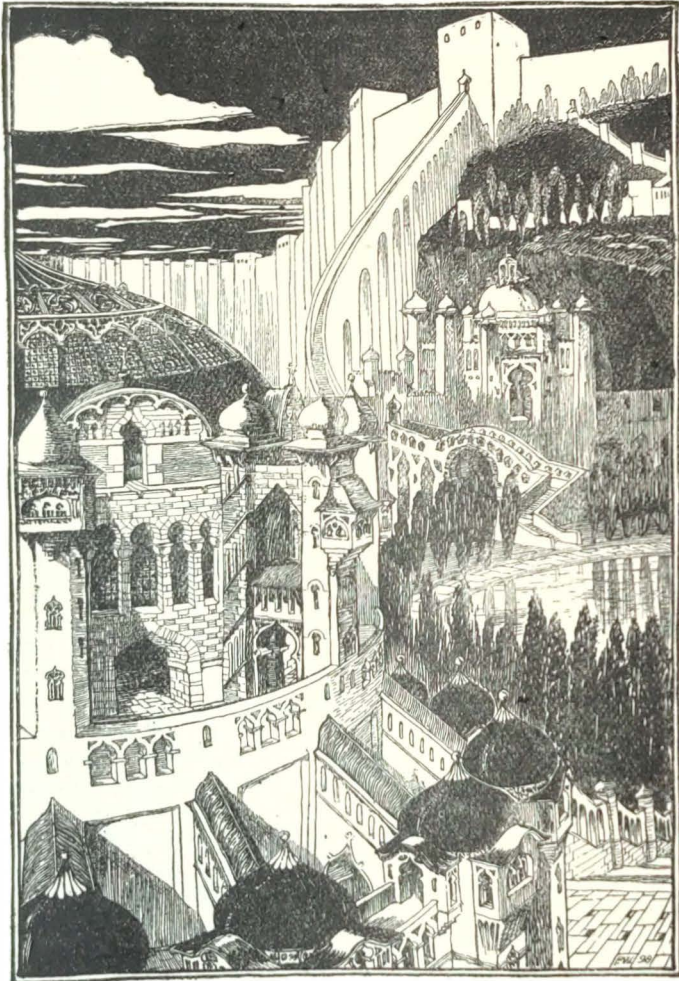
SPIRITUAL APPREHENSION: Sermons and Papers by the Rev. J. Llewellyn Davies, M.A., D.D., should serve as a pleasant reminder of other volumes which years ago we received from the same vigorous and graceful pen. Mr. Davies is one of the most reasonable, devout, and evangelical of the Broad Church theologians, a disciple—though not a slavish one—of Frederic Denison Maurice. Running through the sermons is the great principle that our spiritual faculties have necessarily the chief authority in our nature, and by them rather than by the pure intellect we are intended to have a real knowledge of God. That knowledge is personal and living, not intellectual or scientific. We know Christ in this way. The principle

is of immense value in our controversy with scepticism. Mr. Davies renders equal service by his insistence on the unflinching application of the principles of the Gospel to all the problems of economic, social, political, and ecclesiastical life. If we cannot accept all his conclusions, we always find in his words stimulus and encouragement, and visions of a brighter day. His utterances on such topics as the Church as Christ's Flock, Reunion, the Church Catholic and Church Pride, are peculiarly suggestive. —**THE DAY'S WORK.** By Rudyard Kipling. Opinions will differ as to the value of Mr. Kipling's latest volume, as indeed they have in regard to his previous work. So far as we can see there is here no falling off, either in inventiveness or execution, no padding, but as great a freshness, raciness, and power as ever. The opening story on "The Bridge Builders" is a graphic account of an engineering triumph over tremendous obstacles, and the strange dream, or vision, with which the story closes, has a meaning which all who are conversant with the present state of Hindoo thought will understand. "William the Conqueror," again, in his fight with the famine and in his capture of a woman's heart, is a wonderful piece of writing, while in "The Brushwood Boy" there are glimpses of an ideal childhood and youth, and touches of exquisite pathos and power.

MESSRS. LONGMANS AND GREEN'S BOOKS.

SELECTIONS FROM THE POETS: COLERIDGE. By Andrew Lang. Illustrated by Patten Wilson. 3s. 6d. There are few choicer Christmas volumes than this selection from Coleridge. It is exquisitely got up, and contains most, if not all, of Coleridge's best poetical works. Mr. Lang furnishes a capital biographical sketch of the poet and a short appreciation of his genius, with which, for the most part, we agree. The following is decidedly good:—"More than any one man, Coleridge awakened poetry. He strung her lyre anew; he purged her eyes with euphrasy; he taught her once more to see the unseen beauty, and to hear the harmonies as of 'all the angels singing out of heaven.' He put a new song in her mouth, a new ideal before her eyes. Wordsworth alone could never have done this. We may say that, apart from Coleridge's own creations in verse, Scott would never have been what he was, nor Hugo, Tennyson, or Musset. The Lyric Muse would not have unshackled her limbs and unfolded her wings without the example of Coleridge. To set that example was not to be 'useless.'" Mr. Wilson's illustrations are marked by insight, imagination, and force. We appreciate them highly. We have been favoured with the "Pleasure Dome" of KUBLA KHAN, concerning which poem Mr. Lang says: "I see no reason to doubt that Coleridge's story is true, and that 'Kubla Khan' was created in what the Eskimo call the 'Sleep of the Shadow,' in an opiated dream. Ordinary mortals versify in sleep: generally the remembered results are pure nonsense. The opposite was the experience of Coleridge, as long before of Cædmon,

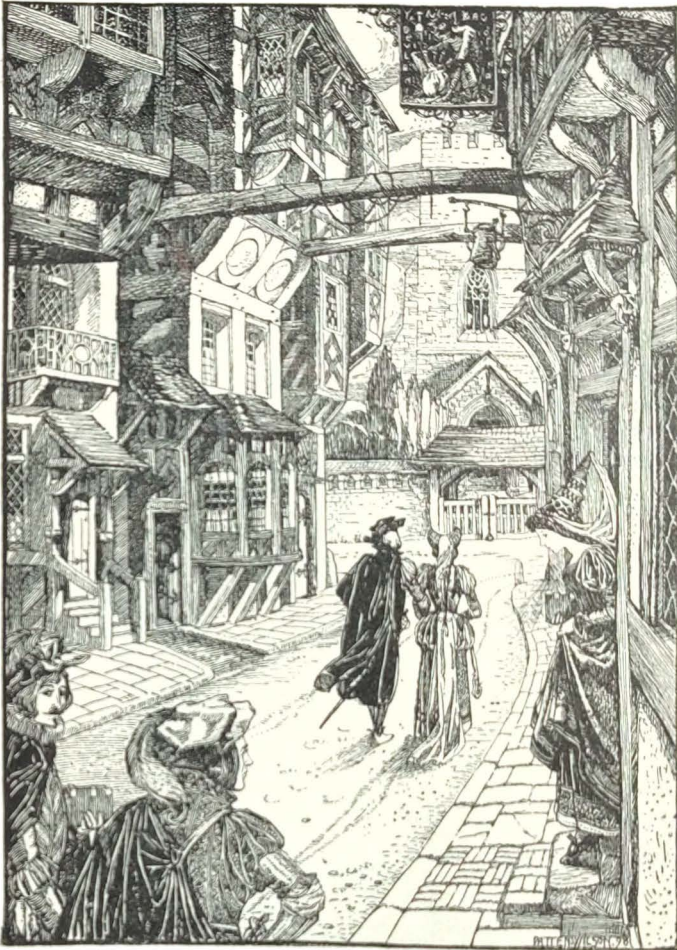
who had been no singer till he sang in a dream. . . . To myself the piece seems to be what romantic poetry would be if it could. Think of a volume of the same merit as 'Kubla Khan'! Reading it, we would dwell in the land of the Lotus-Eaters.' The other illustration is of the lines from



A STately PLEASURE DOME. (*Kubla Khan.*)

the ANCIENT MARINER, "To walk together to the Kirk, with a goodly company." — THE ARABIAN NIGHTS' ENTERTAINMENTS. Selected and Edited by Andrew Lang. 6s. There is, of course, no need to say

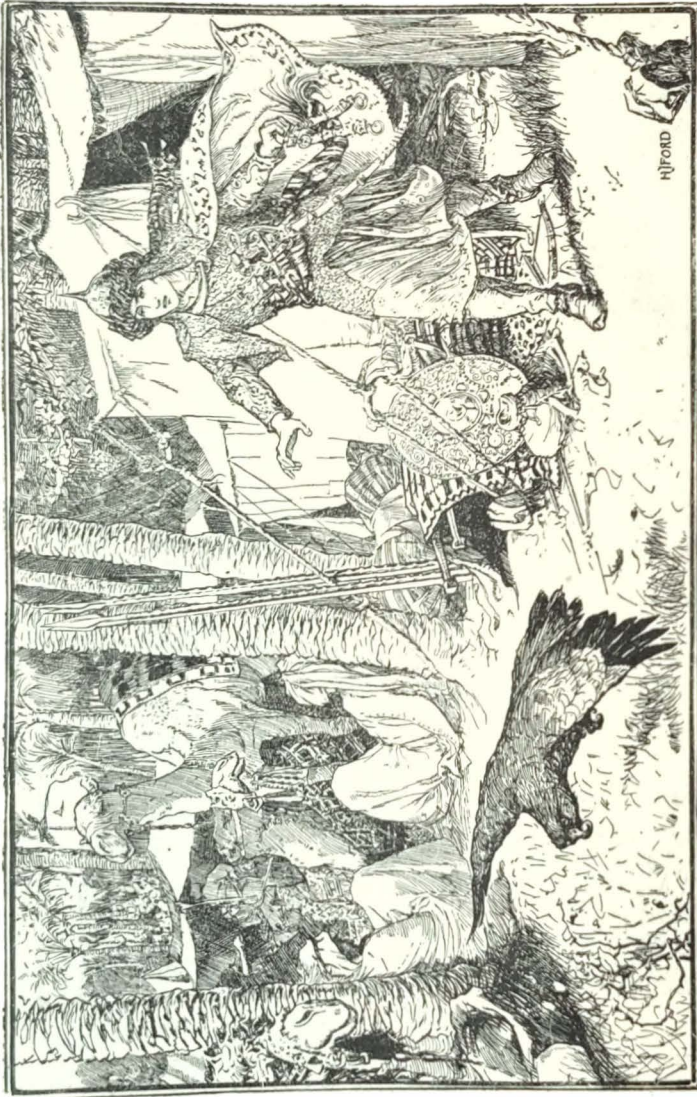
anything either in praise or dispraise of "The Arabian Nights" in themselves. The stories are too well known to require any comment. Mr. Lang's selection has been made, as we should expect, with sound judgment and good taste. The stories are shortened here and there, and



WALKING TO THE KIRK. (*Ancient Mariner.*)

omissions are made of "pieces only suitable for Arabs and old gentlemen." Mr. Lang says: "I can remember reading 'The Arabian Nights' when I was six years old, in a dirty, yellow old volume of small type with no pictures; and I hope the children who read them with Mr. Ford's pictures will be as happy as I was then in the company of Aladdin and

Sindbad the Sailor." The pictures are certainly a great addition to the beauty and interest of the work, and the enjoyment of young readers now



THE BIRD FLIES OFF WITH THE TALISMAN. (*Arabian Nights*.)

will certainly not be less than was Mr. Lang's own. Our illustration is from the well-known adventures of Prince Camaralzaman and the Princess Badoura.

MESSRS. HODDER AND STOUGHTON'S BOOKS.

WAS CHRIST BORN AT BETHLEHEM? A Study on the Credibility of St. Luke. By W. M. Ramsay, M.A., D.C.L. 5s. The Christmas season, with all that it promises as to our redemption and salvation, and the diffusion of "peace and goodwill," derives its significance from the birth of Jesus Christ—a birth which we believe to have been essentially miraculous—the Incarnation of God in human form. Unless the account of the birth in the third Gospel be absolutely credible, the whole meaning of the event vanishes, and an ordinary event is palmed off as exceptional and unique. The question which Professor Ramsay discusses is therefore of quite incalculable importance. We have to receive the account of it, and of many other facts, on the sole authority of Luke. If he is convicted of carelessness, deception, or error on a point so vital, the whole fabric of his Gospel falls to the ground. In view of his claims as to the accurate and trustworthy character of his witness, any mistake must be fatal. Professor Ramsay has faced this point fearlessly and honestly, with conspicuous ability, with an exceptional breadth of scholarship, and a candour not less conspicuous. He has shown reasons for accepting Luke's account as being all that it professes to be, the narrative throughout being simply in accordance with the facts. The enrolment under Quirinius is dealt with in a masterly fashion. We have here a specially valuable apologetic.—

THE RESTORED INNOCENCE. By R. J. Campbell. 1s. 6d. Dr. Robertson Nicoll's "Little Books on Religion" have given us a series of choice treatises in practical theology, and Mr. Campbell's sermons (as we presume they are) will take high rank among them. He answers sympathetically and forcefully the soul's most urgent inquiry, which relates not to escape from penalty but to escape from sin and the recovery of innocence. Fully alive to the awful evil of sin, he sees in Christ sure provision for its removal. His optimism is the result of strong Christian faith. No Christian man can read this booklet and not long to become, under Christ, a saviour of the lost.—

COMFORT AND COUNSEL for Every Day from the Writings of Elizabeth Rundle Charles. By two of her Friends, with Preface by Basil Champneys. 3s. 6d. Every reader of this choice volume will admit that the writings of Mrs. Rundle Charles, the authoress of "The Schonberg-Cotta Family," admirably lend themselves to selection. In tales, sketches, and essays, in devotional meditations and in song, she has spoken from a well-informed mind and a pure heart, telling us, with sound judgment and tender feeling, of the great things of God and the spiritual life. The following, for instance, are a few among many of the gems of thought with which the book is laden:—"Go forth every morning not *from* His presence, but *in* His presence." "In the Divine treasury it is not the offering which is weighed, but the love." "Do not look forward; looking forward only strains the eyes—looking upward brings down the blessing." "The Beatitudes can only be fully learned by gazing on the face of Him from whose lips they

came. They can only be attained by abiding in Him who uttered them, through the power of His endless life renewing ours. The inspiration to fulfil His first sermon is found in His last." "Salvation *begins* in the forgiveness which reconciles us to God, and *means* the overcoming of the sin which separates us from God." "The sheep best help one another by following the shepherd close." "It is *sin* that obliterates individuality, not *saintliness*." "Many a time we tangle our threads and let down our stitches, and then talk of our Lord's mysterious dispensations!" "On whatever dark mountains scattered, and by whatever deep waters divided, to Him there is still 'one flock, one Shepherd.'" "People do not become great, do not become discoverers and inventors by trying to be so, but by determining to do in the very best way what they have to do." Such seed thoughts as these will result in a plenteous harvest in the minds of those who sympathetically receive them. The work is beautifully got up as a Birthday Book.—**HAND-BOOK FOR LITERARY AND DEBATING SOCIETIES.** By Laurence M. Gibson, M.A. 3s. 6d. This is a book which ought to receive a very wide welcome. It gives brief, but comprehensive, directions for the conduct of public meetings, the rules of debate, &c. Then follow examples of questions for debate, with a brief summary of the way in which they should be treated. At the end of each chapter are references to the books, magazines, papers, &c., in which the different subjects are discussed. It is a valuable epitome of opinion on both sides of the great questions, social, political, and religious, which agitates the society of to-day, and a guide to the best helps to their decision. We very cordially commend the book to all who are interested in literary and debating societies. They will join with us in gratitude to Dr. Robertson Nicoll for having secured its publication. This, indeed, is not the least of the services by which he has made us all his debtors.

RELIGIOUS TRACT SOCIETY'S BOOKS.

FROM the Religious Tract Society we have received the annual volumes of the **LEISURE HOUR**, the **SUNDAY AT HOME**, the **BOY'S OWN ANNUAL**, and the **GIRL'S OWN ANNUAL**. These constitute a household library in themselves, and we should not be disposed to pity ordinary people who could command no other reading than can be found here. Instruction and amusement have been amply secured alike in the letterpress and the illustrations. Each of these volumes is a fine work of art.—We have had a delightful hour in dipping into **FRIENDLY GREETINGS: Illustrated Readings for the People**, with its coloured pictures (2s. 6d.); **THE COTTAGER AND ARTISAN** (1s. 6d.), printed in oil colours, a capital magazine for working-class homes; **LIGHT IN THE HOME** (1s. 6d.), good and solid reading. For the young folks nothing can be better than the **CHILD'S COMPANION** and **Juvenile Instructor** (1s. 6d.); while **OUR LITTLE DOTS**, **Pretty Stories** and **Pictures for Little People** (1s. 6d.), is pre-eminent in the nursery.—The new volume of **PRESENT DAY TRACTS** is specially appropriate in view of the

commotion caused by the Higher Criticism. Dr. Stanley Leathes deals with the "Testimony of the Earlier Prophetic Writers" in a very effective way; Dr. D. W. Simon writes on "The Trinity in Sacred History"; and the late Professor H. R. Reynolds on the central theme of Christianity, "Who say ye that I am?" Mr. Kaufmann's treatment of Culture is exceedingly good.—**UNDER THE SHADOW OF ST. PAUL'S: A Page from the History of London**, by Henry Johnson, deals with the chief historical events associated with the great cathedral, and naturally has an account of the formation and progress of the R.T.S. itself, which is by no means the least interesting feature of the volume.—We give a special welcome to **HEALTH AT HOME: Practical Papers on Subjects of Health, Second Series**, by A. T. Schofield, M.D., and P. K. Pickard, M.D. (1s. 6d.), touching upon Cleanliness, Food, When to See the Doctor and What to Say to Him, The Effects of Alcohol, Rest, Plain Words on Health Laws.—**BRAVE DEEDS OF YOUTHFUL HEROES** will be specially useful to teachers and preachers for illustration.—**THE WISHING WELL**; or, "Be Content with such Things as Ye Have," by Lucy Taylor (2s.); **A GIRL'S EXPERIMENT**, by Margaret Keaton (2s.); **ANTONIA'S PROMISE**, by the author of "Joseph's Little Coat" (1s. 6d.); **RUTH'S PATH TO VICTORY**, by Evelyn L. Thomas (1s. 6d.), are all good and healthful children's books, brightly written and copiously illustrated.—Of Almanacs for 1899, we may note (among others) **THE SCRIPTURE POCKET BOOK**, greatly improved and quite up to date, most convenient, 1s. 6d. and 2s.; **THE POCKET-BOOK ALMANACK**, 2d.; **THE PEOPLE'S ALMANACK**, well illustrated, contains much information specially useful in the homes of working people. 1d.

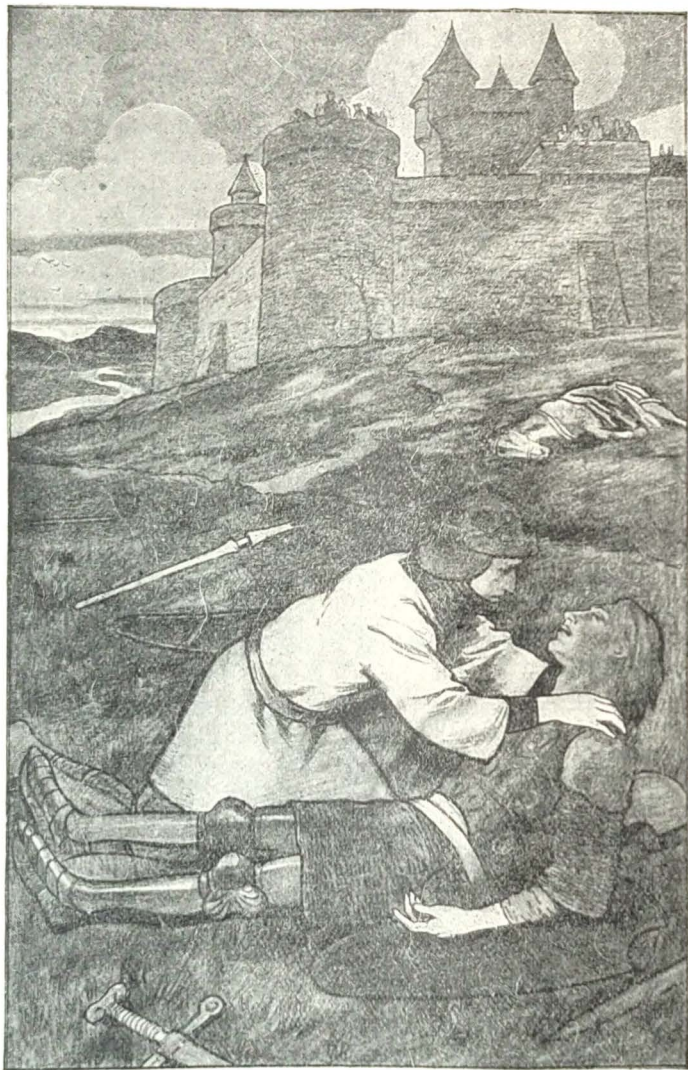
LEAVES FROM THE GOLDEN LEGEND. Chosen by H. D. Mudge, LL.M.
Archibald Constable & Co. 3s. 6d.

THIS is a daintily got up copy of a work which has had amazing popularity, "*Historia Longobardica seu Legenda Sanctorum*." It has a special interest for English readers, inasmuch as it was one of the first and largest works issued by Caxton from his press. It is practically a series of lives of the saints, such as St. Alban, St. Christopher, the Seven Sleepers of Ephesus, St. Brandon, etc. Unfortunately in so many cases the lives are but fables, as Lord Bacon so emphatically declared. Yet, as Renan says, "they are marvellously instructive as regards the colour of the period to which they belong and its manners." Mr. Mudge has done his work admirably.

MESSRS. SEELEY'S BOOKS.

HEROES OF CHIVALRY AND ROMANCE. By the Rev. A. J. Church, M.A. Mr. Church's annual volumes for the young are an established institution, his classical stories being among the best known and eagerly looked for works that have appeared Christmas after Christmas. In this volume he presents in a delightfully simple and popular form the story of Beowulf, of King Arthur and the Round Table, and the Treasure of the Nibelungs, thus

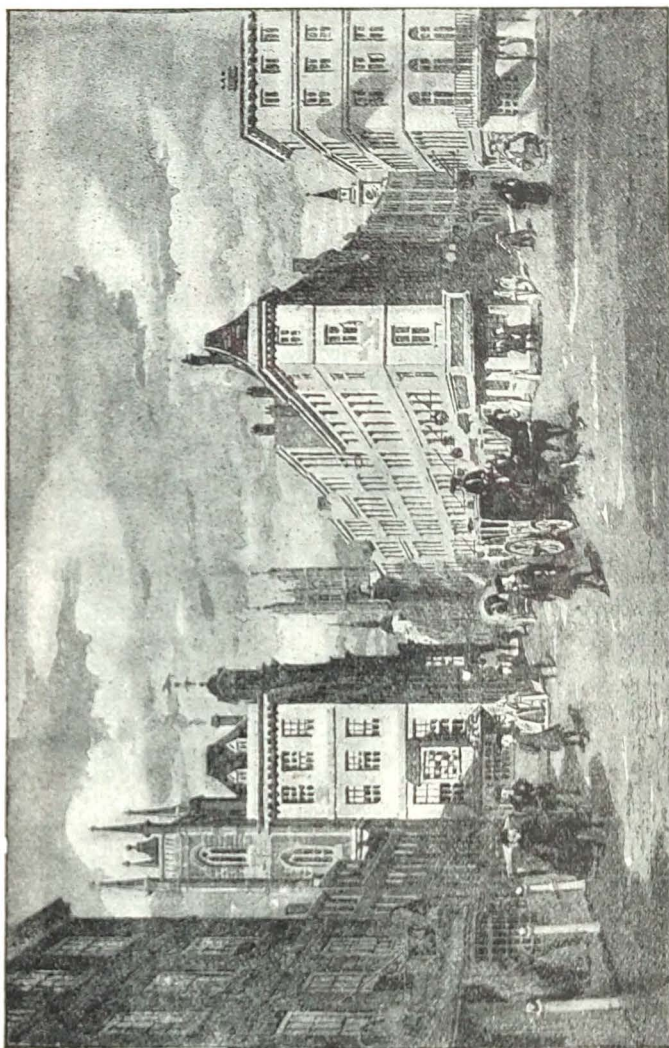
taking us over ground which appeals to the imagination and the heart of all who can appreciate deeds of valour and high-souled chivalry. The book is adorned with a number of choicely coloured illustrations. We are



SIR BALIN AND SIR BALAN.

allowed, by the kindness of Messrs. Seeley, to reproduce (without the colouring) SIR BALIN AND SIR BALAN, the story of which forms the last written

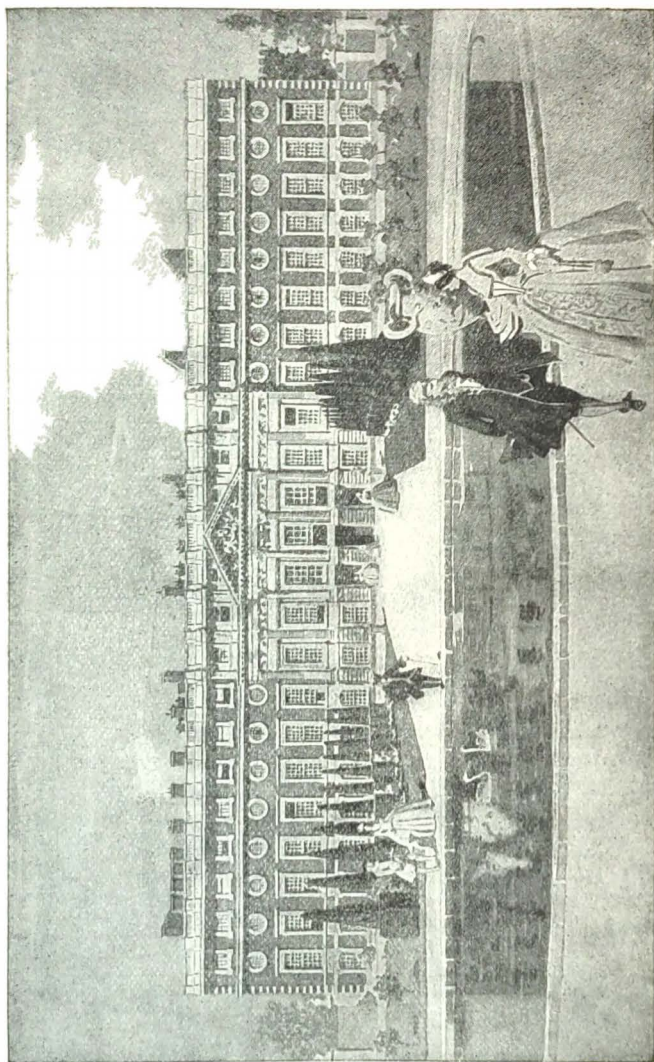
of Lord Tennyson's Idylls, and which has been treated with marvellous power by Mr. Swinburne.—**UNDER THE DOME OF ST. PAUL'S.** A Story of Sir Christopher Wren's Days. By Emma Marshall. With Illustrations by



CORNHILL AND LOMBARD STREET.

T. Hamilton-Crawford, R.S.W. Mrs. Marshall has here a story after her own heart. Sir Christopher Wren is one of the great figures of English history, one not likely to be forgotten as long as London endures. The course of his life is, however, comparatively unknown to the generality of

readers. Mrs. Marshall brings his later years vividly before us, and gives a graphic picture of the society and general manners of his day. She introduces to us other characters who played their part in the great events of history.



HAMPTON COURT—THE GARDEN FRONT.

The love-story that runs through the book gives to it a piquant charm. Very pleasant also are the glimpses of the Court in Queen Anne's day. The Maze at Hampton Court is symbolic of much else. The illustrations here given, CORNHILL AND LOMBARD STREET and HAMPTON COURT, will give

some idea of the charm of the volume—in the former of which are seen the Churches of St. Christopher, St. Michael, and St. Edmund.

MESSRS SMITH, ELDER, & Co. are issuing the POETICAL WORKS OF ROBERT BRIDGES. Vol. I., which has already appeared (6s.), contains "Prometheus the Firegiver," "Eros and Psyche," and "The Growth of Love." It is convenient in size, well printed, and strongly bound. Mr Bridges had never courted popularity, and it has hitherto been difficult to procure his works. He is a scholar as well as a poet, a master of varied metre. His blank verse often has a Miltonic grandeur, and his lyrics have "the lyric cry." There is in his poetry a grace of form, a wealth of colour, a depth and variety of music, which frequently give to it a sort of magical charm. In "Prometheus" and "Eros and Psyche," an allegorical meaning is gradually disclosed. Rarely have the relations of love and the soul been more gracefully set forth than in "Eros and Psyche," or a finer presentation of its development given than in "The Growth of Love." At this Christmas season, when we are celebrating the advent of our Lord, we may appropriately quote the words which Prometheus addresses to Inachus, when he brings him the coveted fire. Inachus dreads that evil will fall on him and his house. Prometheus, with prophetic foresight, replies :

"Scarce on mankind, O Inachus, for Zeus
A second time falling will not again
Measure his spite against their better fate.
And now the terror, which awhile o'er earth
Its black wings spread, shall up to heaven ascend
And gnaw the tyrant's heart; for there is whispered
A word gone forth to scare the mighty gods;
How one must soon be born, and born of men,
Who shall drive out this impious host from heaven,
And from their skyey dwellings rule mankind
In truth and love. So scarce on man will fall
This evil; nay, nor on thyself, O king;
Thy name shall live an honoured name in Greece."

MESSRS. HORACE MARSHALL'S BOOKS.

TYPICAL CHRISTIAN LEADERS. By John Clifford, M.A., D.D., &c. 3s. 6d. The leaders whose character and work Dr. Clifford so effectively depicts are—in politics, Gladstone and Garfield; in the church, C. H. Spurgeon, Canon Liddon, Dean Stanley, and Dr. Dale; in literature, Carlyle and Browning; in science, Charles Darwin and Henry Drummond; in art, Ed. Burne-Jones. The Appreciations were delivered as sermons to Dr. Clifford's congregation, and are marked by the ample knowledge, the deep insight, the broad and catholic spirit, and the intense passion for righteousness which have given to Dr. Clifford's ministry its unique power. Young men, read this volume, and it will inspire you with high faith and heroic

courage, and lift you to a nobler plane of life.—**STUDIES IN TEXTS**: for Family, Church, and School. By Joseph Parker, D.D. Vol. II. 3s. 6d. The studies are remarkably fresh and varied, vigorous and suggestive—seed thoughts which should result in many an abundant harvest. The Literary Retrospect which introduces the volume has some delightful autobiographical touches, which all Dr. Parker's friends will be glad to see. The essay, *Ad Clerum*, at the end, will be appreciated by every earnest preacher.—**THE IMMORTALITY OF MEMORY**, and other Sermons. By the Very Rev. W. Lefroy, D.D., Dean of Norwich. 3s. 6d. Dean Lefroy's volume is one of the "Present Day Preachers" series—a series which appears in admirable paper, type, and binding. The sermons are cultured and evangelical, the reverse of commonplace, dealing with the great themes of Christian doctrine—incarnation, the place of memory in retribution, atonement, Christ preaching to the spirits in prison—and also with such urgent practical matters as the moral aspects of athletic sports and gambling. The volume is on every ground welcome.

THE LORD'S PRAYER. By the late E. M. Goulburn, D.D. London: John Murray. 6s.

A TREATISE on which the late Dean Goulburn bestowed great pains, and of which he made frequent use in the form of sermons, needs no special commendation. The work is virtually a companion to "Thoughts on Personal Religion," and though the subject is one, it branches out into many departments, and covers all the main features of Christian life. Dr. Goulburn's view of the sources of the Lord's Prayer, and his interpretation of its successive clauses, are marked by sobriety of judgment and devoutness of feeling; and if there is nothing absolutely novel in the book, every intelligent reader will feel that he is in possession of the best that can be thought and said on these great themes.

SERMONS TO YOUNG BOYS. Delivered at Elstree School by the Rev. F. de W. Lushington, M.A. London: John Murray. 3s. 6d.

THESE sermons differ from most school sermons in that they are prepared for very young boys, such as are under fourteen years of age. They are, therefore, marked by great simplicity; and though they are based upon distinctly Christian doctrines, they are not formally dogmatic, but spiritual, ethical, and practical. Their appearance in print will extend their usefulness, and win for them a wide circle of readers.

MESSRS. JAMES MACLEHOSE & SONS, Glasgow, have published **PRINCIPAL CAIRD**, an Address delivered to the Students of the Moral Philosophy Class by Henry Jones, M.A., LL.D., which will be welcome to all who in any way came into contact with the late Principal for its fine and accurate appreciation of the most eloquent preacher and one of the most lovable men of this generation. We hope before long to review Dr. Caird's **UNIVERSITY SERMONS**, and to touch upon the services which he rendered to the Church and the ministry. Also the **INAUGURAL ADDRESS** delivered

to the University of Glasgow by Robert Herbert Story, D.D., LL.D., as Principal and Vice-Chancellor of the University. Dr. Story has neither the eloquence nor the commanding power of his predecessor, but he is a clear-sighted and courageous man. His plea for university education is sensible and timely.

MESSRS. OLIPHANT, ANDERSON, & FERRIER have added to their popular "Golden Nail" series **THE OLDEST TRADE IN THE WORLD**, and other Addresses to the Young Folk, by the Rev. Geo. H. Morrison, M.A., Dundee (1s. 6d.). We must not mention the trade, but Mr. Morrison talks about it and various other themes with great simplicity and directness, illustrating his teaching with anecdote, simile, and verse in a manner which arrests attention and arouses the interest of the young folks.—**BIBLE STORIES WITHOUT NAMES**, by the Rev. Harry Smith, M.A., Tibbermore, Perth (1s. 6d.), is another boys' and girls' book. The stories are briefly told, questions are appended, intended to bring out the children's knowledge of the names, the circumstances, the teaching, and results of the story. Answers are inserted on a removable sheet at the end of the book. The idea of the book is as ingenious as it is simple, and it is sure to prove a source of wide-spread delight.—**FOR THE LORD'S TABLE**. A Book of Communion Addresses. By Rev. Charles Jerdan, M.A., LL.B. 5s. The author of this volume will be recognised as writer of a very valuable series of addresses, entitled "Messages to the Children," published some years ago and reviewed in these pages. In Scotland, the communion of the Lord's Supper being observed much less frequently than in England, there is a call for more formal and stately addresses bearing upon its observance than are perhaps needed in the South. Mr. Jerdan's aim has been to touch upon all aspects of the sacred rite, bringing out its deep significance, and showing how it tends to strengthen and perfect our spiritual life. He has given us a beautiful and helpful book. Of course, we cannot endorse what he says as to the passivity of the subject of baptism.—**THE CHILDREN'S PRAYER: Addresses to the Young on the Lord's Prayer**. By James Wells, D.D. 1s. 6d. This is the first of a new series which these spirited publishers have started apparently in succession to their famous "Golden Nail" series. The book is brightly and suggestively written, and while well adapted to little readers because of its simple and impressive divisions and its apt illustrations, it can be read with profit by their elders.

THEOLOGIA PECTORIS: Outlines of Religious Faith and Doctrine Founded on Intuition and Experience. By James Muscatt Hodgson, M.A., D.D. Edinburgh: T. & T. Clark. 3s. 6d.

DR. HODGSON, who is Principal of the Theological Hall of the Congregational Churches of Scotland, here makes an effort "to present in outline what appear to him to be the true foundations and the essential elements of religious faith." He is to a considerable extent a Ritschlian in theology, with, however, a full belief in the miraculous. Early in the present century

Dr. Chalmers asserted that "the authority of every revelation rests exclusively upon its external evidences." This position is now generally abandoned; indeed, not less than eighty years ago the venerated Thomas Erskine of Lanlathen firmly opposed it, and in 1820 published his remarkable work on "The Internal Evidence for the Truth of Revealed Religion," a work that has had prolonged and widespread influence in the study of Apologetics. Dr. Hodgson finds in the heart itself, and not in any objective authority, the foundation of all vital truths. He writes with vigorous sense, his points are well reasoned, and his style is clear and impressive. The work aims to commend the Gospel to every man's conscience in the sight of God. It will be especially helpful to thoughtful young men, and will afford them wise and sympathetic guidance.

WISDOM AND DESTINY. By Maurice Maeterlinck. Translated by Alfred Sutro. London: George Allen, 156, Charing Cross Road. 6s.

MAETERLINCK has been called, we do not know with what accuracy, the Belgian Shakespeare. In this work, as in "The Treasure of the Humble," he appears rather as a devout mystic, and deals intensely and profoundly with the life of the soul. Throughout he lays emphasis on the power and supremacy of the soul. Every page is intended to quicken and invigorate its life, to prove its independence of and superiority to all outward conditions. Monsieur Maeterlinck's philosophy of life is in its essence Christian, proclaiming the authority of virtue and the supremacy of love. Indeed, the teaching of the book might not unfittingly be summed up in the words, "Love one another." Self-knowledge, self-control, in the light of the Divine ideal, are strenuously enjoined from a thousand different stand-points, and the impression made by the ideal is overmastering.

MESSRS. RAPHAEL TUCK & SONS are again in the front rank of artistic publishers. The name of this firm is now so closely associated with much that is bright and cheery at Christmas-time that it is almost superfluous to enlarge upon the beauty of design and colouring, the endless variety, and the perfectly finished work they send out year after year. Among the calendars we specially notice "The Glory of the Year," a group of richly coloured chrysanthemums, twelve of which are movable and show the months beneath. "Ye Courtly Dayes" is a very dainty representation of a stately old-world dance, and "Fair Heroines" give very good portraiture of some of Shakespeare's and some of Goldsmith's heroines. Children will be delighted with the "Old Cronies" calendar, a picture of a cockatoo and parrot enjoying a friendly chat. The Toy Books, printed on untearable linen, are this year even more fascinating than ever. We are not surprised to hear that the Platino Panels are becoming more and more popular. Of the general collection of Christmas Cards we need only say that they are as charming as ever. It is difficult to imagine how the firm keeps up such an original supply year after year, and achieves every year such a triumph of artistic publishing.

WHENCE AND WHITHER, and Other Poems. By S. Trevor Francis.
London: Morgan & Scott. 3s. 6d.

To this volume the Rev. F. B. Meyer contributes a short preface, in which he affirms that Mr. Trevor Francis "has seen and heard more than most of us, and has clothed his conceptions in language of considerable elevation and power." The subjects of the poems are indeed innumerable, though underlying them all are the great themes of life and death, of sin and salvation. There is much in the volume that is exceedingly beautiful, and we share Mr. Meyer's hope that "by the music of these poems drooping hearts will be cheered, and sad ones comforted."

FROM the Sunday School Union, 57 and 59, Ludgate Hill, London, we have received HOUSEHOLD PRAYERS. For Use in Family Worship. With a Plan of Daily Bible Readings. By William Garden Blaikie, D.D., LL.D. 2s. 6d. Professor Blaikie has many qualifications which make him a capable leader in prayer. We are not enamoured of the use of forms either in private or public worship, but such pages as these may be studied with profit by us all; and far better use such forms than allow the exercise of family worship to be omitted.—We have also received a number of bright and vigorously written stories. THE YOUNG REPORTER, by William Drysdale (2s. 6d.), has its scenes laid in America, and, in addition to its adventures—such as fall to the lot of a resolute interviewer—shows a knowledge of journalistic life which can only have been gained by experience. The progress of an office boy to a high and influential position is capitally sketched.—THE SPLENDID STRANGER, by Robert Leighton (2s.), is a story of the Monmouth rebellion, an historical novel of great merit.—STORIES OF BIBLE NATIONS: Early Days on the Nile, the Tigris, and the Euphrates, by Edith Ralph (2s.), is the work of an experienced writer, who, while apt to teach, knows also how to interest and impress her readers.—Mr. Frank Mundell, who has done so much as a popular writer for the young in his "Daring Deeds" and "Heroine" Library, has given us two new volumes which will be well received—STORIES OF ALPINE ADVENTURE and HEROINES OF THE FAITH (1s. 6d. each), telling of noble women in all ages of the Church and in all walks of life.—Smaller books are—FOUR LITTLE PEOPLE, and their Year at Silverhaven, by Ada J. Graves; and NELLY'S WORK: A Story for Christian Endeavourers and Others, by E. Chilton. Both are exceedingly good. Nor could there be a more appropriate Christmas card than Dr. Miller's sixpenny booklet, WHY WORRY?

THE STUDY OF THE TYPES. By Ada R. Habershon. Morgan & Scott. A STUDY which takes over ground too frequently neglected. The exaggeration which is occasionally associated with it has unfortunately prevented many from entering upon it at all. Yet no Biblical student can be blind either to its importance or its fruitfulness, and Miss Habershon has made us all her debtors by her luminous suggestive and devoutly reasonable treatment of a difficult theme. 2s. 6d.

MR. JAMES BOWDEN has forwarded us a copy of *A CHRISTIAN ENDEAVOURER'S JOURNEYS IN LANDS AFAR*. By Rev. F. E. Clark, D.D. 3s. 6d. Dr. Clark visited Switzerland, Germany, India, South Africa, everywhere coming in contact with vigorous Christian Endeavour Societies. The hosts of bright and consecrated lives, full of joy and hope, are an immense power for the extension of Christ's Kingdom and the winning of young and old to Christ. The illustrations are good, and the work altogether will appeal to a large circle of readers for its descriptions of historical scenery, ancient religions, modern Christian work, hospital life, and other forms of philanthropy.

SHROPSHIRE. By Augustus J. C. Hare. London: George Allen, 156, Charing Cross Road. 7s. 6d.

It is always pleasant to put ourselves under Mr. Hare's guidance, whether he takes us "walks" in London, in Rome, or other great cities on the Continent. Here he conducts us over the classic ground of Shropshire, a county which has many claims on attention. Mr. Hare's description of its scenery, buildings, customs, and traditions are all compact and vivid, so that we have a really admirable guide-book, and seem to enter into the very life of the county. There are upwards of fifty illustrations from sketches done by Mr. Hare himself, including churches, castles, abbeys, houses of notable men, &c., and these form an attractive feature of the book, which is sure to be generally appreciated.

WE hope to review in our next issue *ST. THOMAS OF CANTERBURY*, by the Rev. E. A. Abbott, D.D.—a brilliant and scholarly, though in some respects an unsatisfactory, work; and *PAUL, THE MAN, THE MISSIONARY, AND THE TEACHER*, by Dr. Orello Cone, both published by Messrs. A. & C. Black.—In biography three works of quite unusual importance have appeared—*THE LIFE OF R. W. DALE*, of Birmingham, by His Son, A. W. W. Dale (Hodder & Stoughton); the *LIFE AND LETTERS OF HENRY ROBERT REYNOLDS, D.D.*, edited by His Sisters (Hodder & Stoughton); and the *LIFE OF BISHOP WALSHAM HOW*, by His Son (Isbister & Co.) Each of these biographies is full of deep and varied interest—a quite invaluable addition to our theological and ecclesiastical literature. All our readers should procure and study them.—Messrs. Cassell have sent us the fourth and concluding volume of Dean Spence's comprehensive and popular *HISTORY OF THE CHURCH OF ENGLAND AND SACRED ART*, the *Bible Story* by Eminent Modern Painters—a magnificent Christmas or New Year's gift, and one which should be full of suggestions to preachers.—The American Baptist Publication Society has issued *CHRISTIANITY AND THE SOCIAL STATE*, by Dr. Lorimer, of Boston—a series of stirring and eloquent chapters on social economics; also *ITALY AND THE ITALIANS*, by George B. Taylor, D.D.—a full account of the scenery, history, people, customs, and religion of Italy, with accounts of Protestant evangelisation. Agents in this country, Baptist Tract and Book Society.